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LONDON, SATURDAY, JULY 2, 1864.

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Notes.

JAMES II. AT FEVERSHAM.

[We are indebted to the kindness of SIR NORTON KNATCHBULL for the opportunity of laying before Our Readers the accompanying valuable contribution to that interesting event in our history, the arrest of James the Second at Feversham—a matter so curiously illustrated by the contemporary Diary printed in "N. & Q." 3rd S. i. 391. The MS. Diary from which this narrative is taken was written by Sir John Knatchbull, the second Baronet, in 1688-9, and was found among the family papers at Mersham Hatch in 1848.]

"1688, Dec. 9th. I dined with Lord Winchelsea. When we were at dinner Coll. Thornhill, Mr Mead, and Queen Dowager's Upholsterer came in, to the surprise of all the Company, but said nothing of their business till after dinner, when Coll. Thornhill tooke my Lord and Lady aside into the next Roome; and it was presently discovered that the Queen was coming within 2 or 3 days to Eastwell, and my Lord was to goe to Mote. I told my Lady that this news had some extraordinary meaning in itt, and asked Mr Thornhill what was the cause of itt, saying I thought her safer in Somersett House than any other place. His answer was he could not tell unlesse itt was that Her Majesty did not know how to receive his highnesse when he came to Town. I told him I could conclude nothing from that, but that his Majesty would withdraw himselfe, as for the rest I was still in the Darke. All this while Mr Mead and the Upholsterer were visiting the house, and measuring the Roomes, and I tooke my leave, telling Coll. Thornhill that perhaps the Queen would not come when she heard the Mobile of the county were beginning to stirr, for they had just then seized on Dover Castle.

"10th. My Lord Winchelsea, Coll. Thornhill, Mr Mead, and Mr Sherman dined with me about one of the clock. Mr Wright, my Lord's servant, came from Canterbury, and brought the news of the Rabble's attempt on Sir Edward Hales and Mr Kingsley's houses, and said the Gentlemen there desired my Lord's company and mine next day where I promised my Lord to meett him.

"11th. I came to Canterbury where I found many of the Gentlemen of the County assembled, and my Lord with them; the streets full of People. The reports and occurrences of this day and yesterday were many, viz^t the rifling Sir Edward Hales his House, the killing of his Deer, the almost totall demolishing of Captain Kingsley's house, the stopping and robing of passengers and bringing in the Strangers, the taking of Baron Gener, Mr Walker, Mr Graham, Mr Burton, &c. The news of my Lord Peterborough being taken at Margate, the report of the Queen's Coaches being laid at Lambeth and upon the road; the news of severall Coaches turning back upon the seizure of others at Sittenbourne. This day the King rid through the country with Sir Edward Hales, by the way of ffaininghame and Alesford, &c. The most remarkable passage was that of the Feversham men taking of Baron Genner, Mr Walker, &c. Mr Napleton brought the newes to Canterbury, and after having given a particular account of the manner of itt to my Lord Winchelsea and the Gentlemen, among whom was the Mayor of Can^t, Mr Gibbs, he proposed bringing the prisoners imediately to Canterbury because they suspected the Irish at Rochester, and Coll. Hale's Regiment at Maidstone, might rescue them. These Soldiers had been a great terror to the County before, and now their fears were much increased by a speech of one of the prisoners (itts said Mr Walker's) that they made noe question but the Irish would come to their relieſe, which frighted the Towne of ffeversham to thatt degree that they wish't for nothing more than to be rid of them, and began to hide all their best goods under ground, and sent Mr Napleton, who was one of those who took them, to the Gentlemen to remove them with all speed. The Mayor and the Towne of Canterbury for fear of this Storme declined itt, and proposed the sending of them to Dover Castle. I said that was in the hands of the Rabble, and therefore not so fitt; besides, if the forces of Rochester had any such intention, they must come through Canterbury, and might prove very troublesome. Others proposed sending them by water to London; others to Tilbury Fort. Att last my

Lord was prevailed with by some to charge the Major of ffeversham with them till further order; in confidence the King's forces would never attempt their delivery, and they were told it was not likely they would move out of their quarters on summons of such Crimminalls; that it would require some time to send to the King, and if they did, it was not likely he would send them orders; that itt was manifest the Game was given up, by the flight of so many persons as were taken and heard of that day upon the road; that the King's forces in this county were more affraid of us than we need to be of them; but nothing of this would satisfye Mr Napleton (or if it did), he said, he was sure itt would not satisfye the Towne of Feversham; and my Ld goeing out of the roome and severall others he began to be displeased at this resolution, and said for his part he did believe the Towne would let them goe again, and the like. I tooke the best notice I could who were most sencible of this language of his, and told Sir William Honeywood, Mr Randall, &c., it was a thing fitt to be considered, Especially since the time of our Declaration was soe neare (for Sir Edward Dering had sent me summons to meet the West Kent Gentlemen at Canterbury on Saturday following), and considering itt was not fitt to doe itt without our Arms in our hands, the King's forces being in the country, I thought this a fitt time and opportunity to raise the Country, and by that means we should pay that respect to our Priest-catchers they expected att our hands (for I did not fear the mischiefe they apprehended), and be the more ready on Saturday to receive the Gentlemen in pursuance of our Declaration. However, to speak the truth, no Incouragemt to move all this time, but desired Sir Wm Honeywood and Coll. Lee to meet att the Post House after supper, and soe goe with Mr Chadwick to the Dean's as I had promised to doe. We accordingly mett, with some others, and went thither, and immediately sent for Mr Napleton, when there were againe some expedients offered to satisfye Mr Napleton and the people of Feversham to avoid this sudden engagemt with the Irishmen, but seeing Mr Napleton disrelish this discourse more and more I thought fitt to begin the Prince of Orange's health to him, and to tell him that I would stand by him in this matter; upon which Mr Chadwick he would doe as I did, and so said Sir Willm Honeywood and the rest there present; and the better to follow the humour of the thing, we advised Mr Napleton to send immediately to Feversham this our Resolution, and to order them to keep scouts out all night to discover the motion of the King's Forces; and we sent messengers to Sir Harry Palmer to raise his Regiment forthwith, and to come to Towne as soon as possible with all the Horse he could raise, the like to Sir James Oxenden, Sir Bazill Dixwell, and all others who went out of Towne that night, and published our intentions all over the Towne of marching to Feversham next morning by nine o'clock, and soe we parted and went to bed.

"Before I went to bed, I went to my Lord Winchelsea's lodgings, and acquainted him with whatt we had done, who looked as if he did not know what to think on't. Whether he disliked the thing, or the doeing of it without his authority, I did not know, nor care; but I quickly got his consent, and went to my own quarters, where, before I was asleep, I had newes brought me, that Sir Edward Hales was taken at Shellnesse, in his own Island of Emley, but not brought up to ffeversham for want of the tide; the manner of itt, as I had it from Mr Edwards of Feversham, was thus: Mr Edwards coming out of ffeversham with others to look after some coaches upon the road, that were turned back towards Sittinborne (for fear of some of the black guard of Canterbury that had horsed themselves, and had been padding on the road ever since Sunday), meets a man with two led horses coming out of a narrow lane from the river side. He asked him who they belonged to. He said they did belong to Squire Jenkins, and said he was going to Ld Tenham's with them. Mr Edwards, knowing there was no such gentleman in those parts of the country, and the fellow not readily answering some other questions, he stopt him, and carries him to Sittinbourne, where, after they had seized the coaches, and coming back he meets somebody that tells him, Sir Edward Hales that day was riding towards the river, that is, towards the Isle of Emley wh he told his neighbours when he came back to ffeversham. There was one Amis, a seaman, that had observed a Custome-house vessell to lye about the Nesse before he heard this report of Sir Edward Hales, and he told Mr Edwards that he knew her to be a Custome-house boat by her Jack, or pendant, and said he could not but thinke she lay there for some extraordinary purpose, in regard itt was unusuall for such boats to be taking on ballast att that place, or indeed to be there about but in time of pressing of men, or carrying provission to a ffleet, and that his ffingers itched after her ever since he saw her; but when he heard the report of Sir Edward Hales being on the road he swore he would have him, and immediately got a crew of 40 men or more, and came in the evening so suddenly, that most part of his men were upon deck, but the master could give notice to his passengers. They asked the master what he had a-board, who answered nothing but two or three passengers. They immediately went to the cabin, and Amis, seeing Sir Edward Hales start up with a pistoll in each hand, told him if he fired they were all dead men. They immediately fell to rifling of them all, and as Edwards told me, the King (who was there) put 50 guineas into Amis's hand, saying, that would doe him

more good than to stop their passage, w^h he took and all the money they had besides, taking no notice who they were; they turned the King's pocketts out, and searched very narrowly, one of them unbuttoning his breeches, and when they had done, they turned the boat up the river towards Feversham, setting themselves downe betweene the prisoners, whilst the rest sate on the deck makeing a fire, the smoak of w^h gave great offence to the king, whereupon Sir Edward Hales telling them the smoake was very troublesome, they brutishly answered, Damn you, if you cannot endure smoake, how will you endure hell fire? It was much desired by Sir Edward Hales that they might be carried up into the towne in the boat; but they had sent for Baron Genner's coach to come as near the shore as they could gett, and made them land a little distance from the towne, where S^r Edward was carried out first, being in shoes, and lame of a hurt in his thigh. Mr. Shelder was likewise carried through the dirt, but the King being in boots walked up to the coach, and went into it next after S^r Edward Hales. Amongst other rude speeches that passed in this walk, one asking who that was in the black perriwig, answer was made, it must be some old Jesuitt Rogue. They brought them to the Queen's Arms, where S^r Edward Hales, standing forward to the rabble, and the king being at the window, Mr. Mapleton came in, and knowing the king, offered to goe forward; S^r Edward, putting his arms before to stop him, he turned them aside, and went up to him, and fell downe on his knees, his majesty asking what he meant, he told him he knew him, &c.

(*To be concluded in our next.*)

DR. JOHNSON.

In the *Diaries of a Lady of Quality* (Miss F. Williams Wynn, edited with notes by Mr. Hayward, Q. C.), we find an article thus headed—"Extract of a Letter from Dr. Johnson at Buxton to his friend James Boswell, Esq., in Scotland, by Pepper Arden, afterwards Lord Alvanley."—I happen to possess a MS. copy of this letter, entitled "A Description of Buxton, by Mr. Erskine, in imitation of Dr. Johnson, 1779."

From the proximity of his residence to Buxton, and in days when persons did not habitually frequent watering-places or indulge in long journeys, Buxton was more likely to have been visited in 1779 by Pepper Arden than by Erskine. There is certainly no reason why Erskine should not have been amongst the visitors to Buxton; but we must remember that the year 1779 was a very eventful one in his life. In that year, and in the preceding autumn, he laid the foundation of his fame: the trials of Capt. Baillie and of Admiral Lord Keppel, we are told, "brought briefs and fees, large and small, into E.'s chambers;" these must have proved a strong inducement to him to remain in London.

This letter confers little credit on either legal peer, whichever might be the author. As an imitation of Johnson it is a contemptible caricature, widely differing from the pleasant "lesson in biography" written by my old friend Mr. A. Chalmers, which Mr. Croker admitted was a fair criticism of some of the lighter parts of *Boswell's Life*. A passage from the Buxton letter shall be compared with an extract from Johnson. After reading the two passages, the reader will be satisfied that this effort to turn the great lexicographer into ridicule was a most unsuccessful one.

The Buxton Letter, after speaking of the climate of "this dreary spot," comparing or contrasting it with the Highlands of Scotland, thus proceeds:—

> "Animated by the appetite which even the diluent powers of common water, assisted by the vibrations of diurnal exercise, and the collisive hilarity of reciprocal salutations would give to a body obstructed by gluttony and rest, they devour with delicious hunger a farinaceous sponge, with its instertices inundated with butter, and of which the digestion would be no less an evil than the obstruction," &c. &c.

An accumulation of *sesquipedalia verba* gives a poor idea of Johnson's style; and the *Journey to the Hebrides*, from which the following extract is taken, and also the *Lives of the Poets* (written in 1775 and 1779), exhibit much greater ease in point of style than his earlier writings.

Johnson was staying at Ostig in the Isle of Sky, and, as he speaks of the place and its provisions, it may be fairly put into juxta-position with the remarks on Buxton:—

> "Their food is not better than their lodging. They seldom taste the flesh of land animals; for here are no markets; what each man eats is from his own stock. The great effect of money is to break property into small parts. In towns, he that has a shilling may have a piece of meat; but where there is no commerce, no man can eat mutton but by killing a sheep.
>
> "Fish in fair weather they need not want; but I believe man never lives long on fish, but by constraint; he will rather feed upon roots and berries."

H. More, speaking of this work, says very truly that—

> "it exhibits a delightful specimen of an intellectual traveller, who extracts beauty from barrenness, and builds up a solid mass of instruction with the most slender materials."—*Hints, &c.*, vol. ii. p. 161.

The letter, as it stands in the pages of the "Diaries," is certainly quite long enough; but as my copy of it closes with a paragraph not printed, I shall here add it:—

> "There are notwithstanding here upwards of two hundred people, who, by talking continually of how much Nature has left undone, and how little Art has done for the place, encrease the spleen they hope to cure at it;

who speak with raptures of the beauties and pleasures of Matlock, which, tho' within their reach, they never go to; and who, hoping by the power of imagination to convert a smoking caldron into a cold bath, relax and wash to sensitive agony those fibres which require the tension of the bowstring, and the vigour of steel."

J. H. MARKLAND.

EXTRACTS FROM EARLY MANUSCRIPTS CONCERNING ANGLING.

Previous to the appearance of the work ascribed to Juliana Barnes, we seem to have been without any regular Treatise upon Angling. Among the volumes of receipts which are occasionally met with in our manuscript libraries, Baits for Angling are inserted; but few, if any, of an earlier date than the fifteenth century.

In a Book of Memorandums preserved among Sir Hans Sloane's manuscripts in the British Museum, said to have been William of Worcester's, are the following:—

(MS. Sloan, 4, f. 80.)

¶ "*A Bayte ffor a Pyke.*

"Take a small Ele' that ys qwycke, and put yt oñ yr hoke throwgh the skynne, and so yt wyll leve ij or iij days.

¶ "*Beyts for Angling.*

"To begyñ yn ye monyth of February, Marche, and Apryll for ye Trowyt, ye Chevyn, ye Perche, ye Carp, and ye Dace; take ye Canker yt bredyth yn ye docke rote, and yt worme yt bredyth bytwene ye Barke of an Oke, ye Nott worme.

¶ "*ffor all tymys of ye yere.*

"Take ye small gutts of a Goose, and kytt yem yn small pecys; and ye gutts of a roche ys good for a roche, and so furth of all other fysshys. ¶ Also, take wormys for yey be good for all mañ fysshys, and specyally ye sylke worme.

¶ "*In May and June.*

"The bayts a forsayd ar good. Also ye stone flye, ye grow[bb]e worme vnder ye Cowe dong, ye redd Snayle, ye brendyd worme, ye kanker yt bredyth yn the Slothorne, ye worme yt bredyth yn the oyser [osier?]. Also ye worme yt ys callyd a baw[bb]e, and bredythe yn a dong-hyll.

¶ "*In July and August.*

"Take ye worme yt bredyth yn ye tefyll, and the worme yt bredyth yn ye water sukyn leefe. ¶ Also mathes, and ye worme yt bredyth onder the oke-lefe. ¶ Also yong beys yt bredyñ yn hyvys. Also yong waspys, for they be gwyte. Also yong hornetts, and brendyd fleys yt ben among antys, and ye flesse flye, ye blacke flye, ye eruyge, ye old waspys. ¶ Also take ye tayll of ye rede worme, and putt yt on the hoke, and a poñ a mathe, or els a note worme or a piscod worme, for eche of thes be good alone. And also a greshopper ys good, for dyu's fysshes must haue diuers baytys, and yrfor a mañ must asay whyche yey wyll sonest byte uppoñ. ¶ Or els take vij eggs, and skalde yem yn hote wat', and rubbe the skyn and make yem whyte, and kut yem on small pecys mete for yr hoke. ¶ Also take raw porke, and kut yt yn small pecys ye length of yr hoke; and take a candell and burne the end tyll yt be yelow, and yem yt ys good bayt for all maner of fysshe.

¶ "*ffor all ye Sesons of ye yere.*

"Take spendabyll paup and clene flesshe of ye hyppys of a catt, and vyrgyñ wax and shepys talow, and bray yem together yn a morter, and temp yem together ou' a fyer wt clene puryfyd honay, and make yt on a lytyll ball. And thys bate may be kepte a thre yere. ¶ Also, take a quantyte of mathes and put yem yn branne, and lett yem be yr yn iij owres, and yen put yem yn a boxe; and do to yém fayr talow and honay, and so yey wyll leve vij days. ¶ Also bayte yt hoke wt dowe and wt brede, for yt is good bate. ¶ Also, take clene whete flour and a lytyll suger and honay, and shepys bloyd, and temp yem together tyll yt be styff, so yt yt wyll abyde upon yowr hoke; thys bayte wyll abyde iij days, and no more.

(MS. *ibid.*, fol. 83.)

"*An oyntment for all man' of bayts yn Anglyng.*

"Take a small handfull of redd fenell, and stampe yt yn a morter; and take ye juse of yt and blend yt wyth a gyll of hony, and sett yt ou' ye fyer, and boyll yt. And take ij peny worth of Asafetyday and put yrto. Then take ij ownc of comyn, and bray yt to powder, and saycres yt, and put to ye confeccyon wth tym yt ys offe ye fyer, and boyle yt wth ye resayte a lytyll whyll. Then take yt vp and put yt yn to a close fyall, yt no ayr com' to yt; and as what tyme ye haff bayted, anoyte yowr bayt, and kast yn to ye water, and so vse ytt.

"To ye forsayd oyntment, yf yt please you, put vervyn oleum benedict'n oyle of Asspraye; or, yn ye sted of yt, oyle of calfy's fete, and stanche grene, and yt wyll be muche ye better, as yt was shewyd mē of a cūnyng angler.

(MS. *ibid.*, f. 117.)

"*ffor to dye whyte horse here for anglyng.*

"ffyrst, to make a good grene coloure on your here ye shall do thus:—Take small Ale a quarte, and put yt yn a lytyll panne, and yem put yrto half a pound of Alim, and put ynto yor here; and lat yt boyle softly halfe an owre. Than take owte yr here, and lat yt drye. Than take a potell of fayr water, and put yt yn a panne, and put theryn two handfull of ooldes or of wyxeyn, and presse yt wyth a tyle stone, and late yt boyle softely half an owre. And whan yt ys yelowe ou' the scumme, putte yryn yowre here wyth half a pound of coperose betyn y powder, and lat yt boyle halfe a myke waye, and yen sett yt downe, and late lele fyve or sexe owres; than take owt ye here and drye yt, and yt ys yem ye fynest grene yt ys for ye wat', and eu' ye more ye put yrto of coperose ye bett' yt ys; or els, yn stede of yt, vertgrees. Another-wyse ye may make bryter grene, as thus late woode youre here, in a wooden fatte a lyght plunket coloure, and then sethe hym yn olde or wyxen lyke, as I haue sawyng ye shal nat put therto neyther coperose ne vertgrees.

¶ "*ffor to make your here yellow.*

"Dresse yt wth alam, as I have sayd before; and after yt wth oldes or wyxen, wthout coperose or vertegrees. Another yelow:—Take smalle Ale a potel, and stampe thre handful of walnot levys, and put together; and put yn youre here tyl yt be as depe as ye wyll have yt.

¶ "*ffor to make your here russet.*

"Take strong lye a pynt, and half a pond of soote, and a lytyll Juse of walnut levys, and a quart of Alym, and put yem al together yn a panne, and boyle yem wel; and whann yt ys cold, put yñ yowre here tyl yt be as darke as ye wyll.

¶ "*ffor to make a browne colour.*

"Take a pound of soot, and a quart of Ale, and sethe yt wth as many walnut leves as ye may; and whan yey

blac e, sett yt from y^e fyre, and put y^ryn yowre here, and ate yt lve tylle yt be as browne as ye wyll have yt. Ano her:—Take strong Ale and sote, and temp them to-gede , and put theryn your here two days and two nyg tys, and yt shalbe ryght a good colour.

¶ "*ffor to make a tawney colour.*

"Take Lyme and water, and put y^tm together, and also put youre here y^ryn foure or fyve ourys. Than take yt oute, and put yt yn a tanners ese one day; and yt shal e as fyne a tawnye colour as any nedyth to oure purpose. Whan youre here ys thus coloured, ye must kno y for whyche waters and for whyche seasons y^ey shall serve. The grene coloure yn all clere water, from Apryll vnto September. The yelow colour yn eu'y clere wat , from September tyll November; for yt ys lyke to y^e wedys and other maner of cresse, whyche groweth yn y^e waters and Ryvers whan they bēn broken. The Russet coloure servyth al y^e wyter vnto the ende of Apryll, as wel yn ryvers as yn pooles or lakes. The browne colour servyth for that water y^t ys blacke dedysshe yn Ryvers or yn other waters. The tawney colour for these waters y^t ben hethy or morysh."

[The above recipes appear to have been gathered by one Anthony Shupton.]

Among a number of recipes prefixed to a manuscript of Cookery, likewise in the Sloane Collection, and of the fifteenth century, are the following:—

"*A Bate for Tenches or all man' flote-fish.*

"Make a bagge of threde, thick sewed, and take a quantite of groute malte, a dishfull drafe, and a grete gobet of sour dowgh of mong corn, and medle y^rw^th, and put in a barell net; and take grotes of swete grounden malt, and strowe it y^rw^t. Itm, make a round ball of sour dowe, and role it in y^e grotis, and cast the ball into the Nette lowse.

"*A gode bate for to make tenches to a barell nett.*

"Take a brod gobet of sower bred, and ley on y^e gridiren, and make it hote on both sides and eu' as heteth, enoynt it w^th strong lamp oyle made of hempe sede, and hit on thi nett and it will nat fayle."

H. E.

WILLIAM GURNALL.

Although the *Christian in Complete Armour* is a well-known book, yet no notice of its author is prefixed to any edition, and he seems quite unknown to the biographical dictionaries. All the information I have been able to collect concerning him is taken from—

"An Inquiry into the Rights of the Poor of Lavenham, with Historical Notes . . . . to which are added Biographical Sketches . . . . with some Account of Henry Steward, ... Robert Ryece, and the Rev. William Gurnall, by Hugh McKeon. Lond. 1829,"

in Caius College library; a short note in "N. & Q." 1st S. x. 404; and a few MS. notes compiled by an eminent clergyman. There is also a book in the Bodleian, called *An Enquiry into the Life and Writings of Gurnall*, by Hugh McKeon, Woodbridge, 1830; but this I have not seen.

From these sources, it appears that his father, Thomas Gurnall, was mayor of Lynn in Norfolk, and married Etheldrida Fowles, June 8, 1616. He was born in 1617, and was educated at the Grammar School of Lynn, whence he proceeded in 1632, to Emmanuel College, Cambridge, having a close scholarship from the school. He was B.A. 1635, and M.A. 1639; and soon after began to minister at Sudbury and Lavenham, though not ordained. In 1644 he was appointed (at the request of the parishioners) by Sir S. Dewes, the patron, to succeed Dr. Andrew Coppinger (deceased) as minister of Lavenham; and the appointment was confirmed by the House of Commons. Here he continued to labour till his death. He married (Feb. 11, 1645), Sara, daughter of Thomas Mott, minister of Stoke, by whom he had twelve children, a daughter of one of whom has a monument in the church. Having signed the covenant, and ministered about twenty years as a Presbyterian, he had great scruples as to conforming at the Restoration; but he happily made up his mind in time, and was ordained by Dr. Reynolds, Bishop of Norwich (Aug. 22, 1662), and restored next day to his old living. As the very next day was St. Bartholomew's, it is plain that he did not take this step without due consideration; but nevertheless his conforming gave great offence to some of the more rabid Nonconformists, who attacked him with a pamphlet "printed in Anti-Turn-Coat-st. at y^e sign of Truth's Delight, right opposite to Backsliding Alley." He died Oct. 12, 1679, and was buried at Lavenham, his funeral sermon being preached by one Burkitt, a neighbouring clergyman.

It is said that there were once "two curious inscriptions" in the church concerning him, but the rector informs me that there is now no memorial whatever of him. He wrote *The Christian in Complete Armour*, in two parts; *The Magistrate's Portraiture*, being a Sermon preached at Stowe Market before the election of Parliament Men, Aug. 20, 1656 (in Cambridge University library); and the *Christian's Labour and Reward*, a Sermon at the Funeral of Lady Mary Vere, relict of Sir Horace Vere, Baron of Tilbury, Jan. 10, 1671, Castle Hemingham, Essex. Any further information concerning this good man would be acceptable.

Jos. HARGROVE.

Clare College, Cambridge.

P.S. He is stated in "N. & Q." to have written a hymn, beginning "Prayer moves the Hand that moves the Universe." Where can I find this hymn?

CORNISH PROVERBS.

IV. PROVERBS RELATING TO PERSONS.

1. "But," says Parson Lasky.

Of Parson Lasky and the other persons mentioned in these proverbs I can give no account.

2. Like Tantera Bobus, who lived till he died.

3. Like Jemmy Kemp, who had an occasion for all things.
4. "Child my dear," says Mrs. Chapman.
5. Like lucky John Toy, he has lost a shilling and found a twopenny loaf.
6. Dress'd to death, like Sally Hatch.
7. All one side like Smoothey's wedding.
8. He roars like Tregeagle.

On the bleak and bare Bodmin Downs is a pool called Dosmary Pool. When the wintry gale is howling over the moors, the country people represent the pool as haunted by a giant named Tregeagle, doomed to bale it out with a limpet-shell. "You are roaring like Tregeagle" is a frequent exclamation of nurses to quiet their children.

V. PROVERBS ON LOVE, WEDLOCK, ETC.

1. Where cobwebs are plenty, kisses are scarce.
2. Kissing will never be out of fashion till furze is out of bloom.
3. My wife Joan is a good contriver; and a good contriver is better than a little eater.

VI. PROVERBS RELATING TO PLACES.

1. The good fellowship of Padstow; Pride of Truro; Gallants of Fowey.

Norden, in his description of Truro, says:—

"Ther is not a towne in the weste part of the Shyre more comendable for neatness of buyldings, and for beyng served of all kynde of necessaries: nor more discomendable for pryde of the people."

2. All Cornish gentlemen are cousins.

Polwhele, in his *Traditions*, p. 721, writing to a friend, remarks:—

"You may remember that at a county meeting Lord Dunstanville, speaking of the cordiality of our old Cornish families, quoted this passage from Carew, p. 179, 'This angle which,' &c. It made a deep impression on me, but was brought fresh to my memory yesterday, in a conversation respecting 'Cornish Cousins,' when we observed with regret that the fellowship of affectionate kinsmen was now almost done away. It subsisted, however, long after Carew. At present (1822) it subsists in Devon, particularly in some noble houses. Among the little gentry there are many affected people who think it vulgar to call their kinsmen cousins. But not many years ago the Courtenays and the Fortescues had not dismissed the word from their vocabulary. I was myself a witness to Lord Fortescue's addressing a relation by the term of cousin."

3. In Cornwall are the best gentlemen.

See Borrow's *Lavengro*, pp. 1 and 2, where he prides himself on being of Cornish extraction.

P. W. TREPOLPEN.

A CONFERENCE IN THE OLD TIME.—In 1545 there was a Conference at Brussels, and the following extract from a Letter of Paget to Henry VIII. furnishes a picture, by one who assisted at it, of the sayings and doings of a model diplomatist:—

"Finally, touching Your Majesty, the Emperor, the French King, the Almayns, and every prince's councillors, I have praised, dispraised, given hope, fear, mistrust, jealousy, suspicion, respectively; I have lied, said truth, spoken fair, roughly, pleasantly, promised gifts, and pensions, and done all that may be done or said for the advancement of this matter, and much more than I will abide by, as Will Somers saith, if I were asked the question."—Froude's *England*, iv. 451.

Some of your readers will probably think that history reproduces itself. T.

AMERICANISM. — If any word be peculiarly American, I have supposed that "riz" might lay claim to that distinction; but I find in the *History of the Jewes*, printed by Jugge in 1561, "uppon thys, *risse* amongst them great and mortall warres." Fol. xxxi. ST. T.

SENTIMENTAL AND CONTINENTAL.—The following passage of Wesley's *Journal* is worthy of notice, as proving the late origin of words now in every-day use (examples of each from Burke, Warton, &c., may be seen in Richardson and Todd's *Johnson*); and also, as containing one of those literary criticisms which form not the least curious part of one of the most interesting books in the language.

In these days, when Evelyn, Pepys, Walpole, and Boswell have been again and again reprinted (none of them as yet in an altogether satisfactory manner), it would surely be worth the while for some literary member of the great "connexion" to edit its founder's journals, with notes, illustrative of biography and manners, and a good index. Indeed, it would be a worthy work for a University Press, or a Biographical Society, to reprint all the principal original biographies and journals of the last three centuries. Worthington's *Diary* (if it were but finished), and Laud's *Journals*, have been admirably annotated, and supply invaluable materials for the historian of the Church and of literature; but Hacket's *Life of Williams*, George Fox's *Journal*, the *Lives of the Norths*, of Whiston, Clarke, Fletcher, Martyn, and scores of others still wait for their interpreter.

"*Tues.* 11 [Feb. 1772]. I casually took a volume of what is called *A Sentimental Journey through France and Italy*. Sentimental! What is that? It is not English; he might as well say Continental. It is not sense. It conveys no determinate idea; yet one fool makes many. And this nonsensical word (who would believe it?) is become a fashionable one! However, the book agrees full well with the title; for one is as queer as the other. For oddity, uncouthness, and unlikeness to all the world beside, I suppose the writer is without a rival!"

JOHN E. B. MAYOR.

St. John's College, Cambridge.

SURLYBOY.—This name, the etymology of which seems to give Mr. Froude so much perplexity (*vide* vol. viii. of his *History of England*), is the Irish "Sorley Buie"=yellow hair. D. BLAIR.

Melbourne.

EDUCATION OF GEORGE III. — The following curious paper relates to the studies of the Princes George and Edward [afterwards George III. and the Duke of York]. It is in the autograph of their father, Frederick Prince of Wales, and has been lately discovered among the manuscripts of the Baroness North at Wroxton, in Oxfordshire: —

"Clifden, Octobr the 14th, 1750.

"*The Hours for the two Eldest Princes.*

"To get up at 7 o'clock.

"At 8 to read with Mr. *Scot* till 9, and he to stay with 'em till the *Doctor** comes.

"The *Doctor* to stay from 9 till Eleven.

"From Eleven to Twelve, Mr. *Fung.*

"From Twelve to half an hour past Twelve, *Ruperti*; but Mr. *Fung* to remain there.

"Then to be Their Play hour till 3 o'clock.

"At 3 Dinner.

"Three times a week, at half an hour past Four, *Denoyer* comes.

"At 5, Mr. *Fung* till half an hour past 6.

"At half an hour past 6 till 8, Mr. *Scot.*

"At 8, Supper.

"Between 9 and 10 in Bed.

"On Sunday Prayers exactly at half an hour past 9 above stairs. Then the two Eldest Princes, and the two Eldest Princesses are to go to Prince George's apartment to be instructed by Dr. Ayscough in the Principles of Religion till 11 o'clock.

(Endorsed) "For my Lord North.

"The Prince of Wales's Regulation of the Studies of Prince George and Prince Edward. Deliver'd to me October, 1750, upon my being appointed their Governor; written by his own hand."

The last sentence is in the writing of the first Earl of Guilford, father of Lord North, the minister. EV. PH. SH.

THE ROOKS OF DOCTORS' COMMONS.—The scene of a bit of city folk lore will shortly pass away. The Thames Embankment Commissioners are about to purchase and obliterate the urban garden of the College of Advocates, near St. Paul's. This garden is contiguous to the old Hall, which was rebuilt after the Great Fire upon the ruins of an old Elizabethan mansion, and is graced with a grove of elms, whose date possibly precedes that of the Hall itself. Of these elms a solemn colony of rooks had from time immemorial been constant denizens, until the year 1857, when simultaneously and suddenly they left their familiar trees, and have never since returned to them. For this sudden and concerted departure no reason could be assigned or conjectured, save one alone, which the long descended tradition of the college supplied. The rooks were not rooks, save outwardly; inwardly they were the spirits of deceased surrogates, and the latter had taken umbrage at a certain proceeding of the college to which they had not been parties. In 1857 was passed the act of parliament which abolished the Courts of Doctors' Commons. This act contained a clause permitting and empowering the doctors, at their own request, to alienate the old foundation; in other words, to erase the old home of the rooks. This was the cause of offence; and no sooner was the royal assent given to the bill, than the dingy birds went off in a huff to more pleasant, if less legal, haunts.

H. C. C.

* Dr. John Thomas, Bishop of Peterborough, and afterwards of Salisbury, was preceptor; Mr. Hare, sub-governor, and Mr. Scott sub-preceptor.

Queries.

DOCTOR SLOP: STERNE.

The account which I gave of the luckless Doctor Burton, who was gibbeted in *Tristram Shandy*, was based, as to its dates, on Chalmers; in such matters a pretty safe authority. But I believe your correspondent JAYDEE (p. 414) to be right, and Chalmers wrong. Chalmers naturally took the abbreviation "Cant." after "M.D." to stand for "Cantuar.," or a Lambeth degree, instead of Cantab., the customary abbreviation for Cambridge. I have since looked into Mr. Stubbs's List of Lambeth Degrees given in the last two numbers of the *Gent. Mag.*, and do not find Burton's name there, which settles the question. I should be very glad and very much obliged if your correspondent would let me see his copy of the *Letter to Smellie*, which is not to be found in the British Museum.

Sterne is so dramatic a subject, one could never have done laying on colours or "painting on" him, as the artists put it. Every portion of his life bears, and repays, illustration. I have collected from the east and the west, brought together from our own country, and from the continent what I could. The result has been to astonish myself as well as others; for it was believed that all that was known of Sterne would scarcely fill a sheet. But such success in these literary gold fields may reasonably warrant us in believing there are other tracts not as yet explored. Curiosity to know something about Sterne has nearly exhausted the first edition of the *Life*, and I am busy getting ready a new one, which shall be carefully revised, compressed, and I hope enriched with much additional matter. Some of your contributors, who may have read the book, would surely assist me. By a mere accident I stumbled upon some twenty original letters in Yorkshire, by which, but for that accident, I know I should never have benefited. There *should* be many more letters up and down the country. There was a Mr. Watson, who, Nichols says, was a correspondent of Sterne's, and possessed many letters. There was a MS. Diary, which got somehow to Bath, was shown to the late Mr. Thackeray — was made no use of — possibly because too favourable to the unlucky Shandean's memory; and in reference to which he could recollect neither

the "gentleman of Bath's" name, nor more particular address.

Percy Fitzgerald, M.A., F.S.A.

Thomas Apperley, M.D. — Thomas Apperley, son of Anthony Apperley, gent., born at Little Hereford, Herefordshire. After being educated by Mr. Lewis in a private school there, was admitted a pensioner of St. John's College, Cambridge, Aug. 19, 1609, æt. sixteen. He proceeded B.A. 1693-4; was admitted a Fellow on the Lady Margaret's foundation, April 1, 1696; commenced M.A. 1697; vacated his fellowship in or shortly before 1699, and was created M.D. 1704. He published *Observations on Physic, both Rational and Practical, with a Treatise on the Small Pox.* Lond. 8vo, 1731. Other particulars respecting him will oblige C. H. & Thompson Cooper.

Thomas Arkisden, of Emmanuel College, B.A. 1629-30, M.A. 1633, was steward of the college, but does not occur in the list of Fellows. He invented a system of short-hand, which seems to have been much approved of at the period. It is said that he was in orders. More about him will be acceptable. C. H. & Thompson Cooper.

Cambridge.

Bonaventure Ashbye.*—I have an ancient copy of the will of Bonaventure Ashbye, of Harefield, Middlesex, gentleman, dated April 14, 1599. The will appears to have been witnessed by Philip Henslowe and Edward Alleyn. Who and what was Ashbye? Mr. J. P. Collier can give me no information about him. Robert Cole.

"The British and Foreign Review" and Lord Macaulay.—In a late Catalogue of "Popular and Interesting Books published or sold by John Camden Hotten," I find amongst others *The British and Foreign Review, or European Quarterly Journal*, 8vo, written by Thomas Carlyle, Sir Archibald Alison, Lord Macaulay, &c. &c. Would Mr. Hotten have any objection to name the article or articles written by Lord Macaulay for this Review, and to state the source of his information as to the authorship? I have been a pretty diligent collector of Macaulayana, but I confess I never heard of any prose contributions to our periodical literature, save the well-known Essays in the *Edinburgh* (not even now all reprinted) the Biographies from the eighth edition of the *Encyclopædia Britannica*, and the contributions to Knight's *Quarterly Magazine*. J. B.

Melbourne, Australia.

The Rev. Charles Cordiner, Episcopal Minister at Banff, N. B., published —

"Antiquities and Scenery of the North of Scotland, in a Series of Letters to Thomas Pennant, Esq., London 4to, 1780,"—

and —

"Remarkable Ruins and Romantic Prospects in the North of Scotland, accompanied with singular Subjects of Natural History and Ancient Monuments, hitherto undelineated and undescribed. London. 2 vols. 4to 1786-95."

He appears to have been living in 1798. When did he die? S. Y. R.

Reynolds Calthorpe: May.—James Calthorpe or Calthropp, Esq., m. Dorothy only sister, and eventually heir of, Commissary General (in Ireland) John Reynolds, and dying before 1662 left two sons, Reynolds Calthorpe and Christopher Calthorpe, and I believe a daughter, Dorothy, afterwards the wife of John Boswell, Esq. It appears that Mr. Reynolds was from Cambridgeshire, and m. Sarah, third daughter of Sir Francis Russell, Bart., of Chippenham, in that county (she was baptised August 24, 1639), and sister of Elizabeth, wife of Henry Cromwell, son of the Protector. Mr. Reynolds d. *s. p.* in 1659 and his widow became the second wife of Henry seventh Earl of Thomond. Mrs. Dorothy Calthorpe, the widow of James (as above), married secondly (June 16, 1662), Sir Algernon May Knight, a grantee of considerable estates in Ireland in 1666, and by him had an only son, Charles May, who had a daughter, Mary. In the year 1700 a bill was filed by Reynolds Calthorpe and his brothers, assignees, against Charles May, for the recovery of estates in the co. Waterford, and having been successful, Reynolds, then of "Elvetham, co. Southampton, Esq.," in 1710, sold these lands to various persons; one part called "Rockett's Castle," was sold to Edward May of Curromore, co. Waterford, Esq., grandfather of Sir Edward May, Bart. (3rd S. v. 35.) I am unable to connect Sir Algernon with the family of Sir Edward. He was probably of the elder branch in Sussex. I am anxious to trace his family, and also the descent of James Calthorpe, and of John Reynolds. H. Loftus Tottenham.

Chetwynd Church. — Local tradition states that an ancient church existed at Chetwynd in Shropshire, which was destroyed by Oliver Cromwell. Does any description exist of the said church? M. P.

Critical Observations on London Buildings.—There are two publications existing, one of which at least, has been largely quoted in former times, and as to the authors of which there are many doubts. The earliest of the two is entitled *A Critical Review of the Public Buildings of London and Westminster.* The earliest edition of it is given in Watt's *Biblio. Britt.* as published in 1731, and is mentioned under the name of James Ralph, "to whom it is attributed." I have seen

[* For notices of the children of Bonaventure Ashbye from the registers of Harefield, see *Collectanea Topographica et Genealogica*, v. 140.—Ed.]

n edition quoted of 1734, but I have never seen ither of these editions. I suspected the last-named s an error; but having lately seen the work eferred to, in fact, carefully criticised through many numbers of the *Grub Street Journal* for 734 and 1735, I am led to consider the date of 734 as edition No. 2. Then follows a third, 12mo, 736, and a fourth and enlarged edition in 1783, vo. Although Watt has placed this work under he name of Ralph, I observed some time since hat he also says it was written by James Nichol- on, who died in 1815, aged sixty-two! Where is the mistake?

The other similar work is entitled *Critical Observations on the Buildings and Improvements of London*, published, 4to, London, 1771, by Dodsley; and a second edition in the same year in 8vo. I have seen this ascribed to one Stewart; but Edwards, in his *Anecdotes of Painters*, quoting a work, *Critical Observations, &c., on Public Buildings of London*, states it was written anonymously by John Donaldson, a miniature painter, who died October, 1801, and refers to the *Gentleman's Magazine* of that date. Can I obtain any information as to the real authors of these two works?

WYATT PAPWORTH.

BISHOP DOWNES OF IRELAND AND ELIZABETH LEIGH.—There is a book, *A Plain but full Exposition of the Catechism of the Church of England, &c. &c.*, by Bishop Nicholson, printed in London by T. H. and W. H., 1686, in the possession of her descendant, in which is written "Elizabeth Leigh, given me by my uncle Downes, 1689." She afterwards married William White, and became the grandmother of the Rev. Dr. White, first bishop of Pennsylvania. Bishop White has written an explanatory note on a fly leaf of the book, in which he says,—

"Elizabeth Leigh, this being her maiden name, was ye mother of my father. . . . Her uncle Downes, ye giver of ye book, was a clergyman, who went to Ireland with a Lord Lieutenant, and was by him promoted to a bishoprick. The only time that my father recollected ye seeing of Mr. Downes was when he passed through St. Alban's, on his way to Ireland, knowing that he had a young relation in ye grammar school of that town, he stopped to see him."

Bishop White's father was born about 1704-5. Who was this Bishop Downes?* And of what family of Leighs was his niece? There is a handsome portrait of her in this city, and one of her husband, William White, painted by Sir Godfrey Kneller, one of the few Knellers in the United States. Could Elizabeth Leigh have been a daughter of Leonard Leigh, who married (May 9, 1657) *Elizabeth* Brigg? See "N. & Q.," 3rd S. v. 116. T. H. M.

Philadelphia.

[* Dr. Dive Downes, Bishop of Cork and Ross, ob. Nov. 13, 1709. *Vide* Cotton's *Fasti Ecclesiæ Hibernicæ*, i. 187, v. 35.—ED.]

FILES OF ESTATES.—Have the files of printed particulars and plans of landed estates, sold by auction by Messrs. Skinner, Dyke, & Skinner, of 87, Aldersgate Street, London, from the year 1770 to 1830, been preserved? Where may they now be inspected? I find that, in 1770, the firm commenced with Mr. Thomas Skinner, auctioneer, of Goswell Street; and, in 1777, he was of 87, Aldersgate Street. In 1796, the firm was Skinner, Dyke, & Skinner; in 1820, Skinner, Tuchin, & Forrest; and in 1830, Thomas Forrest, of 87, Aldersgate Street. After which period, I am unable to trace Mr. Forrest.

WILLIAM DUKE, Jun.

Kennington, Surrey.

GEVEN.—What is the modern name of the tree formerly so called? ST. SWITHIN.

ELIZABETH DE HASTINGS, third and youngest daughter of Sir Leonard de Hastings, by his wife Alice, daughter of Thomas Lord Camoys, married a Sir John Donne, or Downe. I should be greatly obliged for any information concerning this latter personage. To what family did he belong? What arms did he bear? When was his eldest daughter born, and whom did she marry? Had he any other children? F. M. A.

Bruges, Belgium.

"HALLOWE'EN IN GERMANY."—Who is author of "Hallowe'en in Germany, or, The Walpurgis Night?"—three papers in the *European Mag.*, vol. lxxx., Oct., Nov., Dec. 1821, pp. 313, 425, 519. They are said to be communicated by the Baron R. von Versmacher of Crackenburg, and translated by a student of the University of Gottingen. IOTA.

ELIZABETH HELLIBORTON OR HALYBURTON, wife of George Pringle in Trouburne, died Oct. 15, 1685. Her tombstone is in the churchyard of Yetholm, Roxburghshire. Any information respecting her will be very welcome.

SIGMA-THETA.

WILLIAM JONES, M.D.—This gentleman, who was of King's College, Cambridge (M.B. 1726, M.D. 1731), published—

"A Proposal of a New Method for finding the Longitude at Sea or Land. Together with the Description and Figure of a New Instrument invented for the performance of it." London, 4to, 1760.

We are desirous of further information respecting him. C. H. & THOMPSON COOPER.

MOLDING-BOARD.—This article is mentioned more than once in the *Inventories of the Northern Counties* (c. 1550), published by the Surtees Society. I take it to have been a baking-board. Is it defined anywhere? J. D. CAMPBELL.

MOPSIS.—No doubt this word is akin to *moe*, *mowe*, *mop*, &c., and means grimaces, or "monkey-tricks;" but I have never met with it before,

and would like to see some other example of it earlier or later: —

"Let us then examine this fantastick War *ab initio*, lest as the Duke of *Burgundy* made a few *Sheep-Skins* the cause of his Quarrel, so we shall find those Sheets of Paper, sent under the name of *a Liturgy* and Book of Canons, were but the *Mopsis* of the story, to divert our Eyes from the main design," 1640. — Lord Anderson touching the Scotch Treaty in *Rushworth, Hist. Coll.* part III. vol. i. p. 205, ed. 1692.

J. D. CAMPBELL.

NAMES OF RIVERS. — Is there any Keltic meaning attached to the *un*, *on*, or *one*, and *ar*, *er*, or *are*, which occur frequently in the names of rivers, as in the Garun, the Arun, the Avon, in England; and the Garonne, the Saone, and the Rhone in France. In the Aire, the Yare, the Cocker, and the Wear in England; and the Aar, the Cher, the Aller, and Guadalquiver on the continent of Europe. In the south of India, the names of many rivers end in *ar*, which, in the language of the country (Tamil), means a river, as the Penar, the Adiar, the Vipar, the Manar, the Palar, &c. Some Indian rivers also end in *un* and *one*, as the Colerun, the Sone, &c. Are the names of rivers in the east of Europe, ending in *er*, as the Dneiper, the Dneister, Slavonic or old Aryan, like those in the West of Europe? It is a fact worthy of notice, that the Indian name for a river, viz. *ar*, commences the names of many rivers in the Old World far apart from each other, as the Arta, the Arda in Turkey, the Aras in Armenia, the Arjish in Wallachia, the Arlanzon in Spain, the Arno in Italy, the Arad in Hungary, the Ardeche in France, the Arun in England, &c. The syllable *ar* is also often found beginning names of ancient rivers, for instance, the Arabis, the Arachthus, the Arar, the Arauris, the Araxes, the Archelais, &c. H. CONGREVE.

PARAFFIN. — We are all familiar with this modern substitute for oil in lamps, but what is the true meaning of the word? Rabelais (liv. iv. chap. xiii.) applies it to some inflammable substance in powder: —

"Aultres portoient longs tizons allumez, sus lesquels à chacun carrefour jectoient plenes poingnées de *parafine* en pouldre, dont sortoit feu & fumée terrible."

I have not been able to find the word in any modern French dictionary to which I have access.

E. Mc C—.

QUOTATION: —

"Anglica gens est optima flens et pessima ridens."

Who is the author of this old rhyming verse, and to what does it refer? I find it as a quotation in *The Present State of England, temp.* Car. II., but the leaf which should explain is wanting. K. R. C.

"THE SCARF OF GOLD."—Who is the author of this poem? It commences,—

"God speed thee, Eustace Dargencœur,
Be brave as thou art true,
And wear this scarf I wove for thee,
This scarf of gold and blue."

F. HOWARD FREELING.

MRS. JOHN PHILIPPART. — What is known of this lady, whose poetical effusions appeared some thirty years ago in several magazines? What was her maiden name? Whom did she marry? Is she alive? And if so, where does she reside—in or out of the United Kingdom? Had she any children?* ZILLAH.

ST. ANDREW'S CHURCH, DUBLIN.—Is there any record of the monuments in St. Andrew's church, Dublin, which a few years since was destroyed by fire? The parish registers, containing particulars of the baptism and burial of sundry members of my family, had a very narrow escape, and likewise the valuable communion-plate. ABHBA.

ST. MARGARET'S CHURCH, WESTMINSTER.—Are the inscriptions on the gravestones in this churchyard recorded in any printed work? Going into it last week, I was led to deplore the sad obliterated state of all those which lay in the way of the walks from one gate to another. If the inscriptions *must* go, has no one stepped in to save a memorial of them? W. P.

J. WEBSTER. — Information is requested as to J. Webster, of Crown Street, Westminster, whose paper on the Construction of the Old Walls of Verulam was read to the Society of Antiquaries, June 2, 1768 (*Archæologia*, ii. 184). S. Y. R.

MR. CHARLES WHITE, HOSTLER AT THE KING'S ARMS, AT SARUM. — In 1752 appeared, in 8vo, a work with the following title: —

"The Wiltshire New Phænomenon; or, the Free-thinking Christian Philosopher: being the Philosophical Essays of Mr. Charles White, Hostler, at the King's Arms, at Sarum, on the following subjects, viz. 1. The Being and Attributes of God; 2. Accidents and Comets; 3. The Resurrection."

The *Monthly Review* thus remarks on the book: —

"The reader will not expect to find in these Essays that precision and perspicuity which are necessary in treating of philosophical subjects; but, notwithstanding this, the author's sentiments are many of them very just, and he appears to be a man of sense and modesty."

Information about this free-thinking Christian philosopher will oblige S. Y. R.

MRS. BRIDGET WHITE. — Four of Dr. Donne's letters are addressed to her. (*Letters*, pp. 1–6, ed. 1651.) Who was she? CPL.

[* Mrs. Philippart was the wife of Mr. John Philippart, the author of several military works. (Vide *The Biographical Dictionary of Living Authors*, 8vo, 1816.) Mrs. Philippart died on July 19, 1814, in Park Street, Grosvenor Square, aged fifty-two.—ED.]

Queries with Answers.

A SPANISH PROVERB.—In the pamphlet attributed to Cervantes, and entitled *El Buscapié*, "The Squib," occurs this proverb—"Al buen callar llaman Sago." These words may be translated thus: "People call *him* a wise man, who knows when to hold his tongue." "Sago" is either a corruption of the Spanish word *sabio*, wise; or it stands for *Sancho* perhaps, because another form of the same proverb runs thus: "Llaman Sancho al buen callar." "Sancho" seems to be used in allusion to a King of Navarre, named Don Sancho, who was called the "Wise."

A French writer has observed "that proverbs are the wisdom of a nation." With equal truth may it be said, that no nation possesses so large a share of this kind of national wisdom as the Spaniards. Has the subject of Spanish proverbs ever appeared in "N. & Q.?" J. DALTON.

Norwich.

[Two articles have appeared in "N. & Q.," 2nd S. ii. 388, 456, in reference to works on Spanish Proverbs, namely: 1. A small collection of about 200 pages, published by D. Ignacio Boix, Calle de Carretas, No. 8; 2. James Howell's *Lexicon Tetraglotton*, fol. 1660, where they form a separate division of the book. The late John Wilson Croker, Esq., at p. 456, farther states, that "there is no nation or language of whose proverbs there exists so copious a collection as the Spanish, namely, Sancho Panza's conversations as recorded in *Don Quixote*. The Don frequently reproaches his follower with uttering *all* the proverbs that ever were coined. The most, or indeed the only, complete list of Spanish proverbs would be an Index to Sancho's discourses."]

THE DARK DAY.—In a book I have, containing some remarks on preternatural events, there is a reference to "the dark day which terrified all Europe nearly a century ago." No more particular date is mentioned, but on turning to an old chronological work I find a simple record of the fact that a dreadful storm occurred on the 15th of February, 1760. From the near correspondence of the date, I presume that this is the same which caused the darkness that is stated to have so terrified Europe; but no account is given of the circumstances connected with this extraordinary event. Probably, however, there may be some among your numerous correspondents who may be able to furnish these particulars, which, I have no doubt, would prove of considerable interest to many of your readers. T. D.

[There were two other days remarkable for their darkness about this period. "At ten in the morning of Oct. 7, 1737, an uncommon darkness was observed in London and its neighbourhood, which occasioned terrible apprehensions in many weak people, who considered it as the effect of the present comet." (*Gent.'s Mag.*, xxvii. 479.) Again, "About twelve at noon of Aug. 19, 1763, the sky was overcast in such a manner that the darkness in and about London was greater than at the great eclipse in 1748, insomuch that many apprehended an earthquake, the appearance being much the same as preceded the last great earthquake at Lisbon."—*Gent.'s Mag.*, xxxiii. 411.]

"DOCTOR AND STUDENT."—I have in my possession an edition of the *Doctor and Student*, whose value I wish to ascertain. On the title-page it is called—

"The Dialogue in English, betweene a Doctor of Divinitie and a Student in the Lawes of England. Newly corrected and imprinted, with new Additions. London: Printed for the Company of Stationers, 1607. *Cum privilegio.*"

I suppose this was about fifty years after the book came out. Have I a treasure? R. C. L.

[This well-known work has immortalised the name of Christopher Saint-Germain, *vulgo* Seyngerman. The First Part of it originally appeared in Latin about the year 1518, and was subsequently translated into English by the author, who wrote a Second Part in English in 1531. Each of these Parts, however, passed through several editions before they were united in one volume. Mr. Bridgman enumerates above twenty editions; the last in 1787, 8vo, with questions and cases concerning the Equity of the Law, corrected and improved by William Muchall. The edition of 1721 contains some account of the author, who died on Sept. 28, 1540, and was buried in the church of St. Alphage, within Cripplegate, London. The prices of the earlier editions, as given by Lowndes, vary from 4*s.* to 15*s.*]

LONGEVITY.—I lately saw exposed for sale in Newcastle two portraits, painted by Wales and engraved by Gavin. One was the head of an old man named Peter Garden, of the parish of Auchterless, in Aberdeenshire, who died January 12, 1775, aged 131. The other was that of an old woman named Isabella Walker; who died in 1774, aged 112, as certified by the register of the parish of Rayne, in the presbytery of Garrioch, also in Aberdeenshire. Any information respecting these long-lived individuals would be interesting.

E. H. A.

[The portraits of these two venerable individuals have been engraved. See Evans's *Cat. of Engraved Portraits*, vol. i. A few particulars of them have been given in "N. & Q." 2nd S. ii. 483; x. 156. In the *Scots Mag.*, xxxvii. 55, occurs the following notice of Peter Garden: "Died on Jan. 12, 1775, in the parish of Auchterless, Peter Garden, aged 131. He retained his memory and senses to the last. He had lived under ten sovereigns, viz. Charles I., Oliver Cromwell, Richard Cromwell, Charles II., James II., William and Mary, Anne, and Georges I. II. III. He remembered to have been sent, when a boy, to the wood, to cut boughs for spears in the time of the civil wars."]

MACAULAY'S PRIZE POEMS.—In my collection of Macaulayana, I have never been able to include the Prize Poems (one on "Pompeii," the other on "Evening"), for which the future historian received the Chancellor's Medal at Cambridge in two consecutive years—about 1819-20. Can any of your readers inform me where I may find them? As they are certainly rarely met with, they might not inappropriately be transferred to your columns if not too long for insertion.

J. B.

Melbourne, Australia.

[These prize poems are printed in the following work: "A Complete Collection of the English Poems which have obtained the Chancellor's Gold Medal in the University of Cambridge. New and enlarged edition. Camb. Macmillan & Co. 8vo, 1859." "Pompeii" makes nine pages; and "Evening" eight.]

Replies.

THE LEANING TOWER OF PISA.

(2nd S. iii. 175.)

I visited this tower some years ago, but had no intention of making any remarks on it; these occurred to me afterwards; and if you think them worth notice, they may elicit other opinions on the remarkable structure of the Tower of Pisa.

I am as much satisfied that this tower was built in its present form, as with any arguments which I have read to the contrary; the whim of the architect being just as credible as that the ground under the tower should have subsided without leaving indications of the accident in the building itself. If the soil was not of the same consistence throughout, the masonry, meeting with unequal resistance, would probably be fractured and twisted.

The small tower at the top appeared to the eye to be made perpendicular, as if in furtherance of the *original* (?) design of the builder, in order to counterbalance the leaning of the tower below.

If the erection of this upper part were an afterthought to remedy the subsidence, it was a very bold one, for it would be a rather nice calculation to give just the height and size sufficient for that object. What security was there against the ground subsiding still more by the additional weight put on it? Was it not more probable, the subsidence having begun and *stopped*, that the builder was too well satisfied with such a proof of the stability of the structure and of no other security being required, to run any risk of tampering with it?

After I had written thus far, I met with Willis's *Remarks on Architecture*, Cambridge, 1835. In p. 145 he writes:—

"Messrs. Creasy & Taylor, who published in 1829, have shown very satisfactorily that the Tower of Pisa was not built in a leaning position, as the scaffold holes incline just as the Tower does, and also that the settlement must have begun to show itself before the completion, from the attempts that were made to rectify it, by increasing the height of the columns and cornices on the lower side in order to throw the upper part of the building in the opposite direction. I observed the same artifice in the Tower at Bologna."

Admitting that the columns and cornices have been increased as stated, of which I am not aware, I do not see how the effect of counterpoise could be produced without altering the tower, in order to bring back the centre of gravity to a safe point within the base; the mere alteration of the columns and cornices could not have this effect.

I was not aware of the inclination of the scaffold-holes, which is more in favour of Mr. Willis's opinion than the other reasons given; but considering the short length of such holes, I should doubt their inclination being observable, unless they are very *finely* formed, which their ordinary use does not render necessary.

Is it probable that the Tower of Bologna could have been affected in a way precisely the same by the subsidence of the ground? In what direction and how far does it lean?

L.

THE HIGH COMMISSION COURT.

(3rd S. v. 478.)

The seals of the various High Commisions were nearly alike—that of Queen Elizabeth for Norfolk was a Rose and Crown, with E. R., and "Sigil: Com: Reg. ad Caus. Ecclesiast, Norw." That of James II., a Rose and Crown, with J. 2 R. and "Sigillum Commissariorum Regiæ Majestatis ad Causas Ecclesiasticas;" but I have not hitherto met with any impression or engraving of the seals.

I think that the interesting history of the High Commission is, as suggested by S. E. G., to be found only in the old law reports, biographies, &c., and also in the proceedings of this Court for about three years (1631—1634), which are preserved in the Bodleian Library, and the State Paper Office. The first commission was in 1559, the last in 1685; but it is feared that all the proceedings of this English Inquisition were destroyed, in order to avoid the retribution which fell upon Laud, Jefferies, Ch. J. Herbert, and other inquisitors.

I have been for some time engaged in compiling an account of "The Rise and Fall of the High Commission," and my MS. is now in the hands of a friend, to advise whether it be worthy of publication, and if so, in what way it may be most useful to the historian and antiquary.

Mr. Bruce's forthcoming volume of State Papers will give particulars of the proceedings of the High Commission in 1634, and will be found very interesting.

With respect to the oath *ex officio*, administered by this Court most unconstitutionally, I thank your correspondent MR. WORKARD, for his communication ("N. & Q." 3rd S. v. 221.) What I wanted was the *form* of the oath. I have now come to the conclusion that the form did not differ from that in the Star Chamber.

JOHN S. BURN.

The Grove, Henley.

SALMON IN THE THAMES.

(3rd S. v. 479.)

A. A. in his note points to a subject on which I believe many entertain an erroneous opinion — namely, the abundance of salmon in our English rivers in past times. No doubt there are many rivers in which salmon at one time abounded, which are now almost tenantless; but I question much whether at any time they were so plentiful as to warrant a belief in the popular tradition of parents stipulating that their children, on being bound apprentices, should not be dieted on this fish more than twice in the week. The account rolls of monasteries furnish abundance of evidence of the value of salmon during the Middle Ages. I will instance one or two.

In the Kitchener's Roll of Tewkesbury Abbey (9-10 Rich. II.), 1 pipe of salt salmon cost 3*l.* ("in j pipe de salmone salso empto de Willielmo Wermestre, iij^{li}.") Four salt salmon, bought at different times, cost 2*s.* ("in iiij salmonibus salsis emptis per vices, ij^{s}.") Four-and-half fresh salmon cost 8*s.* 10*d.* ("in quatuor salmonibus et dimidio piscis emptis per annum, viij^{s} x^{d}.") At this time, as appears by the same roll, pullets were bought for 1*d.* each; eggs for 6¼*d.* the hundred; 140 fresh herrings cost 5*s.*; and 200 salt herrings 3*s.*; three bushels of barley, bought for the young pigs, cost 1*s.* 1*d.*; and the wages of two swineherds for the year are entered as 3*s.* The expences of carriage were not great, for the freight and strikage of the pipe before-mentioned from Bristol to Tewkesbury was only 1*s.* 2*d.* This roll, and a translation by Mr. Wakeman is printed at length in the fifteenth volume of the *British Archæological Journal.*

In an account roll of the Priory of Finchale, in the county of Durham, for the year 1367 (printed in vol. vi. of the Surtees Society publications, p. lxxij. App.), the price of ten salmon is entered as 11*s.* A cow the same year was sold for 7*s.* 6*d.*; and by other rolls, within a year or two of the above date, pigs were sold from 1*s.* 10*d.* to 7*s.*; and sheep for 1*s.* 8*d.* each.

The Priory of Finchale is situated on the river Wear, where the monks had a fishery as well as in the river Tyne, the northern boundary of the county. They had therefore every facility for being well supplied with salmon, as no doubt they were, from the fact of its sale being a considerable source of revenue to them; but still the price would show that the fish was a luxury, beyond the reach of the poor and of apprentices too.

The series of rolls containing the receipts and expences of the proctor of the church of Norham, returned to the convent of Durham, furnish evidence of the price of salmon on the river Tweed. Norham being situated upon that river where, if anywhere, salmon would be plentiful and cheap. These rolls are printed in Raine's *History of North Durham.* In 1341, 10*d.* was paid for two salmon; but in the same roll, a quarter of wheat cost 5*s.*; a new cart, 6*s.*; an ox for beef during the collection of tithes, 2*s.* 6*d.*; a sheep, 1*s.* 2*d.* In 1344, six salmon cost, 2*s.* 6*d.*; whilst nine sheep were bought for 6*s.* In 1407, for five doz. of salmon bought and delivered to Dr. Rich. Hepewell, the Bursar of Durham, was paid the sum of 50*s.*; salt for same, 6*s.*; two barrels for same, 1*s.* 4*d.* Their freight from Holy Island (off the coast, a little south of the mouth of the Tweed,) to Newcastle, 8*d.*; and in the following year, for a barrel of salt salmon, with its carriage from Berwick to Newcastle, 2*l.* 6*s.* 8*d.* About this time tithe lambs were sold for 8*d.*, and rabbits were bought for 1½*d.* a piece.

The above instances I have no doubt might be multiplied by readers of "N. & Q." almost indefinitely, and, to my mind, prove clearly that long before coal washings, lead washings, paper mills, and gas works, and the fifty other inventions of modern times which have destroyed so many of our salmon rivers, a salmon was always *a salmon*, and brought its price. This being so, it becomes interesting to inquire how the "myth" arose (for I think we must so regard it) about salmon and the apprentices. If the stipulation ever was made, may it not have been against fish *generally*, and not salmon *in particular?* Herrings, eels, cod, plaice, and other kinds of white fish, we all know, were common enough, and much cheaper food than meat fresh or salt. I believe some time ago an advertisement appeared in "N. & Q." offering a reward of 5*l.* to any one who could produce an indenture of apprenticeship containing such a condition as has been mentioned, but I have never heard of the reward being claimed.

JOHN BOOTH, JUNR.

Durham.

ALBINI BRITO.

(3rd S. v. 382, 505.)

I am very glad to have attracted MR. CAREY'S attention to my query, as to the arms of the family known as De Todeni, De Belvoir, and De Albini. I have not Collins at hand; but the difference between or, two chevronels within a bordure, gules, which Wright, on the authority of the Caius copy of Dugdale's *Baronage*, assigns to Albini — and the argent, two chevronels azure,

which Collins mentions as being on the tomb of Robert de Roos, the husband of Isabella de Albini—is not a very serious one. The utter worthlessness of all the colouring on ancient tombs, which have undergone the process of retouching, is well known to all who have had to toil through the absurdities which they now present. And nothing is more likely to have suggested itself to the parochial restorer than that a streak of red round the coat was unnecessary. However, Mr. Carey will have observed that in my note on p. 382, I have not ventured to give an opinion of my own, but I have quoted what other persons have said. I do not venture to give an opinion now. But I will at once answer his inquiry by setting down all the quarters as I saw them at Haddon in 1863.

The "first window" shows the shield which I have described (p. 382), with these quarterings: Baron, sixteen coats—4, 4, 4, 4. 1. Manners. 2. Ros or Roos. 3. Gules, three Catharine wheels argent: Espec. 4. Azure, a Catharine wheel or: Belvoir, according to Gibbon and *Notitia Anglicana*. 5. Gules, a fesse between six cross crosslets or: Beauchamp. 6. Checky, or and azure, a chevron ermine: Newburgh, Earl of Warwick. 7. Gules, a chevron between ten crosses pattée argent: Berkeley. 8. Or, a fesse between two chevrons sable: Lisle. 9. Gules, a lion passant argent, crowned or: Gerrard, *alias* Lisle. 10. This quarter has been broken out, and now shows only a piece of plain red glass; but the middle window in the gallery has an unimpaled Manners shield, a repetition of the Baron half of this, in which ten remains. It is England, with a bordure argent: Edmund of Woodstock. 11. Argent, a saltier engrailed gules: Tiptoft. 12. Shows only a piece of plain blue; but in the middle window it is or, a lion rampant gules: Cherlton. 13. Argent, a fesse between two pairs of bars, gemelles gules: Badlesmere. 14. Checky, or, and gules: Vaux. 15. Gules, an eagle displayed within a bordure argent: Todeni (?) 16. Argent, two chevrons within a bordure gules: Trusbut (?)

The femme has five quarters: 1. Quarterly, first and fourth argent, fretty sable: Vernon. Second, gules, six annulets, 3, 2, 1, or: Vipont. Third, sable, a fesse compony or and azure between six escalops argent. 2. Destroyed. 3. Barry of six, or and azure. 4. Argent, fretty sable, a canton gules: Vernon. 5. Azure, semé of cross-crosslets, and two shalmes laid chevronways (argent): Pipe.

May I remind Mr. Carey that, before the marks of cadency became general as such, different branches of the same name took, for distinction, coats absolutely differing from each other. I shall be very much gratified if an answer can be found to this heraldic puzzle. D. P.

Stuarts Lodge, Malvern Wells.

THOMAS BENTLEY.

(3rd S. v. 376, 449, 509.)

In connection with Dr. Markland's, Dr. Rimbault's, and Miss Meteyard's replies and notes, which have already appeared in the columns of "N. & Q.," I wish to add a few words on Thomas Bentley, the much, and deservedly esteemed friend and partner of Josiah Wedgwood. First of all, let me say, that it is somewhat too sweeping an assertion to affirm that "*every* writer," since Ward's *History of Stoke-upon-Trent* was published, "has repeated the hackneyed story" of Bentley being the son of the distinguished critic. In my "Wedgwood and Etruria: a History of the Etruria Works, their Founder and Productions," Part III. in the *Art Journal* (No. 30, New Series, p. 183), I have said: —

"And here let me correct a wide-spread error regarding this well-known partner of Josiah Wedgwood's, concerning whom I shall have some particulars to give in another chapter. Ward, in his *History of Stoke-upon-Trent*—a work written at Burslem, Wedgwood's native place—says, speaking of Josiah Wedgwood: 'He took into partnership Mr. Richard Bentley, son of Dr. Bentley, the celebrated critic, and Archdeacon of Ely,' &c. This statement has been repeated with but little variation in almost every notice which has yet appeared of Wedgwood, or his productions, down to the present time. I am enabled, however, to show that this statement is erroneous; and that, not only was Wedgwood's partner not the son of Archdeacon Bentley, the critic, but was not even named Richard. The companion, and afterwards partner of Josiah Wedgwood, was, as will be seen from the facsimile of his autograph 'Thomas Bentley' (engraved). In my next chapter I shall show that Thomas Bentley, about whom too little is at present known, and concerning whom so many errors have been perpetuated, was a native of Derbyshire; and a member, doubtless, of the old family of that name, long connected with that county."

This will show that I, at least, have not "repeated the hackneyed story" except to show its error, and to correct it in the same manner as Miss Meteyard (3rd S. v. 509) has done. But not only myself. Mr. James Boardman, as far back as 1851, printed in a small pamphlet some few particulars concerning Thomas Bentley, and therein gave (which is also found in other books) a copy of the inscription on his monument at Chiswick; in which his name, his birthplace (and date of birth, January 1, 1730), marriages, &c., are set forth. This Mr. Boardman was, I may here remark, the son of the partner of Thomas Bentley.

Thomas Bentley was a man of high intellectual attainments, of pure taste, of spotless integrity, and of noble character. His talents as a writer, more especially as a reviewer, were considerable; and his taste, in matters of art, thoroughly good. He was one of the founders of the Liverpool Library; was also one of the founders of the congregation known as "Octagonians," and of the celebrated "Warrington Academy." He also took

a leading part in many other matters, and ended his good works only by his death at the early age of fifty.

Let me, in adding my thanks to Dr. Markland for his communication, say, that as I am desirous in my "Wedgwood and Etruria" of doing full and ample justice to Thomas Bentley, as well as to his partner Wedgwood, I shall be thankful for any particulars concerning him which the readers of "N. & Q.," whose names are legion, can supply.

Llewellynn Jewitt.

Derby.

Verification of a Jest (3rd S. v. 491.)—This is an odd title to an article which contains a groundless assertion; and I do not know whether you and Mr. J. Payne Collier have not rendered yourselves liable, if not to an indictment for murder, at least to an action for damages, for falsely asserting the death of an existing individual, and thereby injuring his prospects of advancement. The gentleman whom you designate as "the *late* Mr. John William Burgon" is at this present time a highly respected resident in the University of Oxford, being a Fellow of Oriel College, and Vicar of St. Mary's, unless he has gone the way of all flesh within the last fortnight, as many a gownsman besides myself can testify.

Testis.

[The only apology we can offer for Mr. Collier and ourselves is that of the Poet's for Laura, who thought it prudent, for the sake of protection, to connect herself with a vice-husband:—

"For really if a man won't let us know
That he's alive, *he's dead*, or should be so."

Vide Byron's *Beppo*, stanza xxxv.—Ed.]

Drying Flowers (3rd S. v. 515.)—There is no way equal to ironing, but it requires great patience. Put the flower between several sheets of blotting-paper, and iron it with a moderately heated smoothing-iron. After passing the iron a few times over the paper, with a moderate pressure, take out the flowers, and place them between fresh sheets of blotting-paper, and proceed as before; and so continue, changing the paper, reducing the number of the sheets used, and increasing the pressure, till the flower is quite dry. It requires much experience to manage the heat and the number of intervening sheets. I have been sometimes a whole hour in drying a single flower; sometimes, in less succulent plants, it is done in five minutes. I have preserved the colours even of orchidean plants in this way. V. R.

The Clock Dial over "The Times'" leading Articles (3rd S. v. 530.)—With much respect I submit that your answer to my Query, as to the hour this points to, is not the right one. Invariably the time shown on the dial is either five minutes past six, or halfpast one (I am not sure which); while the hours of publication are just below stated to be between five and seven A.M. I am very curious to hear the true explanation, as I have often heard it discussed at dinner tables. Your explanation is the one that naturally suggests itself. Perhaps it is the original hour of publication? R. C. L.

Seaforth and Reay (3rd S. v. 459.)—In all probability your correspondent, Sigma-Theta, will be able to find the required information respecting the MS. Bond of Friendship between the Lords Seaforth and Reay in *The History of the House and Clan — Mackay*, published in Edinburgh, 1829. A. M.

Berlin, June, 1864.

Lyster Family (2nd S. xii. 358.)—On looking over this volume I am reminded that, although I wrote privately to Mr. Lyster, I cannot say if my letter reached him. I have the pleasure of a personal acquaintance with the Dean of Leighlin, but I have myself compiled a very much more extensive pedigree than that in the *Landed Gentry*.

As Geoffrey Osbaldeston was appointed a justice of the King's Bench only in 1605, the date given by Mr. Lyster (1560) is evidently a printer's error, misplacing the figures. He was promoted to be Chief Justice of Connaught in 1607. His wife, probably, was Lucy, daughter of John Warren of Poynton, Esq., High Sheriff of Cheshire, 19th Elizabeth (see Ormerod's *Cheshire*, iii. 343). Walter Lister, by his will appoints his "*loveing friends* Mr. Justice Osbaldeston and his sonnes Edward and Talbott Osbaldeston" supervisors of his will. He would scarcely use that form of expression if his wife was Osbaldeston's daughter, especially as he makes another allusion to that family, and he *beseeches* his "approved good friend," the Lord of Longford, and also the Lord President of Connaught, to help his wife and children.

There must be clearly a mistake about the age of John Lyster, the son of Thomas. He could not have been born on March 30, 1715, for he witnessed the execution of his brother William's marriage articles (now lying before me) on Jan. 28, 1708, and his own settlement on his marriage with Miss Elizabeth Coddington bears date April 30, 1718. Then John, the posthumous son of William, by his wife Mrs. Edwards (Gunning) was born in 1722, and died between 1790 and 1797. If Mr. Lyster will favour me with a copy of the "imperfect pedigree," I shall be greatly obliged. I am anxious to make the pedigree I have compiled as perfect as possible. The editor has my address. Y. S. M.

"Very Peacock": "Hamlet," Act III. (3rd S. v. 232.)—The old reading of this obscure passage is *paiock*. Pope suggested *peacock*, which

may be considered the received reading at present, but which has these two difficulties to contend with — that, in form, it deviates too widely from the original, and that it affords no intelligible meaning in connection with *the talk of poisoning* which immediately follows.

I may remind MELETES that very frequently the vulgar pronunciation of a word supplies a clue to its original orthography; and in the north of Ireland the poisonous toadstool is commonly known as the *patock* or *potock* stool. Happily, since the days of our patron Saint, Patrick, we know nothing in Ireland of the venomous toad itself, and accordingly *patock* is often further corrupted into pothook, with a view, apparently, to suggest something known and existing, though really the toadstool has nothing in form, appearance, or quality, like a *pot-hook*.

If, then, we consider *paiock* a misprint for *patock* = paddock, the whole passage becomes consistent throughout, and easily interpreted. Hamlet employs this word instead of the rhyming *ass*, because, though this latter creature is generally despised and loathed, as is the toad, it fails to convey what the *patock* = *paddock* does convey, and what he has principally before his mind, namely, *the poisoning*. J. HENDERSON.

Enniskillen.

COLONEL JOHN MORICE, OR MORRIS (3rd S. v. 476.) — Barbara Wentworth, who married John Morris of North Elmsall, was of the same race as Thomas Wentworth, Earl of Strafford, but they were very distant cousins. The North-Elmsal branch separated from the parent stock of Wentworth Woodhouse in the earlier part of the fourteenth century.

The pedigree of Morris as given by Dugdale and Thoresby agrees with that of your correspondent in calling Colonel Morris's Barbara daughter of *John* Wentworth. The pedigree of that family, as given by Hunter, contains no such person; according to that document John Wentworth had six daughters, but there was no Barbara among them. His son and heir, Thomas Wentworth, who was buried at South Kirkby, Jan. 22, 1632-3, had a daughter called Barbara. This lady is probably the woman in question, or perhaps she had an aunt Barbara, after whom she was named, who is not mentioned in the pedigree. As at one period Colonel Morris served in the parliamentary army, it is not improbable that the "Jo. Morris" who was a lieutenant in Lord Brooke's regiment in 1642-3 was the future governor of Pontefract Castle. Thoresby says that Dr. Drake of Beverley had a portrait of Colonel Morris in armour, with whiskers and long hair. His widow died Oct. 28, 1665, aged 38. A monumental inscription in South Kirkby church, marks her place of rest. It has been suggested, but I know not on what grounds, that John Morris, vicar of Belton, in the Isle of Axholme, who died Aug. 31, 1746, was of this family. (Hunter's *South Yorks.* vol. ii. pp. 89, 451, 453; Dugdale's *Visit. Yorks.*, 1665-6, p. 267; Thoresby's *Leeds*, Whitaker's edit., p. 71; Clarendon's *Hist. Rebell.*, 1 vol. edit., 1843, p. 667; Peacock's *Army Lists of* 1642, p. 33; Stonehouse's *Axholme*, pp. 328, 335.) EDWARD PEACOCK.

Bottesford Manor, Brigg.

PRE-DEATH COFFINS AND MONUMENTS (3rd S. v. 255, 363, 423, 429.) — The late William Hunt, Esq., M.A., Fellow of King's College, Cambridge, and Barrister-at-Law of Lincoln's Inn, who died Jan. 6, 1852, aged 86, had his coffin made ten or twelve years before his death, and during that period kept it under his bed in his rooms in College.

John Huggens, Esq., the munificent founder of the College at Northfleet, in Kent, for forty decayed gentlefolk, some years since had a large tomb, surmounted by an obelisk, constructed for himself in the churchyard of that parish. When I lionized that neighbourhood in 1850 the tomb happened to be open for ventilation, and I had the satisfaction of meeting Mr. Huggens in it, as he on that day paid it a visit. I believe Mr. Huggens is still living. E. V.

WHITE HATS AT OXFORD (3rd S. v. 499.) — In reply to W. H., I beg to state, that antipathy to white hats is by no means peculiar to the "gods" in the gallery of the theatre at Oxford. If W. H. pays a visit to the Dublin theatres in a white hat, he will find himself an object of intense interest to the Hibernian deities; who are at least as demonstrative as their Oxford rivals.

A. MAC NEVIN.

STORY, NORFOLK (3rd S. v. 357.)—I am tempted by the remark of OXONIENSIS, that it is supposed that this family migrated to Norfolk from some northern county, to inquire whether it may be of the same stock as that of Thomas Story, the Quaker, of Carlisle, who was born in the latter half of the seventeenth century? His pedigree I am anxious to trace. He had two brothers in the army of King William: one of whom, an ensign, was killed at the siege of Charlemont; and the other, "being chaplain to a regiment under command of Sir Thomas Gower, a relation of ours (the Storys), survived the wars, wrote a history of them, and afterwards was made Dean of Limerick, in which station he died" (*Life of Thomas Story*, London, 1786, p. 101). ST. T.

CHRISTENINGS AT COURT (3rd S. v. 496.) — The registers of the Chapels Royal will be found at the Bishop of London's, in St. James's Square. I do not think they have any christenings earlier than 1675, although there are thirty pages of them. JOHN S. BURN.

The Grove, Henley.

Language used in the Roman Courts in Palestine (3rd S. v. 356, 444.)—A. T. L. will find this question discussed by Hug, in his *Introduction to the Writings of the New Testament* (Engl. trans., vol. ii. p. 42); where a different conclusion is arrived at from that of your correspondent A. C. S. whose reasoning seems only applicable to the west. The main points of Hug's argument are these:—That since from the reign of Tiberius the Emperors in Rome itself administered justice to the provincials in Greek, and the affairs of the Greeks which their ambassadors brought forward were discussed in the senate in Greek, we should infer that such was the manner of proceeding by the Romans in Greece and Asia; and we are not destitute of example on that point. Greek even appears to have been the court language of the pro-consuls of Asia and Syria; and this language must have been used by them in Palestine when presiding as judges and addressing the people, because no hint is anywhere given of their employing an Hebrew interpreter; and the Jews generally could speak Greek, though, as Josephus says, not grammatically. It may be added, that St. Paul at Jerusalem chose Greek as the language in which to address a Roman officer; and the multitude could evidently have understood him had he spoken to them, as was at first expected, in Greek. (Acts xxi. 37; xxii. 2.)

F. A.

There is a singular confirmation of the views of A. G. S. respecting the use of the Latin tongue in the word "Christian." Though the appellation first came into use in the eminently oriental city of Antioch, it is evidently of Latin formation. It did not originate with hostile disputants, either Greek or Jewish. It was imposed by the Roman part of the population, consisting chiefly of men in office, the object being, as I conceive, to designate a class of persons of whom they knew little, except that their peculiar tenets brought them from time to time under the cognizance of the Roman magistrate. If this supposition is correct, there can, I think, be little doubt that the proceedings instituted against the early Syrian converts were conducted in the Latin language.

Stafford Carey.

Elias Juxon (3rd S. v. 498.)—He may have been one of the sons of Mr. Thomas Juxon, citizen and merchant tailor of London, and Elizabeth his wife, mentioned in "N. & Q.," 3rd S. iii. 257.

Dublin. Ἁλιεύς.

French Leave (3rd S. v. 494.)—I have never heard a doubt expressed as to "French leave" having originated in any other way than the systematic practice of French armies taking what they wished for without leave, or payment, or "good consideration" of any kind. In the absence of any better derivation, I shall retain my present opinion. The notion in *Frazer* seems to me very far-fetched.

George F. Chambers.

Royal Institution.

Youthful Entrance to Universities (3rd S. v. 509.)—Messrs. C. H. & Thompson Cooper allude to Jeremy Taylor, and other persons, in the seventeenth century, entering the Universities at the age of thirteen. Permit me to add a living instance. The present learned and venerable Bishop of Exeter was elected a scholar of Corpus Christi College, Oxford, in 179½, when he was thirteen and a half years old.

M. C.

Holy House of Loretto (3rd S. v. 73, 145.)—This subject is exhausted in *Histoire Critique et Religieuse de Notre-Dame de Lorette*, par A. B. Caillau, Paris, 1845. Articles I., II., III., IV. of the Introduction are bibliographical, viz.:—

"I. Auteurs qui on écrit sur la Maison de la très-sainte Vierge tant qu'elle fut à Nazareth (21).—II. Auteurs qui ont écrit seulement l'histoire de la première translation à Tersatz (4).—III. Auteurs qui ont écrit de l'histoire de la Maison de Nazareth transférée à Lorette (47); Temoignages indirects en faveur de la Maison de Lorette; Clergé Séculier (31); Clergé Regulier (59); Ecrivains Laïques (17); Témoignages des Poëtes, &c. (24).—IV. Auteurs qui ont parlé de l'état de pélérinage de Nazareth en Orient depuis la Translation de la Sainte Maison (6). Sect. III. Monumens traditionels. Sect. IV. Adversaires de la Maison de Lorette (13)."

English publications are not noticed, whether originals or versions, *e. g.* those of Geddes and Tursellinus.

Bibliothecar. Chetham.

Slavery prohibited in Pennsylvania (3rd S. v. 480.)—

"The Laws of Pensilvania I had by me in manuscript, which I procured from thence (Maryland), and an Abstract or Abridgment of their Laws, printed at Philadelphia in the year 1701, and which I compared with the manuscript collection. But many of those laws becoming obsolete, and afterwards altered by subsequent laws; and in the year 1714, the laws of that province was collected into one volume by order of the Governour and Assembly of the said province, and printed at *Philadelphia* for *Andrew Bradford*; and from that edition I have taken most of the laws in this collection."—Pref. iii. *The Laws of the British Plantations in America relating to the Church and the Clergy, Religion, and Learning, collected in One Volume*, by Nicholas Trotter, London, 1721, folio.

Bibliothecar. Chetham.

Basing House, Hampshire (3rd S. v. 499.)—See a little pamphlet, called *History of Basing House in Hampshire, containing an Account of the Siege sustained during the Civil Wars, &c.*, 9th edit., published by S. Chandler, Basingstoke. It contains a very particular account of the siege; more particulars than I have seen in any other publication.

S. Shaw.

Christian Names (3rd S. iv. 369, 416, 525.)—On looking over, a few weeks ago, the registers of the parish of Cowley, in Oxfordshire, I was

much struck with the number and variety of fantastic and unusual Christian names which occur therein. The following examples may not be uninteresting, in continuation of the subject treated of in former numbers of "N. & Q.": —

Christenings.

1710. *Lioness*, ye daughter of Richard Lee and Rachel his wife, was baptized at St. Clement's, Aug. 29.
1762. *Lockey*, son of Edward and Elizabeth Haynes, Aug. 1st.
1780. *Ruth*, the daughter of John and Elizabeth (?), Sept. 10.
1785. James, son of John and *Dalilah* White, was received into the congregation, Dec. 11.
1788. *Dinah*, the daughter of John and *Dalilah* White, privately baptized, being sick, Jan. 13.
1793. *Melitta*, daughter of James and *Kitty* Gibbens, publickly baptized, July 8.
1807. Benjamin, son of John and *Decima* Bowell, publickly baptized, Jan. 25.
1832. Sophia, daughter of Thomas and *Mahala* King, Jan. 21.
1841. *Tirzah*, daughter of Thomas and *Mahlah* King, laborer, Aug. 15.
1850. *Keziah*, daughter of Robert and Hannah Simmons, May 5.
1860. *Mary Vashti*, daughter of John and Matilda Hurst, April 24.
1861. *Calliopea Rosa Selina*, daughter of William and Sarah Hodgkin, Farmer, May 26.

Burials.

1772. *Hettey* Talmage, April 14.
1773. *Jeremiah* Bazeley, Aug. 24.
1791. *Dalilah* White, aged twenty-five years, Oct. 18.
1793. *Melitta* Gibbins, aged eleven weeks, Aug. 5.

Abbreviated or familiar names, such as "Hetty," "Betty," "Kitty," "Peggy," &c., &c., are very common.

The most singular combination of Christian and surname, however, which has ever fallen under my notice, I met with some thirty years ago in the county of Dorset. I there saw a respectable yeoman who rejoiced in the name of "Gracious Father!" I think he had a son of the same name: "Gracious Father the Younger!" The latter is probably still alive. JOHN MACLEAN.

Hammersmith.

CURIOUS SURGICAL ANECDOTE (3rd S. v. 498.) I have not seen the *Montgomery MSS.* mentioned by MR. LOFTUS TOTTENHAM, but he will find an account of the case in the work of the celebrated Harvey, entitled *Anatomical Exercitations concerning the Generation of Living Creatures.* The latest reprint of this is in the edition of Harvey's *Works*, published by the Sydenham Society in 1847, p. 382. King Charles I. had heard of the case, and desired Harvey to inquire into the truth of the story. This he did, and afterwards brought the young man himself to be personally examined by the king. JAYDEE.

REV. GEORGE WALKER (3rd S. v. 480.)—Your correspondent may find very full and interesting particulars in the *Ulster Journal of Archæology*, vol. ii. pp. 129—135, 261—278, Belfast, 1854. I might easily refer him to other publications; but he will, I think, learn all he requires from the biographical notice supplied by the Rev. Abraham Dawson. ABHBA.

HALIDAM (3rd S. v. 429), not "holy doom;" but spelt properly *halidom*, like christendom, kingdom: from *Heiligthum*, Ger., or its Anglo-Sax. relatives. I write away from books. E. P. C.

GREATOREX (3rd S. v. 399, 447, 489.) — With reference to the notices of the family of Greatorex printed in the *Reliquary Quarterly Archæological Journal*, I beg to say that, not having a chance of seeing that work, my information may only be a repetition of what will be found there. If not, MR. JEWITT will be interested in knowing that, in 1616, Stephen Greterakes was presented to the vicarage of Keevil, Wilts, on the resignation of Francis Greterakes by Thomas Morton, Dean of Winchester. The institution of *Francis* Greterakes does not appear in the printed institutions. E. W.

SIR ROBERT SLOPER, K.C.B. (3rd S. v. 498.) — I cannot refer MELETES to a pedigree of Sir Robert Sloper, but I can give him some information relative to the father of Sir Robert, who was William Sloper of West Wood Haye, Berks. He held the office of Deputy-Cofferer to his majesty King George III., and was M.P. for Camelford in 1722; Great Bedwin in 1727; Camelford again in 1741; and once more M.P. for Great Bedwin in 1747. His son, Sir Robert Sloper, was a major-general in 1777; was made a K.B. in April, 1788, when he commanded the 14th Light Dragoons; attained the rank of Lieutenant-Colonel of the 10th Dragoons, and also of the 4th Dragoons in 1782; and was made a Lieutenant-General, May 3, 1796. He died in 1804, and was buried in the chancel of East Woodhay parish church.

His mother was Catherine, daughter of General Hunter. Sir Robert Sloper married Jane, daughter of Chief Justice Willes.

I have heard that the estate of West Woodhay in Berks was won at a game of cards, and that there was a picture at West Woodhay House representing the circumstance. This story, however, requires confirmation.

The arms of the family are, or, two snakes entwined chainways, and in chev. p.p. in chief a dove volant, in her beak an olive branch vert, and are stated to be the arms of "Sloper of Kent, Charles I." NOEL HOOKE ROBINSON.

"KIMBOLTON PARK" (3rd S. v. 479.) — The author was the Rev. Benjamin Hutchinson, F.R.S., Prebendary of Lincoln, Vicar of Kimbolton, and Rector of Holywell, in Huntingdonshire, and Vicar of Market Rasen, in Lincolnshire. He received

subscriptions for his *Natural History and Antiquities of Huntingdonshire*, in 1792; but the book was never printed. He died March 22, 1804; and his MSS., in 1824, were in the possession of Sir R. C. Hoare, Bart. Mr. Gorham seems to have had access to them. See his *History of Eynesbury and St. Neots*, pp. 5, 12, 15, 138, and especially in the General Index, p. clxxxi., "Huntingdonshire MSS.," and "Hutchinson." JOSEPH RIX, M.D.

St. Neots.

DOR (3rd S. v. 416.) — It strikes an American as very odd that there should be any uncertainty about the meaning of this word, in such common use here as applied to the cockchafer (see Harris *On Insects*, pp. 30, 31), and by the common people indiscriminately to any night-flying, humming beetle. I never before heard a drone bee so called, but Bailey also gives dorr, a hedge-chafer, and so do Sheridan and Johnson. If the word has really become obsolete in England, it adds one more word to the list of those lost in the old country and retained in the new, until some of them have come to be laughed at as "Yankeeisms." This seemed likely to be the fate of the word "platform," used in a certain sense by party conventions, until so many correspondents of "N. & Q." cited examples of its early use with this meaning, of which I have lately met with another instance in *The History of Great Britain*, by Will. Slayter, London (without date, but dedicated to King James), to wit, —

"Declaration of the Frontispiece or first page, wherein is intimated the whole scope of the Poeme, and, not obscurely, the complete *Platforme* of this ensuing History."

Sir Charles Lyell, in his *Travels in North America*, New York ed. of 1845, after referring to the vulgar meaning of the word "fix" in the United States, and quoting King Corney, in Miss Edgeworth's tale of *Ormond*, "I'll *fix* him and his wounds," remarks, p. 53, —

"There are scarcely any American idioms or words which are not of British origin, some obsolete, others provincial. When the lexicographer, Noah Webster, whom I saw at New Haven, was asked how many new words he had coined, he replied, one only, "to demoralize," and that not for his dictionary, but long before, in a pamphlet published in the last century."

There is, to be sure, one barbarous word, "to enthuse," which can boast of no such authority, but this being strictly confined to the slave-holding states, cannot, with any deference to the feelings of our southern brethren, be called a "Yankeeism." This being the case, I was almost shocked to find it (for the first time in a printed book) in Miss Booth's translation of Cochin's *Results of Emancipation*, published in Boston, U.S., p. 5. I have not the original, and cannot say what French word she has thus rendered.

ST. T.

Philadelphia.

"MEDITATIONS ON DEATH AND ETERNITY" (3rd S. v. 400, 448, 506.) — It is now many years (perhaps forty) since I first read some parts of the *Stunden der Andacht;* and when a friend, now deceased, Mr. J. D. Haas, published, in 1843, some selections from the work, I thought they were very well translated and breathed a fine spirit of Christian morality. It is only of late that I have heard the charge of *rationalism* brought against the *Stunden;* but as I have not perused the entire work, nor looked into its pages as a controversialist, I am unable to state its deficiencies in respect of orthodoxy. I am thankful to your correspondent, A. B. C., for exonerating me from any rationalistic views in commending Herr Zschokke's *Meditations*. In fact I could not have sought to praise them on these grounds, for I was not conscious of entertaining such views myself, nor of their existence in the *Stunden*, and have only looked into the work at rare intervals, in the certainty of always meeting with sensible, just, and devout reflections on human life, its duties and its trials, its joys and sorrows. If there are any other sentiments or doctrines propounded of a different character, I am sorry for it, but I never met with them, for the reasons now mentioned; and I think, in Christian charity, we are bound to believe that many others, in reading the *Stunden*, have turned only to those portions which seek to assuage the sorrows or to elevate the hopes of the bereaved mourner. J. MACRAY.

Oxford.

FOREIGN HONOURS (3rd S. v. 296, 407.) — In consequence of ELOC's suggestion I beg to offer my mite of information, as relating to two Aberdeenshire families who enjoy foreign honours: — James Skene, Esq., of Rubislaw, Walter Scott's "My Skene" of *Marmion*,* is a Swedish nobleman, by right of descent from an ancestor who rendered signal services to that northern monarchy; and —— Leslie, a branch, I believe, of the house of Balquhain, is a Count of the Holy Roman Empire. SCOTUS.

MRS. ANN MORELL (3rd S. v. 438) was the daughter of Henry Barker, Baron of the Exchequer, and for some years M.P. for Middlesex, who married for his first wife Barbara Meynell, daughter of Godfrey Meynell of Langley Hall, county of Derby, by whom he had one daughter, Mary. By a second wife, Mary, he had two sons, Henry and William, with daughters. I shall be glad of a line from M. M. M. if he thinks I can help his inquiry. I have a copy of Henry Barker's will. J. T.

The Grange, Belgrave, near Leicester.

SALMAGUNDI (3rd S. v. 388, 467.) — Probably from one Gondi or Gundi, a cook, or perhaps some

* See Introduction to Canto IV., addressed to James Skene, Esq.

less useful personage, as a minister of state (*salmi de Gondi*, a "hash of Gondi.")

R. S. CHARNOCK.

ALEXANDER KILHAM (3rd S. v. 507.)—A list of some of Alexander Kilham's numerous writings may be seen in "N. & Q." 2nd S. ix. 127. There have been two lives of this person published. Neither of them are of great pecuniary value if we may judge from the following entries in Brown's (130, Old Street, St. Luke's) *Catalogue of Works relating to Wesleyan Methodism*, published about thirteen years ago: —

"730. Kilham, Life of; with Extracts of Letters (in favour of Reform) written by a number of Preachers to Mr. Kilham, Nott. 1799;—Review of the Conduct and Character of Mr. Kilham by a Friend, Leeds, 1800; in 1 vol. 12mo, bound 2*s.* 6*d.*

"731. Kilham, Life of; including a full Account of the Disputes which occasioned the Separation, portrait, crown 8vo, cloth, 3*s* 6*d.* (pub. at 6*s.* 6*d.*), 1838."

A memoir of him is given in Peck's *History of the Isle of Axholme*, p. 262. K. P. D. E.

THE HUNTINGDONSHIRE FEAST (3rd S. v. 497.)—In James Coleman's *Catalogue* (No. XXXV. p. 8), is advertised: —

"A Sermon preached at the Suffolk Feast in St. Michael, Cornhill, London, dedicated to the Stewards, whose names are given. 4to. 1687."

JOSEPH RIX, M.D.

St. Neot's.

SACK (3rd S. v. 328.)—JUXTA TURRIM remarks that "this must have been a popular drink in Shakspeare's time, and during the Stuart dynasty." The date of the following extract may make it worth a reference. From a letter from William Penn, dated "Worminghurst, 7th, 8th, (16)'84," to his Steward at Pennsbury, in Pennsylvania: —

"Let the beer be sold . . . . and some of the wine. Some may be kept for me, especially *sack* and such like, to be the better for age."—Janney's *Life of Penn*, p. 250.

ST. T.

Miscellaneous.

NOTES ON BOOKS, ETC.

William Shakespeare's Coriolanus. Edited by F. A. Leo, Ph. D., Member of the Society for the Study of the Modern Languages at Berlin. *With a Quarto Facsimile of the Tragedy of Coriolanus from the Folio of* 1623; *photo-lithographed by* A. Burchard: *and with Extracts from North's Plutarch.* (J. R. Smith.)

If any evidence were wanting of the increased, and still increasing interest in the writings of Shakspeare, it might well be found in the appearance of the present volume; in which Dr. Leo (a frequent contributor to the columns of "N. & Q.") explains his views as to the principles upon which the writings of Shakspeare ought in future to be edited, and illustrates those principles by editing according to his own views the tragedy of *Coriolanus*, which presents more than an average number of stumblingblocks in the way of the commentators. Dr. Leo's emendations and suggestions are often judicious, often bold, and sometimes at variance, as it seems to us, with the canons which he has himself enunciated; but the volume is one which must be studied by all future commentators. The fac-simile of the First Folio gives an additional value to a book which has moreover this claim to our good word, that "the profits will be appropriated by the editor towards the Shakspeare Monument."

The Lindisfarne and Rushworth Gospels. Now first printed from the original Manuscripts in the British Museum and the Bodleian Library. Part III., The Gospel of Saint Luke. Edited by George Waring, M.A. (Surtees Society.)

The Lindisfarne MS. contains the four Gospels in the Vulgate version, the oldest specimen existing of any portion of Holy Scripture, transcribed by a native of Britain. It was the work of Eadfirth, Bishop of Lindisfarne, and undertaken by him in honour of St. Cuthbert. The Saxon Gloss to it is of later date. The Rushworth book is of later date and less beauty. The value of these two Glosses as monuments of the Saxon language is great; and philologists owe their best thanks both to the Surtees Society and to the Editor, for this publication of the Saxon Gospels.

King Alfred's Anglo-Saxon Version of Boethius' De Consolatione Philosophiæ, with a Literal English Translation, Notes, and Glossary. By the Rev. Samuel Fox, M.A., &c. (Bohn.)

Though bearing the name of Bohn upon its titlepage, the present volume, which forms one of *Bohn's Antiquarian Library*, is really issued by the new proprietors of those valuable series of libraries, our own late worthy publishers, Messrs. Bell & Daldy. Any work of Alfred's must have great interest for English readers, and his version of Boethius' *De Consolatione* and his *Metres* is here laid before such readers and all students of Anglo-Saxon at a price unprecedentedly low for works in that language.

HERALDIC VISITATION OF SUFFOLK, 1561. — Our genealogical friends will be glad to know that this Visitation, made by William Harvey, Clarenceux, is now in course of publication in the *East Anglian*, edited by Dr. Howard, F.S.A., and extensively illustrated by seals, arms, &c. The same journal contains a series of Suffolk Wills, edited by Mr. Hart.

Notices to Correspondents.

THE INDEX *to the Volume now completed will be issued on Saturday, July* 16*th, and copies of the complete volume will be ready on Monday the* 18*th.*

A. E. *There is no charge for the Insertion of Queries; and all Queries upon subjects of general interest are inserted.*

CONSTANT READER. *S. T. Coleridge's* Notes and Lectures upon Shakspeare, &c., 2 vols. 1849 *is for the most part a reprint of vols. I. and II. of* The Literary Remains, *published in* 1836.

W. T. P. *Way-goose is from the old English word* wæz, *stubble. The feast was formerly holden in autumn, at the time of lighting up candles; but is now usually observed in June or July. See* "N. & Q." 2nd S. iv. 91, 192.

LORD CLONMELL'S DIARY (3rd S. v. 529.) *A Correspondent states that the copy in the library of Trinity College, Dublin, cost* 3*l.* 5*s.*, *not* 56*l.*

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Notes.

JAMES II. AT FEVERSHAM.

(*From MS. Diary of Sir J. Knatchbull, Bart., continued from p. 3.*)

Dec. 12th. When this newes came to Canterbury by M^r Mapleton, all the gentlemen, and others to the number of about 100 horse, were drawn up in Christchurch Yard (for I had desired them not to goe to ffeversham, since we had no alarme from thence, but what we had the night before). This was about one a clock, when there comes one from my L^d Winchelsea to desire me to come to him, and told me withall the King was taken. I could not but thinke this would prove a hard task for my Lord, or indeed for any other else; but as soon as we could conveniently march downe in order, I came to the King's head to him, where I found S^r Anthony Aucher with him, and some others that had not been on horseback. He shewed me his Majesties letter to this effect, that he had been brought into Feversham by the people of the country, and that he believed my L^d had soe much loyalty as to help him out of the hand of his enemies, and therefore desired him to come speedily and privately to him, and he should acknowledge itt, &c. The tears stood thick on my Lord's eyes, and I saw his compassion would quickly overcome his astonishment. The first thing he said, he hoped I would goe with him. I told him, I could not but observe his Majestie's desire of his coming privately; he took little notice of that, but said some of the gentlemen must goe with him, and presently asked S^r Anthony. Severall refused to goe, but att last it was resolved some gentlemen should goe with my Lord, whereupon his l^dship and most of the gentlemen desired me againe to goe, upon w^h I told them I had earnest businesse at home, besides that my wife was then very ill. They said I might dispense with businesse on this occasion, &c. I said there was noe need of my going, since there were so many gentlemen there without excuse. These excuses I made because I did not much care to be present at the first conference, for I plainly saw that my lord and most of the gentlemen were disposed to lett the King goe if he desired, and indeed soe was I, for I knew itt was the Prince's desire; but then I considered he was in the hands of seamen, and I thought itt very probable they would value themselves much upon soe great a prize, and thinking they had done great service, might take such a proposall from the gentry very ill, and to what degree their passions might rise I did not know; on the other side, if they had delivered the King to my Lord, and I had been with him, itt would have been looked on as my advice; and though the Prince might have been pleased with the event, I had little reason to expect any thanks for itt; nay, according to the methods of state, itt might have proved the ruine of me and my family; therefore, though on the Prince's behalfe I was contented he should goe, I was not willing to be accounted the sole author of his escape, so I took leave, to the regret of all those who were in danger to be in my place; but before I went out of the roome, I mett with Mr. Napleton, who brought the King's letter; and talking with him of the manner of taking the King, I remember amongst other things he said his Majesty might have gone immediately after his discovery, if they would have suffered S^r Edward and his company to goe with him; and, if I be not mistaken, M^r Napleton himselfe offered to waite on him; but his Majesty would not goe without them, and the people would not part with them. After this I staid a little while, onely to observe where the result would be; and I took itt for granted at last, that severall of the Gentlemen did intend to waite on my Lord to Feversham. I then put my L^d in mind of making more hast than he seem'd to doe, for almost two hours had passed in wispering about this businesse. He told me att parting, if the King should desire to goe to London again by water, who should stop him? and as for ffather Peters, I knew him not, &c.; but, continued he, 'Ile gett the King to give me orders under his hand to disband all his Irish and papists, and to make me his Lieu^t-Generall of Kent and Sussex. And my Lord, said I, pray have a care of takeing such

authority, and of parting with any notorious offenders (meaning ffather Peters), you may chance to answer for itt in Parliament; and pray take good advice upon the whole matter.' Soe I tooke my leave and returned home, haveing one of my servants att Canterbury on purpose to attend S^r William Honywood (who I thought would be one of those would goe with my L^d to the King), to bring me an account of what had passed; but after all this, there went nobody with my L^d but M^r Chadwick and M^r Whorwood: soe my man, not well understanding me, staid till the post came in, and brought me a letter from S^r William Honywood to tell me they had resolved to declare for the Prince of Orange next morning, saying it was the best Expedient in their Condition. I made all the hast I could conveniently by the way of Ashford, where I was obliged to be for the better satisfaction of my neighbours; who had taken itt ill I had been soe far from them in this time of danger (as they thought), and particularly att the request of M^r Cook, the parson of my parish, who was threatened by the Mobile, and feared the rifling of his house, because he had been Endeavouring L^d Salisbury and M^r Hale's escape, who were taken at Ashford the day before; so that I did not come to Canterbury till one a-clock, and by the way (upon an alarm of the Irish) picked up the best part of M^r Thornhill's troop, who marched with me to Canterbury; and upon the road, neare Godmersham, we mett a foot messenger from my L^d that was coming for a Trumpitor's Coat, and with orders to my Lord's company of foot to march to ffeversham directly. I asked him where my Lord and the Gentlemen were? He said they were marching Horse and foot out of Canterbury to Feversham. I asked him for what? He said he could not tell. Is the King still att Feversham? Yes. I could not but admire att what the fellow said; but did not think itt authority enough to change my course, and, therefore, resolved to goe forward to Canterbury. Some of my Company told me I might crosse over by Chilburn to Boughton, and be at Feversham as soon as they; which was true, but I said I rec^ed a letter from S^r William Honywood at 12 a-clock att night, to come to Canterbury by 9 a-clock in the morning, to the declaration of the Prince of Orange, &c. And since this fellow had no message to me, and seemed to be one of the Rabble, his answers to my questions were not sufficient for me to goe to ffeversham where the King was, and with whom from the beginning I did intend to have nothing to do; therefore, full of thought what this should meane, I made the more hast to Canterbury, and marched in with about 60 Horse, in good order, about one a-clock, giveing them orders to be ready att sound of Trumpett within an hour. I went to the King's head, where I found S^r Anthony Aucher and others, of whom I desired an account of the whole matter. They told me the Gentlemen had unanimously declared for the Prince of Orange and the Protestant Religion. Thinking it necessary soe to doe without delaying till Saturday, according to the appointment of the Westerne Gentlemen, to wh^ch I readyly agreed. I asked where my L^d was: they said he was come to Towne, and dined att M^r Kingsley's. I asked what was the meaning of the Troops marching to Feversham, and the sending for more foot, &c. Itt was answered they knew nothing of more foot, but they thought the Gentlemen were gone to publish their Declaration att ffeversham. To w^ch I answered, that that might be done by the Mayor of the Towne, if there were any necessity of doing itt, &c. Whereupon some began to reflect pretty freely upon that proceeding, telling me itt was in the most insultingst manner that could be (which in my oppinion was very true); that notwithstanding the King sent to speake with them, first they would not light off their horses till they had read it in his hearing, &c. Nor when they were dismounted, did not come to his Majesty till they had dispatched Expresses to the Prince, sending him word they were busy. To w^ch I said little, but thought the more; but understanding I was desired to follow them immediately, I asked S^r Anthony Aucher and others what was the meaning of itt, and what to be done with more force at Feversham. He said that he could not tell. I asked what my Lord Winchelsea had done. He said he had done nothing, only the King desired to be in the hands of the Gentlemen; but the Seamen would not part with him, that they had been pretty rude to my Lord and those Gentlemen that went along with him. Especially before the King was separated from S^r Edward Hales, threw the pitchforks and musketts so neare their faces, as well as his Majestie's, that they were in no small danger. The same account I had presently after from my Lord, M^r Chadwick, and all others who had been there the day before, and were now come back: for I questioned every one of this matter. To conclude, itt was every bodies oppinion that the Seamen were resolved now not to part with the King, and were become very jealous of the Gentlemen's contriving his escape. Itt appeared plainly to me, what I heard my Lord say, that the King thought on noe thing else but the doeing itt by their means, in riding on Horseback to Canterbury, whither he desired to be removed. On the other hand, the Gentlemen att Canterbury had thought better on it, and thought they could answer better for themselves by detaining of him; but especially those of Feversham, who had made themselves accountable to the Prince for him by their Expresse to Windsor, as well as those that had sent a messenger to the Councill from Canterbury on Wednesday night,

wh I had forgott to mention: so that I thought itt no high time to keep as well as to take my owne Councill, especially since the Gentlemen att Feversham had gott soe much the start of me; therefore, having been told by Divers that the Towne thought themselves deserted by all the Horse (and having observed a countenance of welcome when I marched in), I resolved to keep my post and have to do with the Feversham affairs as little as possible. I had recd orders from the Lords Spirituall and Temporall for stopping priests, Jesuitts, and Eminent Soldiers, &c., wh come by the post att Ashford directed onely for me; of which, after dispersed some Coppys to the posts neare home before I came from thence to my Ld, not questioning but he had had the like; but when I understood to the contrary, I gave Coppys to severall Gentlemen, indeed to all that desired; tho' our County had sufficiently anticipated the Instructions, as the Event showes. How this Honour came to my share, I doe not as yett know. The rest of this day was spent in enquiring after the reports of such as went between Feversham and us. In the evening there came a letter to Sr Harry Palmer, Sr Ant. Aucher, &c., from the Gentlemen att Feversham, desireing their presence and my Lord's by all means, by an Expresse on purpose. Sr Harry and Sr Ant., and the rest at the King's head, took exceptions at the great urgency of the stile, without telling them the businesse, which indeed was not soe much as hinted att, and soe took no further notice of itt. My Ld was desired to come away immediately, but he was gone to bed very sick of the businesse; however, was prevailed on to goe next morning: for my owne part I had no particular Adresse, and was very glad of it; but it seems Mr Brockman, who went from us in the afternoon, had told them I was come; and after I had been in bed almost two hours, the Post-Mr brings me this letter: —

"'Sir,

"'Mr Brockman, haveing informed us that you brought a party of horse with you from the Lath of Shepway, wee are glad to heare of itt; and believe itt necessary for your advancing hither to-morrow morning with the Horse and two Companys of foot att least, that when Expresse comes from the Prince or Ldr, we may be found well provided and in good order; but your presence, above all, is desired to aid us in your Councel and conduct. Signed by

'W. Honywood, Caleb Banks,
Baz. Dixwell, Wm. Brockman,
Tho. Selyard, Tho. Napleton.'"
Jam. Oxenden,

(*To be continued.*)

THE RUTHVEN FAMILY.

When the extreme measures adopted by James against the Ruthvens were in progress, it is natural to suppose that the collateral branches of this proscribed race did not feel secure, and that fear led to the flight to Sweden of the progenitor of the Earl of Forth. It may be presumed that, in 1600, when the alledged forfeiture was proceeding, William Ruthven, designed of Ballendeane, followed the example of his two cousins of Gowrie, William, *de jure* fourth Earl — and his brother Patrick — by removing himself and family from the clutches of the vindictive monarch.

The peerage writers, Crawford, Douglas, and Wood, do not state who William of Ballendeane married; and we suspect that there may be a link wanting in the descent of this branch, from William the first Lord Ruthven of Ruthven. This conjecture may be wrong, but undoubtedly Earl Patrick was a direct male descendant of the first baron by his second wife Christian Forbes, a daughter, it is understood, of Lord Forbes. Lord Ruthven's first wife was widow of Walter Lindsay of Beaufort, by whom "he had two sons born *before* marriage, and a daughter." It is a singular fact that, notwithstanding this subsequent marriage, a legitimation passed under the great seal, dated July 2, 1480, where the two sons are described as *natural* sons of their father, and that this should be followed by a Charter under the Great Seal of the Barony of Ruthven, on the 12th of July following, in favour of William de Ruthven, junior, son and heir of William de Ruthven, procreated betwixt him and Isabella de Levenstoune, wife of the deceased William de Beaufort, and the heirs of his body, which failing, to John * his brother."

If Lord William married Isabella de Levenstoune even on a death-bed, this would, by the law of Scotland, have instantly legitimated their offspring. It is possible that the marriage took place after the legitimation and charter following; indeed, this is the only satisfactory way of meeting the difficulty. This baronial grant from the Crown followed by a parliamentary sitting, would, in any event, have been sufficient to have carried the *honour* as well as lands to heirs whatsoever, according to the old custom of Scotland. Whether the destination was not subsequently evacuated by resignation and by the new erection into the Earldom of Gowrie, is a question which there is here no necessity of going into. Of the regularity of the first lord's second marriage, there is no question; consequently, had there been a failure of heirs under the legitimation, the Earl of Forth, as direct male descendant of

* John is designated in a charter under the Great Seal, 1st August, 1507, as John Ruthven, otherwise called John Lindsay.

the body of the first peer might have put in his claim to Charles I. to be recognised as Lord Ruthven of Ruthven. Indeed, from his absence abroad he might have believed himself to be the true heir. But in fact there were other existing heirs male of the barony of Ruthven.

William de Ruthven died before his father, leaving two sons, the elder of whom, of the same name as himself, was fortunate enough to marry a peeress in her own right, who carried the Barony of Halyburton of Dirleton into the Ruthven family. It was taken up *jure matris* by the son, and he was styled Lord Dirleton. The territorial possessions of the Halyburton Lords were vast, and Ruthven, in right of his wife, had, besides one-third of the lands, the castle with the domain surrounding it, the Superiorities and the Peerage; all these fell to the eldest sister as a matter of right, and were *jure curialitatis* transferred to her husband. It was said at the time of the murder of the third Earl of Gowrie, that he could have travelled from Perth to the Borders upon his own land.

So far as can be ascertained, there was no direct forfeiture, at least by name, of the peerage of Dirleton, and this probably arose from the scramble for the spoil; for when the immense estates were parcelled out amongst his majesty's favourites, the parliamentary title was apparently forgotten—the hungry courtiers being sufficiently employed in fighting amongst themselves for the more substantial benefits.

The younger son of William de Ruthven, junior, was the direct ancestor of Sir Thomas Ruthven of Freeland, who was created in 1651 a peer of Scotland as Lord Ruthven of Freeland, by Charles II. The patent, which was never recorded, is said to have been burnt by a fire which consumed Freeland House in 1750. However this may be, no document of the kind is at present known to exist, nor has any copy been found. The sitting of Sir Thomas and his only son David in the Scottish Parliament as Barons is conclusive evidence of the fact of the peerage having been granted. It thus stands pretty much in the same position as the unclaimed peerage of Ruthven of Ettrick (1639), where the patent is also not on record, but to which a claim may exist in the heir general of the body of the Earl of Forth. It is in a foot note to the Ruthven of Freeland Peerage, in Wood's edition of Douglas, vol. ii. p. 466, that the *Ladies' Cabinet* is mentioned, as a production — so far as regarded the chymical portion of it — of the first Baron of Freeland.

The interesting documents printed by Mr. Bruce in the *Archæologia*, although instructive, and important, do not solve the difficulty which was the cause of my anxiety to see the terms of the preface to the first edition of the *Ladies' Cabinet*. It is, however, most probable as that gentleman thinks, that Patrick, not William, was the "Lord Ruthven" referred to. Still it may be otherwise; William *de jure* fourth earl, may have lived to a good old age, may have married abroad, and may have had issue. Until he be legally extinguished, the representatives of Patrick are not in a situation to set up any claim to the representation, or to take advantage of any legal objections either to the validity of the Gowrie attainder, or to the assumed extinction of the Dirleton barony.

It was for more distinct information if possible on this subject, that the previous notes were written, for the Barony of Halyburton of Dirleton may yet be claimed; as irrespective of certain legal objections to the Gowrie attainder, there is the strongest presumption that while the extensive domains of the lords of Dirleton were parcelled out, the title of honour continued untouched. If such is the fact, the right opens to the eldest heir general of Lady Vandyke; for Scotish baronies are not like old English honours, where, when falling into abeyance, the sovereign has the privilege of selecting such of the coheirs as may be thought eligible to take the title; but the eldest heir female, or her direct descendant, has a legal right to demand the honour.*

Whilst on the subject of the Ruthvens, allow me to call the attention of those who are curious in the Gowrie controversy, to some letters which are to be found in two of the most valuable of the private publications of the Abbotsford Club: (1.) *The Melros Papers*, in two volumes, the contribution of the late Right Honourable John Hope, Lord Justice Clerk; and (2) *Letters and Document of the Reign of James VI.*, chiefly from the Balfour MSS. in the Library of the Faculty of Advocates; the contribution of the late Hon. Lord Anderson.

These most important historical collections do not seem to be known in the south, although they are full of valuable matter, and are not exclusively confined to Scotish affairs. In these volumes occur some letters in reference to the celebrated Andrew Henryson, or Henderson, the principal witness in the Gowrie affair, who enjoyed subsequently a large pension from the king. In one of these he is described as being of "a low

* This very old Scotish Barony was in existence so far back as 1438. There since exists, in perfect preservation, a grant by the Noble and Potent Lord Walter de Halyburton, Lord of Halyburton, and feudal Baron "de Drillou," of certain annual rents, and of an oxgate of land called Archarside, lying in the territory of Gulyen (Gulane), to John Haswel, son and heir of the deceased William Haswel and Katherine his wife. It was executed by the noble lord "infra castrum suum de Dryelou." Amongst the witnesses are John de Congreton, "de eodem," Alexander de Gramston, William de Levmonth, John Vaus, or Vaux, Thomas Broun, &c., all undoubted vassals of this powerful nobleman.

mental organisation," as they have it now! He had been kept under the surveillance of the Scone* family, and had contrived to lay before James a complaint against Sir Andrew Murray of Balvaird, in which he included an attack upon that worthy for defaming the king.

Before concluding these observations, permit me to correct a mistake committed by Mr. Froude in the two recent admirable volumes, in which he records the proceedings of the rival queens. He creates an Earl of Ruthven by some slip of the pen, and thereby destroys very much the effect of the graphic interview between the stern baron and his enraged mistress. There never was an Earl of that name, and the person in question was Patrick Lord Ruthven and Dirleton — the eldest son of the marriage between the second Baron and Jonet or Joneta de Halyburton in her own right Baroness of Dirleton. After the desertion of his party by Darnley, Lord Ruthven and Dirleton fled to England, where he died June 13, 1566.† The eldest son of this marriage was the first Earl of Gowrie, so created by James VI. 23 August, 1581, who was put to death for his concern in what is usually termed the "Raid of Ruthven" by Scotish writers ‡—a sad return for his praiseworthy attempt to liberate his monarch from the influence of the infamous and profligate Capt. James Stewart, the titular Earl of Arran—a title and estate of which he endeavoured to swindle the Hamilton family. J. M.

NEW WORDS AND WORDS WANTED.

I should be glad to add one word to the suggestion of your correspondent, CHITTELDROOG (3rd S. v. 511), as to the rashness of condemning too confidently the introduction into the language of words which appear at first sight novel, but which are really wanted, and which consequently are pretty sure to take root. 1. A hundred and sixty years ago, in the celebrated "Phalaris" controversy, the wits of Christ Church endeavoured to fix on Dr. Bentley the charge of pedantry for using certain learned words, which, as they averred, not only were not English, but never would become so. The Doctor, according to his wont, only noticed the charge disdainfully. "The words in my book which he excepts against," says he, "are: commentitious, repudiate, concede, aliene, vernacular, timid, negoce, putid, idiom." All these have certainly become thoroughly naturalised, except "putid," which is pedantic or obsolete; and "negoce," which never became English at all, though Bentley, with his usual obstinacy, selects it for defence as his favourite.—2. Benjamin Franklin, after his return to America from France, writes as follows to Noah Webster, the compiler of the *Dictionary*, in 1789: —

"During my late absence in France, I find that several new words have been introduced into our parliamentary language. For example, I find a verb formed from the substantive 'notice.' 'I should not have noticed this, were it not,' &c. Also another verb from the substantive 'advocate:' 'the gentleman who advocates, or has advocated that measure.' Another from the substantive 'progress,' the most awkward and abominable of the three: 'the committee, having progressed, resolved to adjourn.' The word 'opposed,' though not a new word, I find used in a new manner, as, 'the gentlemen who are opposed to this measure, to which I have also myself always been opposed.' If you should happen to be of my opinion with respect to these innovations, you will use your authority in reprobating them."

It is to be observed that when Franklin wrote thus, he had lost for some years his familiarity with English as well as American discussions. "To advocate" is found in Milton and Burke. "To notice" is not an uncommon word in good English literature long before Franklin. About "opposed" I am not sure; and "to progress" has not yet obtained a settled footing among us, although its friends are trying hard for it. But what shall we say to Franklin's own word "to reprobate"? I suppose it means "to mark as reprobate." If only synonymous with "reprove," as it very commonly is made, it is as ugly and as unnecessary as one which I met with the other day in an American newspaper, which informed its readers that General Maclellan had written a book during his "retiracy"! JEAN LE TROUVEUR.

THOMAS PURCELL.

We know so little about the Purcells (Henry and Thomas) that the following *unpublished* documents "touching" Thomas may fitly be noted in "N. & Q.:" —

[*Audit Office Enrolments, Vol. B. p.* 282.]

"Charles R. by the Grace of God, &c. to our trusty and well-beloved Sr Edward Griffin, Knight, Treasurer of our Chamber, &c. Whereas Wee have made choice of Thomas Purcell to serve us in the office and place of one of our Musicians in Ordinary for the lute and voyce in the roome of Henry Lawes, deceased; and for his Service and attendance in that place are pleased to allow him the wages and livery of six and thirty pounds two shillings and sixpence by the year during his life. Our will and pleasure, and We do hereby will and command you to pay or cause to be paid unto the said Thomas Purcell, or

* Now represented by Murray Earl of Mansfield, who is in Scotland Viscount Stormont and Baron Scone.

† Wood's *Douglas*, p. 661, vol. i.

‡ A very rare "Justification" of the causes which led to the Raid was published at the time. From a copy in the Library of the Faculty of Advocates, a limited reimpression of forty copies was taken some years ago, with notes by James Maidment, Esq., Advocate. It is far from improbable that Lord Gowrie might himself have been the author of this vindication, or at least to have furnished the materials for its compilation. The reprint is now exceedingly scarce. There were two copies thrown off on vellum.

his Assigns, the said wages and livery, &c. The first payment to commence and begin from the birth of our Lord next ensuing the date hereof, and to continue the same during the natural life of him the said Thomas Purcell. Given the 29th of November, in the 14th year of our reign [1662].

"Ex. pr Warwick."

[*Audit Office Enrolments, Vol. B. p.* 802.]

"Charles R. by the Grace of God, &c. To our trusty and well-beloved Sir Edward Griffin, Knight, Treasurer of our Chamber, now being, &c. Whereas we have been pleased to take into our service as Composer in Ordinary for the Violins Thomas Purcell and Pelham Humphryes, Gents, in the room of George Hudson, deceased; and for their entertainments in consideration of services done and to be done unto us have given and granted, and by these presents do for us and Our Heirs and Successors, Wee do give and grant unto the said Thomas Purcell and Pelham Humphryes for their wages and fee the sum of forty-two pounds fifteen shillings and tenpence by the year during their natural lives, and the life of the longer liver of them, the first payment to commence from the feast of St. Michael the Archangel, 1672. Given under our Signet at our Palace of Westminster the Eighth day of August, in the year of our Lord God One thousand six hundred and seventy-two [1672].

"Ex. John Nicolas."

[*Accounts of the Treasurer of the Chamber.*]

"Paid to Thomas Pursell at xxli pr ann. for Wages, and xvjli ijs vjd pr ann. for a Livery—due for fower yeares and 3 quarters ended at Mic'mas, 1672.

clxxjli xjs xd ob."

Henry Purcell was buried in Westminster Abbey, Aug. 13, 1664; Thomas Purcell in the same place, Aug. 2, 1682; and another Henry Purcell in the same place (the great Purcell), Nov. 26, 1695. Surely Dr. Rimbault can tell, and should tell, the public "all about" the Purcells.

Peter Cunningham.

Pack-horse Roads.—In the *Cornhill Magazine* for the present month of July, there is an article on "Turnpikes," wherein we are told that the old pack-horse roads in Wilts are still used by drovers and others wishing to avoid the toll-bars. I think that the writer of that article will not be sorry to see, in "N. & Q." by way of supplement to his paper, that the old pack-horse road in Staffordshire is still in existence.

"As a specimen," says Mr. Sleigh, in his *History of Leek*, "of the only highways existing in this rude neighbourhood, about 100 years ago, let any one examine the old road to Buxton (intended for pack saddle-horses only) still traceable by its pavement down Wardle Lane, and running thence in a deep gulley under Hare-Gate, in the direction of Tittesworth."

In another part of this interesting volume, the fact is also recorded of King James having said that Staffordshire was only fit to be cut into thongs, wherewith to make roads in other counties.

J. Doran.

* Henry Lawes died Oct. 25, 1662.

A Tailor by Trade.—It has been often remarked that a tailor, on being questioned what he is, always replies "a tailor *by trade*." I believe he is the only tradesman who so replies, and no satisfactory reason has yet been assigned for his so designating himself. Whilst consulting Seymour's *London*, 1735, p. 916, I there caught the expression that John Stow was "a Taylor by Trade." * Afterwards, opening Strype's edition of *Stow's Survey*, 1735, he in the Life of Stow (p. ii.), gives the following passage, which may very probably account for the expression:—

"John Stow seemed to follow his Father's Trade and Calling, whatever it were. In a Letter of Grindal, Bishop of London, . . . he called him Stow the Taylor, which perhaps might be more than barely relating to the Company of Merchant Taylors, whereof he was free. It might bespeak him a Taylor by Trade: Since in former times, in Cornhill, Men of that Occupation lived and had their Shops; who were then of more Reputation and Wealth than of later Times those of that Calling are."

W. P.

Tea.—As a pendant to the note on coffee in p. 493, I beg to say that I have, of the early use of tea in England, tradition in my own family, which, from circumstances, I have no doubt is authentic. My grandmother lived, as a girl, in the same house as her grandmother, and the former had it from the latter, that *her* mother was the first person at whose house tea was introduced in the country town whence I write this; and that the tea was served in very small china cups (which I possess), and that the tea-leaves were handed round on plates, and eaten with bread and butter as a rarity and supposed delicacy. This would be, if I remember rightly, in the latter half of the seventeenth century.

F. J. J.

Churchyard, the Poet.—The following copy of the nuncupative will of this voluminous writer may be of interest to many of the readers of "N. & Q.:"—

"Memorandm the xxixth of Martch anno 1604, Thomas Churtchyard, Esquier, beinge of p'fecte mynde and memorye, did dispose of his worldly goods as followeth in the p'sence of vs hearvnder written: ffirste, he gave to his brother Geordge the some of xxli, all the reste of his goods and chattles he gaue vnto Geordge Puslowe, whom he made his executor that he should see him buryed like a Jentlmane.

"me Nathaniell Mathewe,
"Gabriel Pape.

"The marke of + Jone Moore.
"Silvester p Earlum's marke."

Is any thing known of George Churchyard? Who was George Puslowe? Robert Cole.

54, Clarendon Road, Notting Hill.

Antipathy to Hats.—On the 4th of June, last year, I chanced to be in Perth. Having been appointed by the authorities to be kept in celebration of Her Majesty's birthday, the day was

[* This expression has been noticed in our 3rd S. ii. 148.—Ed.]

bserved by a total and universal suspension of usiness. Excursions by rail and steamboat mptied the fair city of the majority of its inabitants. Towards evening, however, on the eturn of the excursionists the streets became rowded; and I was told the mob would amuse hemselves by showing their dislike of hats, and, if any unfortunate stranger, ignorant of the license which prevails on such occasions, should venture to show himself with such a covering on his head, he would encounter rather rough treatment. Does this feeling prevail elsewhere? And what is the origin of it? E. H. A.

ARTHUR NEWMAN. — Mr. Utterson, in his editorial postscript to the reprint of Newman's *Poems* in 1840, observes that no particulars of the writer are known. This remark was taken from the fly-leaf of a copy of the original edition, 1619, 12mo, formerly in the hands of Thomas Park, the antiquary. It was from a transcript of Park's copy that the work was reprinted. The statement, however, is incorrect, for the registers of the Middle Temple show that Arthur Newman was the "son and heir-apparent" (*sic*) of William Newman, Esq., of Ludgvau in the county of Cornwall; and that he was admitted of the Middle Temple on October 19, 1616, his sureties being Mr. John Goodyear and Mr. William East. He paid a fine of 3*l.* on admission. Newman's *Poems* were unknown to Wood, but I hope they will not be so to his new editor. The volume, it will be seen, is dedicated to Sir George Newman. A Sir George Newman is mentioned in Hasted's *Kent*, but I have mislaid the reference. He was a contemporary of the poet, and perhaps was the person to whom the inscription is addressed. Gilbert, in his *Parochial History of Cornwall*, does not mention the Newmans under *Ludgvau*.

W. CAREW HAZLITT.

Queries.

STEPHEN BEAUFORT. — This individual was the author of most of the *Tête-à-Têtes* in *The Town and Country Magazine*. He died on May 10, 1786. What is known of him? J. Y.

"CHARITY" IN 1 COR. XIII. — At what time, and by whom, was the word "charity" first substituted for the word "love" in this chapter? John Wesley, in a sermon on 1 Cor. xiii. 1—3, after saying that "love" is to be found there in all the earlier editions, down to the reign of Charles I.—and, as he believes, to the end of it—adds: —

"The first Bibles I have seen wherein the word was changed, were those printed by Roger Daniel and John Field, printers to the Parliament, in the year 1649. Hence it seems probable, that the alteration was made during the sitting of the Long Parliament: probably it was then that the Latin word *charity* was put in the place of the English word *love*."

Wesley cannot be quite correct in the date, as, in the *Concordance* of Daniel Featley (1630), the word "charity" occurs. Is there any reason for attributing to the Puritan party a preference for the Latin word? F. A.

CLOCK STOPPING AT DEATH. — A relative, describing to me the death of a parent, said the clock stopped just at the time of his decease: adding, the nurses said it was a usual occurrence. On making inquiry, I was told, the clock went well previously, and had gone well since — nothing to account for the stopping. Do any of the readers of "N. & Q." know of any superstitious legends similar to the foregoing? S. SHAW.

Andover.

CROSS-POCKETS. — Will some one, more learned in costume than myself, favour me with such a description of *cross-pockets* as would answer for a picture? Date, *circa* 1720: —

"Extravagant wigs, with much powder in them, but also *cross-pockets*, needless capes," &c., "as well as setting up their hats." — *Life of John Richardson*, London, 1774, p. 203.

ST. T.

DE BOYS. — Where can an account of the property belonging to the family of De Boys in Essex be found, particularly any additions to their real estate in the time of Hen. IV. and V.? Did the De Boys mentioned in the Camden Society's work on the Hospitallers in England belong to the family subsequently seated in Essex? S.

"GOD-SAVE-THE-KING" AND "JACK'S-THE-BOY" SYSTEMS. — At a recent meeting of the Boston town council there was much debate as to whether it would be more judicious to employ local or metropolitan decorators to restore the faded glories of the Assembly Rooms. According to the *Stamford Mercury* —

"*Ald. Gask* said that he was always foremost in supporting the trade of the borough of Boston, but on this occasion he felt that it was absolutely necessary that the work should be done by London workmen. He remembered when the Assembly Rooms were repaired some three years since, he saw men at work week after week, and the bills sent in amounted to about 130*l.*, and nobody could see that any improvement had been made.

"*Dr. Smith*: 'What system did the painters adopt? They have what they call *God save the King* and *Jack's-the-Boy* — one is fast, and the other is slow; one is tender work, and the other job work.'"

I am curious to know whether these names are used amongst other painters than those of Boston. The two kinds of work are, I fear, universal.

I think it was in an old volume of *Chambers's Edinburgh Journal* that I read an anecdote of a tailor, who, having a large order to execute in but limited time, hired a fiddler to play whilst he and his men were at work, deeming that an inspiriting strain would dispel the weariness of the hours of labour, and probably do much to hasten the completion of the task. The musician began with a

tune of solemn measure—"God save the King," for instance; and the busy snips marked time with their needles. The master gave orders for a more lively air—say "Jack's the Boy"—and insensibly the workers became more rapid in their movements until there was no fear of the clothes not being ready when wanted. If I have not given a correct version of the story, I shall be glad to be set right. ST. SWITHIN.

MOSES GRIFFITH, the artist who accompanied Pennant on his tours, was alive and hearty in 1809. See a letter from him denying a report of his death in *Gent. Mag.*, lxxix. 1112. It is dated Wibnant, near Holywell, Dec. 1809. When did he die? S. Y. R.

THOMAS HOLLIS was a highly respectable wholesale dealer in cutlery, in the Minories, London, where he died, Sept. 4, 1718. Born at Sheffield, he founded a hospital in that town, the endowment of which was augmented and settled by his descendants, most of whom lived in London. He was, I believe, of the Baptist denomination; and the object of this note is to inquire whether any of his co-religionists, in the metropolis or elsewhere, or other person, can inform me whether there is any bust, portrait, or print of him in existence? J. H.

HOURS OF THE DAY.—When, and in what part of the world, did our present method of computing time by equinoctial hours, reckoned from midnight and noon, first come into ordinary use? Some late commentators (*e. g.* Dr. Wordsworth) consider that St. John employed this mode of reckoning, differing in this respect from the writers of the earlier Gospels. Is there any real authority for supposing that this division of the day and night was sufficiently common at the time he wrote, to make it probable that it was adopted by him? F. A.

MS. OF SCOTT'S KENILWORTH.—The undersigned will be much obliged and very thankful if any reader of "N. & Q." would communicate to him the name of the possessor of the MS. of Sir Walter Scott's *Kenilworth*. THOMAS PURNELL.

Archæological Institute, Burlington Gardens.

MAUMET: MAMMET: MAUMETRY.—Professor Key has expressed (in the *Philolog. Trans.*) his decided opinion against the common notion, that Maumetry=Idolatry, is derived from Mahomet. Is any correspondent prepared to support Professor Key? The question is a very interesting one. Is there a Romance word, Mahomet=idol? If so, where? J. D. CAMPBELL.

MONSOON: MANSOUNDS.—Whence? In Rushworth's *Hist. Coll.* ed. 1659, i. 317, I find "a secret of winds called *mansounds*, which are constantly six moneths easterly and six moneths westerly every year at their set times in those parts of Africa, about the Cape of Bona Speranza" [Good Hope]. J. D. CAMPBELL.

MONOC.—

"This *Thomas* here is the Cardinal, who, he says, was become a *monoc* by means of a distemper which . . . was akin to leprosy."—*Gent. Mag.* 1755, p. 346.

What is this, and whence? J. D. CAMPBELL.

NAME WANTED, A.D. 1725.—

"I know a Bishop of the Church of England in this kingdom [Ireland], who, I was told, should say that *silent worship*, or *worshipping in silence*, was the height of worship."—*Life and Travels of Benjamin Holme*, London, 1754, p. 43.

I would thank any correspondent for the name of the bishop referred to, and a reference to the passage in which such a sentiment may be found? ST. T.

"THE PILGRIME OF CASTEELE."—On the title-page of the *second* edition of this work, it purports to have been "written in Spanish, translated into English." By whom was it written, and by whom was it translated? The *first* edition ("London: Printed by John Norton, 1621, 4to") appears to be unknown to bibliographers. W. CAREW HAZLITT.

RICHARD PLACE: WHITE TURK.—I have read in a book of Horsemanship, that Richard Place was Oliver Cromwell's stud-master and proprietor of the famous Arab horse White Turk, the sire of Wormwood, Commoner, and others; and that no equine pedigree is traceable beyond White Turk and the Morocco Barb of the Lord General Fairfax.

I shall feel extremely obliged for a reference to any work where mention is made of Richard Place, or where an account is given of these early importations of Arabian blood. I have referred without success to the Duke of Newcastle's and Berenger's *Histories of Horsemanship*. S. D. S.

THE REV. JOHN PROWETT.—This gentleman was author of a volume of *Poems*, published about 1815; and is one of the authors of an anonymous volume, *Poems by a Father and Daughter*, 1845. Can you give me the date of Mr. Prowett's death? He was a near relative of Bishop Bathurst of Norwich, and was for many years Rector of Edburton, in Sussex. IOTA.

QUOTATIONS WANTED.—

"Amici vitia si feras facis tua."

[Publii Syri *Sententiæ*, edit. Biponti, 1784, 8vo, p. 114.]

"Angusta innocentia est ad legem bonum esse."

CPL.

SHAKSPEARE'S JOURNEYS BETWEEN STRATFORD-ON-AVON AND LONDON.—For two or three years' past I have collected everything that has come across my path respecting the highways and byeways between Stratford-on-Avon and London,

with the view of compiling a work on the routes taken by Shakspeare in his frequent journeys between his native place and the metropolis. He is known to have sometimes taken Oxford in his way, and at others, Grendon in Bucks. Is the latter place in the road passing through Banbury, Buckingham, Wendover and Uxbridge? I find no mention of it in Ogilby; and with the exception of the lists of roads in early almanacs, I am nearly without information that will tell of the routes generally taken in Shakspeare's time. The poet no doubt would generally travel on horseback, and so take routes perhaps in some parts inaccessible to carts. If any of your readers could refer me to some old diary in which these routes are mentioned in any way, I shall be particularly obliged. J. O. Halliwell.

Sovereigns of Kinsale, co. Cork. — Where may I find a list (if one is extant) of the sovereigns of this old corporation? I have searched in different publications, but without success. The following letter, the original of which lies before me, may prove interesting in connection with my query: —

"24 July, 1755.

"Hon^d Madam,

"This day the merits of the Kinsale election was fully heard before the Lord Lieut. and Coun^l. After nine hours patient sitting they unanimously (the Sp——r excepted) signed an approbation of Mr. John Heard as Sov^n Elect for the ensuing year. Keefe, Markham, and near twenty of the Faction, attended, and swore violently, but too much. I sett off in the morn^g for Kinsale.

"I am, with the utmost respect, Hon^d Madam, your most faithful and ob^t Serv^t,

"Jam. Meade.

"To the Hon^ble M^rs Southwell, at Spring Garden, London."

I have likewise a letter from Mrs. Southwell to Mr. Meade, in reference chiefly to the same matter, dated July 31, 1756. The late corporation, which was styled, "The Sovereign, Burgesses, and Commonalty of the Town of Kinsale," was dissolved under the Municipal Act, and its revenues vested in the Town Commissioners, under 9 Geo. IV. cap. 82. Abhba.

H. Maddison Tweddel.—This gentleman published, about 1820, *Aguilhar*, a tragedy. Can any of your readers give me any information about the author, or the titles of any of his other works? Mr. Tweddel was a nephew of Mr. John Tweddel of Cambridge, whose *Remains* were published at London in 1815, 4to. Iota.

Saint Rosalie.—I should be very much obliged for any references to English or foreign works in which particular mention may be made of St. Rosalie of Palermo. Is there any other Life published than that in the *Acta Sanctorum*? I would gladly purchase the volume (xli. Antwerp, 1746, Anniversary 4th Sept.), which includes a lengthened memoir, or any portrait or prints illustrative of her history. S. T.

Roman Numerals. — If an arithmetician of ancient Rome wanted to multiply eighty-four by forty-seven, how would he set about it?

P. S. C.

Under the Rose.—The following extract from a letter—Dymocke to Vaughan—written at Dort in May, 1546 (State Papers, Hen. VIII., vol. ii. p. 200) may be interesting to your readers, as it offers an explanation of the meaning of our expression, *sub rosâ*, somewhat different from that which I believe is commonly attributed to it in the present day, although both agree in its imposing the seal of secrecy: —

"And the sayde questyons were asked with lysence, and that yt shoulde remayn *under the rosse*, that is to say, to remayn under the bourde, and no more to be rehersyd."

As Dymocke explains the meaning of the phrase he was using, may it not be fairly conjectured that it was new to him, and not previously in use in England? What was the contemporaneous meaning of the word *rosse* in English? C. Baker.

Rev. M. A. Tierney. — What became of the manuscripts in the library of the late Rev. Mark Aloysius Tierney? His printed books were sold by Sotheby and Co., on Dec. 1—4, 1862. M. P.

Rev. Anthony Williams occurs as Vicar of St. Kevern, in Cornwall, in 1770. In 1817 he is stated to be the patron of that benefice. When did he die? C. H. & Thompson Cooper.

Cambridge.

Stephen Williams, of Pembroke Hall, M.B. 1725, F.R.S. 1734, appears to have been living in Cornwall in 1737. We are desirous of ascertaining the date of his death.

C. H. & Thompson Cooper.

Cambridge.

Edward M. Willich, author of the *Friends of Bohemia* (Lond. 2 vols. 8vo, 1857), and other works, died in Australia a short time since. The date of that event will oblige. I shall also be glad to know the name represented by the initial M. S. Y. R.

Queries with Answers.

St. Withburge's Well, East Dereham, Norfolk.—St. Withburge was the youngest of four sisters (all of whom were saints) who were daughters of Annas, king of the East Angles. In her infancy, she was sent to Holkam in Norfolk, which was then a royal domain. After her father's death in 654, she removed to another estate belonging to the crown, called Derham. Here it is said that she collected around her a number of

devout virgins, and founded a convent; and in this place she resided till her death, which took place in the year 743. (See Alban Butler's *Life of St. Withburge*, July 8th; also *Britannia Sancta*, July 8th; Capgrave, and *Historia Eliensis Ecclesiæ*, in Wharton's *Anglia Sacra*, tom. i.)

It seems that the saint's body was first interred in the churchyard, and fifty-five years afterwards, in the year 798, it was translated into the church. But in 974 it is said that Brithnoth, the first Abbot of Ely, and some of his monks, contrived to steal away the body of St. Withburge from Derham, and had it conveyed to Ely, where it was interred by the side of her other sisters — St. Etheldreda, St. Sexburge, and St. Ermenilda. Parkin, in his continuation of Blomefield's *History of Norfolk* (vol. v. p. 1191, ed. London, 1775), refers to the subject in these words: —

"Brithnoth, Abbot of Ely, and his monks, concerted a scheme for conveying her body to Ely, which they effected by having men and carriages stationed upon the road, ready to receive it from those appointed to steal it away. Their scheme succeeded. They brought the body to Brandon Ferry, where it was put on board a vessel, from thence conveyed to Ely, and there enshrined, before the men of Dereham could take any steps to recover it. This is styled by the *Historia Eliensis Ecclesiæ*, 'Sanctum sacrilegium, fidele furtum, salutaris rapina.'"

Now, I should feel much obliged if you or any of your readers who may take an interest in this matter, would inform me whether the words quoted by Parkin, viz. "Sanctum sacrilegium," &c., are really to be found in the *Historia Eliensis Ecclesiæ*. Though Bentham, in his valuable *History of Ely*, gives an interesting account of the translation of the saint's remains (pp. 76, ed. Norwich, 1812), and though an account is also to be found in the *Monasticon Anglicanum* (vol. ii. p. 177, Appendix, No. 111, ed. London, 1819), yet no such expressions are quoted. I have always been under the impression that the saint's body was removed by the consent of King Edgar, and the permission of Ethelwold, Bishop of Winchester, though no doubt *against* the wish of the good people of Derham, who appear to have had a great veneration for the saint.

I am the more anxious to know if Parkin's quotation from the *Historia Eliensis Ecclesiæ* * be correct, because the words have been copied into the old editions of the *Norfolk Directory*, and into several archæological publications connected with the antiquities of Norfolk. In the place where the saint's body was first interred, in the church-yard, a fine spring of the clearest water still exists, to which numbers used to resort, even so late as the last century, as I was informed by an old inhabitant of Dereham a short time ago, when I had the pleasure of visiting the well. The present vicar, the Rev. B. Armstrong, has protected the water by having had an iron railing placed round the spot, and an inscription painted over the well, recording the circumstances connected with St. Withburge's body.

Tanner, in his *Notitia Monastica*, mentions that the well was often called, in his time, *St. Winifred's* Well, the common people thus confounding the two, though placed at such a distance from each other. Your valuable correspondent, F. C. H., will, I am sure, kindly help me in answering this query, or giving further information about the well. J. Dalton.

Norwich.

* Though I refer to this work, I have not access to a copy.

[The passage will not be found in the Historia Eliensis printed in Wharton's *Anglia Sacra*, i. 605; but in the Life of St. Withburge in the *Acta Sanctorum*, March 17th, p. 607, entitled "Vitæ Compendium ex MS. Chronico monasterii Eliensis . . . Historia I. Translationis in monasterium Eliense." We quote the entire sentence: "Invitat cives ad larga convivia: exercet plebeis jura: illis dimittit meritoriam aulam, sibi vindicat ad vigilandum et exorandum secretariam ecclesiam: idoneus ad sanctum sacrilegium, ad fidele furtum, ad salutarem rapinam, ad Jacob benedictionem supplantandam." The inscription over St. Withburge's well at East Dereham is printed in "N. & Q." 1st S. v. 81.]

Caryll Family. — Which of the Carylls of Harting was ambassador from James II. to the Pope? What relation was he to Lord Caryll, who died in 1711, and is buried in the Collège des Ecossais at Paris; also to the Lord Caryll, who attended the obsequies of Queen Mary Beatrice in 1718? M. P.

[The ambassador from James II. and the Lord Caryll, who died on Sept. 4, 1711, is the same person. The mural tablet at the Scotch College, in Paris, describes him as "John Caryll, Baron de Dunford [Dureford?] de Harting." The Lord Caryll, who attended the obsequies of Queen Mary Beatrice in 1718, we take to be his nephew, Pope's friend—the Caryll of the *Rape of the Lock*. These Carylls were commonly styled "Barons" in France; but were only known in England as plain John Carylls. Cf. the pedigree of the family in Dallaway's *Sussex*, i. 191; and "N. & Q." 2nd S. x. 215; 3rd S. i. 203, 278.]

May-duke Cherries.—What are they? Cobbett, in his *Year's Residence in America*, mentions them as "ripe, June 22nd." J. D. Campbell.

[This is the most popular and most universally cultivated cherry in existence, thriving almost equally well in all countries, situations, and soils. Its size medium; form oblate heart-shaped; colour red; ripens end of June. May-duke is said to be a corruption of Medoc, a district in France, where this variety (the type of all the class now called Dukes) is believed to have originated. — Charles M'Intosh's *Book of the Garden*, ii. 542.]

SPANISH PRAYER-BOOK (3rd S. v. 498.) — With respect to the Spanish Prayer-Book referred to by your correspondent W. J. F., it is difficult to give any positive opinion regarding its rarity or history, without having examined the volume itself. I am inclined to think that the *title* is not given quite correctly. There is, I believe, no such word at *despesa* in Spanish. It is evidently intended for *despues*—afterwards. The book probably relates to some Jewish rites and ceremonies, as the prayers, &c., seem to have been arranged by certain Jewish Rabbis, natives of Amsterdam.

J. DALTON.

Norwich.

[The word *despesa* is Portuguese, and appears to have slipped into the title-page of these *Daily Prayers of the Spanish Jews* by accident. It signifies *cost* or *expense*. The meaning is, that the work in question was published at the *cost* of Eliau and David Oziel Cardoso. It is evident from the date 5416 [A.D. 1656] that the book never belonged to Anne Boleyn.]

QUOTATION. — Can you tell me the author of these lines, which are written at the end of an old copy of Sir Philip Sidney's *Arcadia*, printed in 1599, writing I should say contemporaneous to the publication? —

"His being was in her alone,'
And hee not being, she was none.
They joyed one joy, one griefe they grieved,
One love they loved, one life they lived.
The hand was one, one was the sword,
That did his death, her Death afford.
As all the rest, so now the stone
That tombes the two, is justly one."

M. P.

[This epitaph on Argalus and Parthenia is printed in the volume of the *Tixall Poetry*, Edinb. 4to, 1813. The editor, Arthur Clifford, Esq., attributes it to Francis Quarles, but we do not find it in that author's poem of *Argalus and Parthenia*, 1621, 4to.]

Replies.

HERALDIC CRESTS.

(3rd S. v. 496.)

The query of LORD CASTLEMAINE is not susceptible of satisfactory answer, without fuller exposition than the columns of "N. & Q." admit of; but a few lines may be devoted to it, without resort to extended research or detail.

It is observed by Mr. Montague, a writer distinguished by profound and accurate research, that the necessity of distinguishing the individual in the joust, the tournament, and the *mêlée* of the battle, was no doubt the origin of the assumption of many particular personal bearings. This creation with regard to heraldic devices, properly so called, and formed according to the principles of the science, as it has come down to us, is not, he remarks, of very great antiquity. Notwithstanding the number of tombs which exist of persons of noble blood who died before A.D. 1000, there is not an instance known of one with an heraldic bearing. It is stated by Mr. Montague that, up to the time of the Conquest, there are very few instances of the bearing of coat armour; while the Bayeux tapestry (the "Toile de St. Jean"), which is generally allowed to have been a work very nearly contemporary with that event, contains nothing conclusive on the point; and he adds that it can hardly be supposed that, if heraldry had at this time been reduced to anything like a science, it would have been overlooked by a person holding the rank and station of the wife of the Conqueror, to whom and her maidens the work is attributed. In the opinion of this eminent authority, there is every probability that heraldry was first known in the German tournaments, which were so frequent in the eleventh and twelfth centuries. The word *blason* is from the German word *Blasen*, to "blow a horn." Heraldry, originated by Germany, and reduced to a science by France, has been cultivated with most attention, after these countries, by England, Wales, and Scotland. Mr. Montague refers to the reign of William II. as that in which heraldic distinctions began to be introduced, which would be favoured by the return of some who had been engaged in the crusade of 1097. After this, the custom increased rapidly: for, in the time of Richard I., heraldry had become hereditary.

We are told by Gwillim, in his affected quaint phraseology, that the crest (to which LORD CASTLEMAINE's query more especially refers) —

"is called a cognisance (*a cognoscendo*) because by them such persons as do wear them are manifestly known. They are also called *crests*, of the Latin word *crista*, which signifieth a comb, or tuft, such as many birds have upon their heads . . . and as those do occupy the highest parts of the heads of these fowls, so do these *cognisances*, or crests, hold the most perspicuous place of the helmet."

According to the same learned writer —

"In some countries (as by name in Burgundy saith Chassaneus) it is not permitted to persons inferior to the degree of a knight to Tymber their arms; that is to say, to adorn them with helmet, mantle, *crest*, &c., as Chassaneus noteth, saying: 'Nulli licitum est, nec solet quis, Tymbrare arma sua, nisi sit saltem eques militaris, vulgo chevalier;' but with us the custom is otherwise."

In England, Wales, Scotland, and Ireland, the right to a crest is recognised as incident to that of a shield of arms, without reference to the titular rank of the individual. This essential ornament of the helmet —

"appears to have been a mark of great dignity and estate; more so perhaps than was implied by the mere right to bear arms. King Edward III., in the beginning of his reign, granted his own crest with much form to the Earl of Salisbury, with several manors wherewith to

support its dignity; and this crest the Earl afterwards conferred with equal ceremony upon his godson, Lionel of Antwerp,—a concession which the King received very thankfully."

English and Irish heraldry prescribes one crest only, that of the paternal line; but by special grant, emanating from the sovereign either directly, or through the heralds intermediately, two and even three crests, referable to quarterings in the shield, have been authorised.

While English and Irish, as also Scotch arms, are only borne by virtue of a royal grant, immediate or delegated, or by prescriptive usage from "time whereof the memory of man runneth not to the contrary,"—implying by legal presumption, but not always consistently with the fact, a royal grant,—it seems to be an admitted principle that a person entitled to arms may assume and vary his crest arbitrarily. A crest is included with a new patent of arms; and occasionally this heraldic appendage has been granted in substitution of, or addition to a previous one, or to supply its absence.

Several ancient English families, who have at a remote period varied their crest, bear prescriptively their substituted crest with that which originally surmounted their helmet; presenting the seeming anomaly, at variance with the English and Irish heraldic rule adverted to, of two or more crests being borne with only one shield. An anomaly more striking when, from the absence from the line of an heiress by intermarriage, the escutcheon (devoid of a single quartering) consists exclusively of the paternal bearing.

According to the English and Irish, as also Welsh heraldic principle, an heiress or coheiress, whether inheriting landed estate or not, transmits as her quartering her paternal arms, with their quarterings, if any, to her descendants; but Lyon King of Arms, within his dominion, excludes inexorably from a Scotch shield quarterings unrepresented by corresponding estates, not actually transmitted through the heiress of the blood. Hence the contrast often presented by the rarity and limited number of Scotch quarterings relatively to those of England, Ireland, and Wales. A few families, however, of the latter countries also, who, in the course of their long descent have not, by intermarriage with an heiress, added an acre to their broad lands, nor a quartering to their escutcheon—families otherwise marked by every attribute of pre-eminence, antiquity and lustre of descent, great alliances, wide ancestral domains and historic renown—possess only their paternal achievement.

The limitation to one crest as a normal principle, seems common to all the Latin states of Europe, and to Europe generally, with two exceptions. Spain and Portugal, France and Italy, it is believed, come within the principle. Germany, the Netherlands, and other kindred Teutonic nations, and the Cymric Principality of Wales, are exceptions.

All who have travelled in, or are conversant with, Germany, are familiar with the artistic Gothic shields of its sovereigns, and higher and lesser nobles, adorning their ecclesiastical edifices and public monuments, and gracing social distinctions and family relations—their quarterings, elongated crown or coronet; and, over the shield, the range of helmets surmounted with crests, each appertaining to its special quartering. This last term, however, in German heraldry, implies something essentially distinct from its signification in British, including Welsh heraldry. A quartering on a German shield does not necessarily represent, as in Scotland, descent from an heiress in conjunction with inheritance of land; nor as in England, and some other countries, even mere descent from an heiress: it indicates arms in respect of lands constituted by royal grant a lordship or dominion (*Herrschaft*) acquired by investiture, gift, purchase, or intermarriage, and seigniorially possessed at some period by the family—thus exhibiting a chronicle of its territorial history. It is also to be observed, that the paternal bearing is in Germany placed on a escutcheon of pretence over and in the middle of the shield, on which the quarterings are marshalled; while in Great Britain it has always formed part of the shield, occupying the point of honour and followed by the quarterings. The shields of our island nobles, marshalled in accordance with German usage—"rich in the escutcheons of many a princely fief, and the bearings of many a name renowned in history and song"—would present evidence of dominion and power which a De Vere, Bohun, Talbot, Montgomery, or Percy—a Mostyn of Mostyn, Nanney of Nanney, Hughes of Gwerclas, Vaughan of Corsygedol, or Wynn of Gwydyr—a Douglas, a Hamilton, a Gordon, or a Sinclair—an O'Brien, O'Neil, Fitzgerald, or Burke—might survey with pride, unmixed with any feeling of envy of the historic potentates of the "Vaterland."

The native families of Wales of royal and noble lineage—whose origin, transcending authentic record, is lost in the obscurity of antiquity, and whose title to arms being anterior to, is independent of, the English College of Heralds which was incorporated by Richard I. in the first year of his reign—like the Germans, though on a different principle, have borne crests from a period coeval with their introduction in respect of each quartering derived from an heiress. Of this usage many early examples exist; and it still prevails with the now comparatively few magnates of the principality, who, combining native lineage with ancestral property, adhere to and cherish the distinctions transmitted to them. The shield of

Wynnstay, with the three eagles of Owen Gwynedd, and the cross foxes of Cadrod Hardd and its proud quarterings, is accompanied by several crests; and borne, as it always is, on an eagle displayed, presents the very type of German emblazonment,—suggesting, to a non-Cambrian tourist, associations with the holy Roman Empire, Austria or Prussia, rather than with Great Britain.

In further reply to the query of LORD CASTLEMAINE, it may be added, that when our English Heralds, and Ulster King of Arms in Ireland, grant permission to bear arms in addition to, or in substitution of, paternal bearings, it is usual to extend the privilege to the crest belonging to the arms granted. HERALDICUS ANGLICANUS.

OLD CATHEDRAL OF BOULOGNE.

(3rd S. v. 476, 506.)

Apropos of your correspondent's notices of this building, I beg to send you a copy of the official programme of the fête which was held at Boulogne in August, 1857, at the inauguration of the statue of Notre Dame, for the top of the dome of the *new* cathedral. I was present at that fête, and I have a vivid recollection of the bright and showy religious procession which trailed from the cathedral through the gate of the haute ville, and about the streets of the lower town in the afternoon of Sunday, the great day of the holiday. It was made up of archbishops, bishops, cardinals, and priests in rich vestments; soldiers, children in white dresses, with chaplets of flowers and bouquets; girls with garlands, candles, and crosses; men with embroidered banners, crucifixes, cushions bearing thorny crowns, golden palm boughs, brazen shrines, chalices, wands, symbols, and insignia of religion; fishermen with model crafts; peasant women in gay dresses; boys with incense; ladies and scholars from ecclesiastical establishments; nuns, sisters of mercy in white coifs; cars with images of the Virgin; a gilded boat freighted with angels and the Holy Mother; military music, chants, benedictions, &c. &c.

The following is a copy of the programme: —

"VILLE DE BOULOGNE-SUR-MER.
Fêtes Religieuses pour la Bénédiction et l'Inauguration
D'une Statue Monumentale
De la Sainte Vierge,
Sur le Dôme de la Nouvelle Eglise de Notre Dame.
Du 15 au 30 Août, Station prêchée par le R. P. Lavigne, le matin, à 10 heures ½, le soir, à 7 heures. Chaque jour de la Station, Pèlerinages nombreux des paroisses du Boulonnais.

"Du 24 au 30 Août, Pèlerinages de plusieurs paroisses d'Amiens et de toutes les paroisses d'Abbeville, de Montreuil, de Calais, de St. Pierre-lès-Calais, de différentes paroisses de Paris, de Londres, et de plusieurs autres villes d'Angleterre.

"Vendredi 28, à 3 heures, Bénédiction solennelle d'une cloche par un des évêques alors présents à Boulogne.

"Samedi 29, à 2 heures, Bénédiction et pose de la 1re pierre de l'église de St. François-de-Sales.

"Dimanche 30, Messe pontificale, à 10 heures, célébrée dans l'église de Notre-Dame, en présence de plusieurs cardinaux, archevêques, évêques et prélats, par Son Eminence le Cardinal Morlot, archevêque de Paris, grand aumônier de la maison de l'Empereur.

"Le même jour, à 2 heures, procession solennelle, présidée par Son Eminence le Cardinal-archevêque de Paris et à laquelle assisteront les mêmes cardinaux, archevêques, évêques et prélats. Bénédiction et inauguration de la statue monumentale de la Saint Vierge, après laquelle Nos Seigneurs les cardinaux, archevêques et évêques béniront, du haut de l'estrade, qui sera dressée sur la place d'armes, les personnes qui composent la procession et tout le peuple assemblé.

"Les rues que la procession doit parcourir, sont

"Le parvis Notre-Dame, les rues des Basses-Chambres, St. Jean, Porte-des-Dunes, des Vieillards, Neuve-chaussée, Place des Victoires, du Havre, de Boston, les Quais, la rue de l'Ecu, la Grande Rue, la Place au Blé, la Place d'Armes, et la rue de Lille.

"N.B. On peut se procurer au bureau de la Crypte et à la porte de la cathédrale, des programmes détaillés de la cérémonie, l'histoire de Notre-Dame de Boulogne, des chapelets, croix, médailles, images parfaitement exécutées et représentant Notre-Dame dans son bateau, et autres souvenirs de pèlerinage. (*Comité de publicité.*)"

EDWARD J. WOOD.

DAVISON'S CASE.

(3rd S. v. 399, 448.)

I am obliged by A MIDDLE TEMPLAR'S references; which, I think, go back to the original fiction in *The Monthly Mirror*, ix. 360, June 1800, which is simply copied in the *Gentleman's Magazine*, v. 82, p. 349, April 1812.

I wish to point out a few variations illustrating the growth, settling down, and decoration of a story. This begins: —

"A venerable and learned person (whose name it were irreverence to mention, but which may be surmised when a lately exhibited bust is alluded to), when a young man upon circuit, was retained for the prisoner in the following case: —

"An elderly gentleman was cast away upon the western part of our coast. The people gathered about him, and pointed out a respectable house in the neighbourhood where he was most likely to be well received."

There is not much difference in the reception, persuasion to stay, and murder.

"The girl, when interrogated, gave her answers in a manner so candid and convincing, that every opinion absolved her. In this situation the counsel for the prosecution said he had one question to ask the servant maid, which he handed to the prisoner's counsel. 'If you put this question,' said the latter, 'I fling up my brief.' Every consideration naturally enforced the question—it was: 'Did you in the night hear a door open?' The answer was, 'I did.' 'What door?' 'My master's.' The old gentleman upon this begged to be permitted to confess his crime," &c.

He was executed. The writer ends thus:

"To apply the story and illustrate our subject may be the trouble, for it cannot be the amusement, of the reader. *Of its truth there is not the slightest question.*"

In the last assertion I concur. In this version the old gentleman seems to be the prisoner, so the question might have been put to the servant girl if she was a witness; but the handing it over to the opposite counsel, and his threat to throw up his brief, are strange things for a judge to tell of himself, even as having occurred in his youth.

My faith in vivid descriptions by novelists is much shaken by my experience. I have read reviews which have selected for extract descriptions of battles, shipwrecks, and high life, by authors who have never seen a review, been out of sight of land, or at a party west of Tottenham Court Road. Of such matters I am no judge; but when I find the same authors describing a trial at *nisi prius*, or in the Crown Court, with circumstances as improbable as a ship sailing up the Mersey to London, neither minute description nor local colour enforce belief in their verisimilitude.

AN INNER TEMPLAR.

JAMES GRAHAM.

(3rd S. v. 517.)

This man appears to have been a fanatic as well as empiric. I possess many tracts published by him; and although I find in them much folly and extravagance, there is nothing that seems to deserve the terms immorality and obscenity. No doubt his private lectures combined both in a high degree. These tracts, in number eight, are bound in one volume, on the end-leaf of which is written, without either name or date, the following memorandum: —

"This Book or collection of pamphlets was presented to me by the author, with a note setting forth his gratitude for my having, when a druggist, refused to sell him Ether for the purpose of immoderately snuffing it up his nose, and thereby affecting his brain."

There is no evidence as to whom this book belonged; nor have I been able to find that Graham published any work not contained in it, although in the advertisements appended to several of the tracts, there are announcements of other and larger works. On reference to Bohn's *Lowndes*, I see that Graham is not even mentioned. He obtained considerable celebrity in his time, and affected in all probability many cures. He insists very much upon cleanliness, simple food, abstinence from spirituous liquors, and fresh air. And if he could induce his patients to carry out his instructions in these respects, he would, without the aid, or in despite of his nostrums, achieve success, for which the nostrums would receive credit.

The following is a list of his works so far as I know them: —

1st. "The Guardian of Health, Long Life, and Happiness; or, Doctor Graham's General Directions as to Regimen, &c. &c. &c. To which is added the Christian's Universal. Being a paraphrase on our Lord's Prayer, and a complete and infallible guide to everlasting Blessedness in Heaven! Newcastle-upon-Tyne. 1790."

2nd. "A Treatise on the True Nature and Uses of the Bath Waters, &c. Bath. 1789."

3rd. "The General State of Medical and Chirurgical Practice Exhibited, &c. Sixth Edition. Bath, 1778."

4th. "Thoughts on the Present State of the Practice in Disorders of the Eye and Ear, &c. &c. London. 1775."

5th. "A clear, full, and faithful Portraiture, or Description and ardent recommendation of a certain most Beautiful and Spotless Virgin Princess of imperial descent! to a certain youthful Heir Apparent. In the possession of whom alone his Royal Highness can be truly permanently, and supremely happy, &c. &c. Bath. 1792."

This tract appears a wild rhapsody, in imitation of the Songs of Solomon, and in praise of *Evangelical Wisdom*.

6th. "A Discourse delivered on Sunday, August 17, 1783, at Edinburgh. Wherein the nature and manner of the Resurrection of the Human Body, and the Immortality or future Modes of Existence, and Progress of the Soul! are Philosophically, Medically, and Religiously explained, &c. Fifth Edition. Hull. 1787."

7th. "The Principal Grounds, Basis, Argument, or Soul! of the New Celestial Curtain (or Reprehensory) Lecture! Most humbly addressed to all Crowned Heads! Great Personages! and others, whom it may concern. London. 1786."

8th. "Proposals for the Establishment of a New and True Christian Church, &c., &c. Bath." [No date.]

With these tracts are bound up some of his bills, giving reports of cases of remarkable cures. I have much abbreviated the titles, which are mostly very elaborate. In one of the advertisements is announced "A short Treatise on the All-cleansing, All-healing, and All-invigorating Qualities of the simple Earth, &c., &c., being the first Book or Pamphlet that ever was published in the world on the subject of Earth-Bathing." I do not remember ever having seen a copy of this tract, but think it probable that such would be published, seeing that he publicly exhibited his earth-baths under the circumstances referred to in "N. & Q." It is impossible to read the tracts without coming to the conclusion that the writer believed in the empiricism he taught and practised; in fact it may be doubted whether any man succeeded to any great extent in deluding others, who was not more or less the dupe of his own delusions. Dr. Graham was one of the most remarkable of a class of quacks, who succeeded in winning reputation not among the uneducated and vulgar, but among persons of education and distinction. The history of his career would be valuable and instructive.

T. B.

"ROBIN ADAIR:" "JOHNNY ADAIR:" "THE KILRUDDERY HUNT."

(3rd S. v. 404, 442, 500.)

MR. PINKERTON seems fully convinced I have fallen into a mess of errors in my notice of the song of "Robin Adair." The notes I alluded to (3rd S. v. 404), were those of one (my grandfather, born in 1751,) who resided in the immediate neighbourhood of Hollybrook, the demesne of the Adair family, as had also his father (born in 1708, died in 1780); who, as stated in the notes, "well knew" Robin Adair—he himself having, as I said, been intimately acquainted with Robin's second son and successor in possession of his residence. His testimony should be good, from his opportunities of deriving his information from the best sources, and satisfactorily coincides with accounts handed down. His notes too were made, not by way of throwing light upon or expressing opinions as to matters of which there did not in fact exist a particle of doubt, but in the course of some local or topographical illustrations occurring in a short narration of events of the time of the rebellion of 1798. In his notes he alludes evidently to the song MR. PINKERTON has mistaken for the original "Robin Adair," thus:—

> "I cannot but feel anxious to rescue the fame of the celebrated Robin Adair from the very mistaken manner in which it has been introduced to the notice of the public by Mr. Braham, in one of his favourite songs; wherein that gentleman appears as a mere *petit maître*, trifling away his time in the fashionable lounges and elegant amusements of a city, than which nothing can be more mistaken," &c. (as in 3rd S. v. 404).

These remarks, however, appear to have been made in a total ignorance of the circumstances attending the composition of the words of the song referring to the fortunate Irish surgeon—a second and later Robin; who, doubtless, when singing the air to which the lady in question composed some words, if such be the case, had accompanied it with the words of the original song of his namesake of years then passed—deceased, as I perceive by the notice (3rd S. v. 504) signed GEORGE HODSON, since 1737, some twenty years before; supposing this second Robin's marriage of 1758 to have been not long preceded, if preceded, by the composition of the words of the song relating to him.

The seniority of the first Robin is clearly apparent, from the circumstance of his son Johnny Adair having been at the Kilruddery Hunt in 1744, about fourteen years before the marriage of the second Robin.

The words of the original old drinking song were, as I have said, possibly intended originally for the inner circle alone of intimate friendship, and I had not before thought necessary to give them; but now do so from a copy I have, accompanying, and of the same authority as, my notes alluded to, to show the true old version as composed by Mr. St. Leger:—

"ROBIN ADAIR.

"You are welcome to Puckstown,* Robin Adair;
You are welcome to Puckstown, Robin Adair:
How does Johnny Mackrel† do,
Aye, and Luke Gardiner‡ too?
Why did not they come with you?
Robin Adair.

"Come and sit down by me, Robin Adair?
Come and sit down by me, Robin Adair?
And right welcome you shall be,
To every thing that you see:
Why did not they come with thee?
Robin Adair.

"You shall drink wine with me, Robin Adair;
You shall drink wine with me, Robin Adair:
Rum, punch, aye, and brandy too,
By my word§ I'll get drunk with you:
Why did not they come with you?
Robin Adair.

"Then let us drink about, Robin Adair;
Then let us drink about, Robin Adair,
'Till we've drunk a hogshead out,
Then we'll be full, no doubt:
Why did not they come with you?
Robin Adair."

There is an air of friendly comicality about these words which favourably contrasts with "Johnny Adair," as given by MR. PINKERTON; which latter song is clearly but a variation upon the original "Robin Adair. Robin's elder son Johnny Adair, of Kilternan, co. Dublin, and of the hunt of 1744, having been substituted therein for himself; and William Aldridge (alderman, I conclude, of that name of Dublin), a friend I suppose of Johnny's, for Luke Gardiner, his father's friend.

MR. PINKERTON has evidently been led astray in dates by some error or ambiguity in the "MS. collections" he refers to: possibly the *Sentimental and Masonic Magazine*, for Jan. 1794, had given some far earlier date for the "Bonnybrock" ceremony than 1794, which the writer of the note omitted to record. John Macarrel's name ceases to appear (I presume by his death) among the aldermen of Dublin, after 1757; as likewise does that of William Aldridge, or Aldrich, after 1746 or 1747: the former having been sheriff in 1722, and Lord Mayor in 1738; and the latter having been sheriff in 1714, and Lord Mayor in 1742.

The original "Robin Adair" must have been

* Puckstown, Mr. St. Leger's residence, co. Dublin.

† Johnny Mackrel, familiarly for Alderman Macarrel of Dublin.

‡ Luke Gardiner, an ancestor of the late Earl of Blessington; he died in 1753.

§ The word "word" here substituted, by a more modern hand, for some other word erased.

composed not later than 1737, before Robin's decease in that year. The version "Johnny Adair" was probably made between 1737 and 1746-7—the respective periods of decease of Robin and of William Aldridge.

As to the authorship of the "Kilruddery Hunt," Mr. Pinkerton adduces strong evidence to prove that Mr. Mozeen was the author; and that consequently my notes, and the *Gentleman's Magazine* he quotes, were in error in ascribing the composition of that song to Mr. St. Leger. In this matter my notes may not have been derived from so reliable a source as the information in them respecting Robin Adair was, and may have been in error, although it does not appear absolutely certain such was the case; and that Mozeen may not in his publications have included, in his collections, songs of which the authorship of those not his own may have been matter of then public notoriety. Several notices of the "Kilruddery Hunt" having occurred, it may not be out of place to give what my notes—which extend to that song—say of the Lord of Kilruddery, owner of the celebrated pack—as follows:—

"Chaworth, Earl of Meath, a nobleman of dignified and polished manners, kept up the honours of his antique mansion, not only for the titled and wealthy, but also for the neighbouring gentry and his own numerous and respectable tenantry; although no sportsman himself, yet he kept a pack of dogs and a stable of hunters for the sole use and amusement of his friends, who were always welcome to the liberal and convivial table of Kilruddery."

I must hasten to conclusion. I had hoped to have been more brief, but had a long article to observe upon. One word upon Mr. Pinkerton's sweeping censure of the old Irish gentleman, supported by such grave authority as that of the Oxford Professor. My countrymen of old were, doubtless, too "full of strange oaths"—too "jealous in honour, sudden and quick in quarrel"—and too given to convivial excesses; yet I cannot coincide at all with the sum of Mr. Pinkerton's and the Professor's observations, that would leave no redeeming qualities—nothing bright, but all dark and vicious. This was not, I believe, the case; far from it. And had the Professor flourished, even with all his modern ideas, at the period in question, and spent one month among the hospitable Irishmen of the day, and known them more intimately, he would never have written such unqualified remarks in their dispraise. Dissenting from statements under true name, I abandon reversed initials.

J. Kynaston Edwards.

Mrs. Ann Morell (3rd S. v. 438; vi. 19.)—Your correspondent J. T. says that this lady was the daughter of *Henry* Barker, *Baron of the Exchequer*. He will oblige me by stating upon what authority he so designates him, as I do not find his name in any list that I have seen of the barons of either the English or Irish Exchequer. Does he call himself by that title in his will, a copy of which J. T. says he has?

There is an *Edward* Barker, who was *Cursitor* Baron in the reign of George II.

Edward Foss.

Cumberland and Congreve (3rd S. v. 496.)—I think "Cumberland" must be a slip of the pen for *Congreve*. The former, so far from wishing not to be thought a writer of plays, continually obtruded his manuscript works upon visitors, and shortly before his death advertised on the cover of the *European Magazine* for subscriptions to a quarto edition of his unpublished dramas. (Mudford, *Life of R. Cumberland*, p. 595, Lond. 1812.)

Michael Kelly gives a ludicrous account of his visit with Bannister to Cumberland, who was living near Tunbridge in 1796. After supping on a cold mutton bone, and drinking two tumblers of red wine and water, their host read to them a five act comedy, *The Last of the Family*; produced, with moderate success, at Drury Lane, May 8, 1797. Whether he read it through is uncertain, as Kelly says he was asleep before the end of the second act. He afterwards conducted Kelly to his bedroom; and said that, by the bedside was a bookcase filled with his own writings. The night before they left, he promised them a treat. In the centre of the supper-table was a dish with a cloth over it. Below was a five act comedy; three acts of which he read, and promised the other two after breakfast the next day. They saved themselves by early flight. (*Reminiscences of Michael Kelly*, London, 1827, vol. ii. 116—139.) Kelly has probably exaggerated the facts to make them more amusing, but there can be no doubt of Cumberland's excessive vanity. I have not found his writings so interesting as to make me read enough to express an opinion of their value, or the justice of Mudford's criticism. I do not know who Mudford was,* nor what induced him to write the life of an author to whose character and writings he applies at least twenty words of depreciation to one of praise.

Fitzhopkins.

Garrick Club.

"The Golden Calf" (3rd S. v. 457.)—No other contributor having noticed the query respecting this curious book, I beg to say that I have a copy, the date of which is 1749; printed for T. Cooper, at the Globe, in Paternoster Row. The only alteration in the title-page to that of Mr. Lee's copy is the addition, after the words "minds of men," of the following sentence: "So as sometimes to make a *Fool* become a *Man of Parts*, and

[* See a notice of him and his literary productions in the *Biog. Dict. of Living Authors*, 8vo, 1816.—Ed.]

a *Man of Parts* a Fool." This copy has been in the possession of my father, and afterwards of myself, for certainly fifty years.

LOUISA JULIA NORMAN.

MEDIÆVAL CHURCHES IN ROMAN CAMPS (3rd S. v. 329, 441.) — Whatever doubt may exist as to the church of Chester-le-Street, in the county of Durham, occupying the site of a Roman camp, there can be none as to the church of Ebchester, in the same county. Apart from the renovations of successive generations of churchwardens, it stands now as it stood when built in the twelfth century, having its foundation of large squared Roman stones, and occupying the south-west corner of the ancient Vindomora.

JOHN BOOTH, JUN.

To the list already given, the church at Horncastle, Lincolnshire, may be added; the tower at the west end being a few yards from the Roman wall, a considerable portion of which remains above the land surface. STAMFORDIENSIS.

JOHN HALL, B.D. (3rd S. v. 496, 530.) — We have before us the *nineteenth* edition of Hall's *Jacob's Ladder:* "London, printed for T. Longman, in Paternoster Row, 1764," [12mo]. At the back of the title is—

"Imprimatur,
"April 2, 1692,
"GUIL. WIGGAN."

There is, at p. 118: "A Thanksgiving for our late Deliverance from Popish Tyranny and French Slavery by his *late* Majesty King William." This evidences some alteration from the edition of 1692. At p. 151 is a hymn, entitled "The Soul's Breathing after her Heavenly Country." It commences "Jerusalem's my happy home," and is a version of the well-known hymn, supposed to have been written about 1616. (See *Gent.'s Mag.*, N. S., xxxiv. 585; xxxv. 66, 114, 516; Sir Roundell Palmer's *Book of Praise*, ed. 1863, pp. 120, 453.)

Our copy is not illustrated with sculptures, is on very common paper, and bound in canvass.

C. H. & THOMPSON COOPER.

THE STORM (3rd S. v. 504.) — J. A. G. thanks W. LEE for his reply, which is the only one that has answered the query—that being in reference to the *note only*, but necessarily through the work whereto it was a companion. Perhaps the same gentleman—if not some other kind correspondent—can furnish me with another piece of information bound up with Father Bourgeant's ingenious and playful *Inquiry concerning the Language of Brutes*, and a rather too serious, as appears to me, reply by Jno. Hildrop, M.A. I have also —

"An Essay on the Rationality of Brutes, with a Philosophical Comparison between Dr. Codgill, Inspector-General of Town-Island, and Mango, the Great Monkey, Director-General of the Pantomime Performers in the Haymarket."

Who was the author * of this *brochure* of 24 pp.? It is printed for J. Bouquet in Paternoster Row, and sold at the Pamphlet Shop. No date.

The Dr. Hill ridiculed is of course the versatile Sir John Hill, described in the *Biog. Dramatica* as an eccentric, but often a useful writer, and particularly so in his great work, *The Vegetable System*. The *Free Thoughts*, by J. Hildrop, M.A., Rector of Wath, &c., bears "1742, R. Minors, St. Clement's Churchyard." The Jesuit's (a translation) bound in the middle of the vol. 1739, "T. Cooper, Globe, Paternoster Row." J. A. G.

HERALDIC QUERY (3rd S. v. 497.) — The arms referred to by G. A. C. are probably intended for the bearing of Daundy of Suffolk, the tinctures of which are however given reversed; namely, quarterly, or and azure, in the first quarter a mullet of the last. G. H. D.

COLOSSUS OF RHODES (3rd S. v. 457.)—C. T. CORNER will find a print of the Colossus of Rhodes in an old book of Foreign Views, published by John Bowles, Cornhill, about 1743-4-5.

CHARLES F. S. WARREN.

A small print of the Colossus will be found in *The Seven Wonders of the World*, London, 1853, 8vo. G. W. MARSHALL.

A plate of this "wonder of the world" is given in Fiske's translation of Eschenburg's *Manual of Classical Literature* (Philadelphia, 1850), p. 42, pl. vi.

The height being, according to Pliny (xxxiv. 18), 70 cubits, or about 105 feet, including the outstretched left hand, elevated to hold the light in a censer, gives to the figure, from the crown to the foot, a height of 90 feet; but the statue standing on two piers, the height of each being 15 feet from the surface of the water, enables a vessel with a mast 45 feet high to pass under it, the width of the opening or space between the two piers being 40 feet. The statue, as representing Ἥλιος = Apollo = the Sun, holds in his right hand an arrow; at his back are the bow and quiver, and on his head the spikes or rays, as on the medals, indicating his illuminating power. Gibbon (ch. li. p. 426 n.) refers to Meursius (*Rhodus*, i. 15) for a full description of this Colossus. T. J. BUCKTON.

BEZOAR STONES (3rd S. v. 398.)—In Tavernier's *Travels in India*, book ii. chap. xxii. pp. 153, 154 (made English by J. P[hillips], London, 1678), MR. DAVIDSON will find a description of the Bezoar Stone. Tavernier mentions three kinds,

[* On the title-page of a copy of this work in the British Museum is written "By D. Henry, *Gent. Mag.*" This is no doubt David Henry, Esq., who for more than half a century took an active part in the management of the *Gentleman's Magazine*. He died at Lewisham on June 5, 1792.—ED.]

found in goats, cows, and apes, respectively, the latter very scarce, and found only in the Island of Macassar. He describes also a stone called the Porcupine's Stone, said to be found in the head of that animal, and even more precious than Bezoar against poison. The Serpent Stone is described in the same chapter, p. 155. According to Tavernier,

"If the person bit be not much wounded, the place must be incised, and the stone being applied thereto, will not fall off till it has drawn all the poison to it. To cleanse it you must steep it in woman's milk, or for want of that in cow's milk; after the stone has lain ten or twelve hours, the milk will turn to the colour of an apostemated matter."

He mentions (p. 155) another Serpent Stone, said to be found behind the hood of the cobra.

"This stone being rubbed against another stone yields a certain slime, which being drank in water by the person that has the poison in his body, powerfully drives it out."

In Mandelslo's *Travels into the Indies*, faithfully rendered into English by John Davies of Kidwelly, London, 1669, Bezoar is described, book ii. p. 124. The description by Tavernier is too long for quotation in "N. & Q.;" if, however, Mr. Davidson would write to me, I should be glad to copy it for him. It has a certain value, as Tavernier bought and sold several of these stones, and may therefore be supposed to be well acquainted with their characteristics.

Johnson Baily.

Bishop Middleham, Durham.

"Arundines Devæ" (3rd S. v. 496.) — The following is the full title of this little volume: —

"Arundines Devæ; or, Poetical Translations on a new Principle. By a Scotch Physician.

Οὔτε γὰρ ὕπνος
Οὔτ' ἔαρ ἐξαπίνας γλυκερώτερον, οὔτε μελίσσαις
Ἄνθεα, ὅσσον ἐμὶν Μῶσαι φίλαι, οὓς γὰρ ὁρῶσαι
Γαθεῦσιν, τὼσδ' οὔτι ποτῷ δαλήσατο Κίρκα.

Theocrit., *Idyll.* ix.

"Edinburgh: Maclachlan and Stewart. London: Simpkin, Marshall, and Co. Aberdeen: D. Wyllie and Son. 1853."

Prefixed is a Latin poetical dedication to the fourth Earl of Aberdeen. I am ignorant of the name of the author, who, it is to be supposed, is a resident somewhere on the banks of the Scotch Dee. Ἁλιεύς.

Dublin.

Casts of Seals, Medals, etc. (3rd S. v. 450, 507.) — A good composition for taking casts of seals, medals, &c., is isinglass glue, mixed with brandy. When it is hard it is as smooth as glass, equally as hard, and I think T. B. would find it superior to white wax, gutta percha, or gum Arabic. J. R. S. Hopwood.

Septuagint (3rd S. v. 419, 470, 524.) — I did not refer to Owen, because he is not recognised as a safe authority. It is true that he has produced allegations of some of the Fathers against the Jews, charging them with falsification. But as other proofs fail, and as Origen and Jerome knew nothing of it, and as it is known how readily the Fathers made such charges against their opponents, we may, with Eichhorn, set them aside. (*Einl. A. T.* § 167.) T. J. Buckton.

Morganatic (3rd S. v. 515.)—Zelle (Luneburg) was formerly the capital of a duchy belonging to a branch of the house of Brunswick-Luneburg, which, becoming extinct in 1705 by the death of George William, Duke of Luneburg-Zell, the possession devolved on the Elector of Hanover, our George I. (*Penny Cyclo.* xxvii. 759.) His marriage with his cousin Sophia Dorothea, born in 1666 (Halliday), the daughter of the said Duke of Brunswick-Luneburg-Zell, took place in 1682, a year after his rejection as a suitor to our Princess (afterwards Queen) Anne. (*Id.* xi. 158; Koch, *Table* xlviii, cxxxii.) Had this been a *morganatic* marriage, George II. could not have succeeded to the throne of Great Britain. His legitimacy is said to have been doubted by George I. (*Cab. Hist. Eng.* xv. 196.) Although the marriage of George William and Eleanor d'Olbreuse was, in the first instance, morganatic, they were afterwards married in a regular manner (Halliday, 139).

T. J. Buckton.

Sir Michael Stanhope (3rd S. v. 516): Baga de Secretis.—The documents relating to the trial and conviction of Sir Ralph Fane, Sir Thomas Arundel, Sir Miles Partryche, and Sir Michael Stanhope for feloniously instigating the Duke of Somerset and others to insurrection, are in the *Baga de Secretis*, pouch xx. They are abstracted in the *Fourth Report of the Deputy Keeper of the Public Records* (1843), Appendix ii. 230, 232.

The late Sir Francis Palgrave's valuable abstract of the *Baga de Secretis*, at present only to be found scattered through *three* Blue Books rarely to be met with, ought to be printed in a separate volume (to range with Howell's *State Trials*) with an index and notes.

This suggestion, not now made for the first time, may not be unworthy the consideration of the Master of the Rolls, as for such a work, although it would be of great and general utility, there can hardly be expected a sufficiently quick sale to remunerate a private publisher.

C. H. & Thompson Cooper.

Cambridge.

The Hornecks (3rd S. v. 458, 521.) — The baptismal names of Captain Horneck were Kane William, not William Kane. I am in hopes that Chitteldroog is in possession of more information about the captain. Can he, or any of your

readers say, where, and on what date, he died? and does any monument exist anywhere to his memory? As far as I have been able to trace, and this only inferentially, he died at Antigua in 1752. He was sent to that station early in that year, in consequence of orders from the privy council dated November 26, 1751 (*Tower Records, MS.*); and I cannot find that he ever returned. On the 31st December, 1752, he was succeeded in the Engineers by Colonel David Watson, the celebrated Quarter-master-general, so well known for his great survey of Scotland after the Rebellion of 1745. The date of Watson's succession must not, I think, be taken as the date following that of Horneck's decease.

Another question. Was Captain Horneck a son of Bishop Horneck, or of William Horneck, Director of the Engineers, who died April 23, 1746, at the age of sixty-two, and whose remains lie beside those of his father (the Bishop) in Westminster Abbey?

Mrs. Horneck, widow of the captain, survived her husband fifty-one years, and died at General Gwynn's, in the King's Mews, on the 12th March, 1803. *Gent. Mag.* 1803, part i. vol. lxxiii. p. 292.

When the captain died, his daughters, the two celebrated beauties, could only have been infant children. Katherine, the elder, was married in 1771*, nineteen years after her father was in his grave. M. S. R.

Brompton Barracks.

DUCHAYLA (3rd S. v. 477, 527.) — I find myself in a position to add one or two items to what PROFESSOR DE MORGAN has said respecting Duchayla. In the "*E'tat général des élèves qui ont été admis à l'école Polytechnique pendant les* 11 *premières années de son établissement (en l'an* 3), *jusques et compris le* 1er, *Frimaire an* 13," I find the name of "Charl. Dom. Mar. Blanquet," of "Marvejols" in the Department of "Lozère," amongst those who were included in the "promotion du 9 Floréal an 4." This list is printed on page 106 of the first volume of the *Correspondance sur l'école Polytechnique*; but I have, at present, no means of ascertaining when he took the additional name of Duchayla. In pages 83, 84 of the same volume, the *Demonstration du Parallélogramme des Forces, par M. Duchayla, ancien élève de l'école Polytechnique* is given, *for the first time, probably*, as M. Poisson did not publish the first edition of his *Mechanics* until 1811. M. Duchayla's paper is included in the fourth number of the *Correspondance*, published "Messidor an 13," answering to our July, 1805. I may further add that M. Poisson first published his *analytical* demonstration of the parallelogram of forces in pp. 357—361 of the first volume of the same work. It is contained in the ninth number issued for January, 1808. M. Duchayla's name does not appear in any other portion of the three volumes of this noted *Correspondance;* but in the list of admissions into the Polytechnic School during 1812, I find that "Armand Blanquet Duchayla," of "Chartres, Eure-et-Loire," had gained "le premier prix de physique." Could this be the son of the now famous author of the best proof of the parallelogram of forces?

T. T. WILKINSON.

JOHN GOUGH (3rd S. v. 517.) — Your correspondent may find at least some of the information he desires respecting John Gough in *Memoirs of the Life, Religious Experiences, and Labours in the Gospel, of James Gough, late of the City of Dublin, deceased,* "compiled from his original Manuscripts, by his brother John Gough," and published in Dublin in 1781. John Gough was probably born at Kendal, in Westmoreland, where his parents lived; and he was not by birth "an Irishman." As stated in p. 50 of the *Memoir*, he visited Ireland for the first time in 1740.

ABHBA.

CUCKOO OATS (3rd S. v. 450.)—The explanation of this phrase given by A. A. reminds me that the same bird was cited in reproach of late husbandry among the old Roman agriculturists.

If a man was seen pruning his vines after the equinox, he was sure to be tormented by his neighbours with the cry of "Cuckoo." (See Horace, *Sat.* i. 7, 31, and Pliny, *H. N.* xviii. 26.) Does the line in Aristophanes, *The Birds*, 504, τοῦτ' ἀρ' ἐκεῖν' ἦν τοῦτος ἀληθῶς, κόκκυ, ψωλοὶ πεδίονδε, refer to a similar practice among the Greeks? It seems to point to some piece of popular *chaff* then in vogue? C. G. PROWETT.

WORTLEY SCHOLARSHIP (3rd S. v. 420.) — Mr. Bartholomew Wortley founded (about a century ago) three Fellowships at Gonville and Caius College, Cambridge, with a preference, as regards one fellowship, to the natives of Bratton Fleming, in Dorsetshire; as regards another, to persons born within the diocese of Norwich, and as regards the third, to those of his own kindred or name. Under the new statutes lately passed, these bye fellowships are now incorporated with the other College endowments, and the preferences above described are no longer of any force.

C. G. PROWETT.

THE OWL (3rd S. v. 512.)—My friend (QUEEN'S GARDENS) in his humorous communication upon the subject of the owl, has, I think, made a slight mistake, which I venture to notice. In the owlery at Arundel Castle there was an owl called Lord Thurlow: it happened one day that the Chancellor Thurlow, after visiting the Prince Regent at Brighthelmstone, proceeded to Arundel Castle, and while there sitting at luncheon with the duke and duchess and their guests, a servant entered

* "N. & Q." 2nd S. viii. 71.

the room, and in the manner described by QUEEN'S GARDENS, announced, "Please your grace, Lord Thurlow has laid an egg;" upon hearing which the chancellor, dropping his knife and fork, exclaimed at the top of his voice, "The devil he has!" I have heard this anecdote told by a nephew of the Lord Chancellor Thurlow in the way I have related; the main point of the joke consisting in the fact that the attendant was not aware of the presence of the chancellor. BENJ. FERREY.

ANCIENT TOMBSTONES (3rd S. v. 397.) — John Dunkin, in his *History of Oxfordshire*, vol. ii. p. 184, gives the following extract from the Parish Register of Wendlebury:—

"Dawson, Richard, son of Richard, February 26, 1667. "*Mem.* Richard Dawson's gravestone is said to be the first that ever was set up in the churchyard of Wendlebury: it stands near the porch, and that of his widow close by:—so say Thomas Trafford and Thomas Fennimore."

John Dunkin appends a note:—

"From this circumstance it is evident that gravestones generally did not exist much before the seventeenth century."

ALFRED JOHN DUNKIN.

Dartford.

MARROW BONES AND CLEAVERS (3rd S. v. 379, 524.)—I remember the master butchers of Hereford, in 1826, playing on their musical instruments in the procession of "Chairing the member" after the great election contest of that year. Again, in the election after the passing of the Reform Bill. Within the last thirty years, it was not an uncommon "custom" to play on the night of the wedding day of one of their craft. All the old players are dead, and no new men have assumed their melody; hence there has been no serenading of the butchers since 1833 or 1835 that I remember. C. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Golden Grove; A Guide for the Penitent, and Festival Hymns. By Jeremy Taylor, D.D. *A New Edition.* (Parkers.)

No praise of ours is needed to recommend this well-known Manual of Devotion. We will only say that it is here presented to the reader with every advantage of paper and printing; and that this edition would form an excellent present from a parent or a sponsor to the young.

Critical Essays. By Rev. T. E. Espin, B.D., Professor of Pastoral Theology, Queen's College, Birmingham, &c. &c. (Rivingtons.)

This little volume contains seven essay-like reviews, which have already appeared in the *Guardian* newspaper. They criticise the History of Wesleyan Methodism, the notorious "Essays and Reviews" of Professor Jowett and his friends, Mrs. Oliphant's Life of Irving, Dr. Hessey's Bampton Lectures on the Theory and the Observance of Sunday, Keble's Life of Bishop Wilson, the Manx Prelate, the Biography of a Bishop of a very different stamp — Daniel Wilson of Calcutta, and F. Bungener's Life of the Reformer Calvin. We cannot say that these subjects are treated with the power of a Macaulay, with whose "Critical Essays" Mr. Espin's title seems intended to provoke a comparison. But the papers are interesting and instructive, and would form very agreeable Sunday reading for the educated layman.

The Church and Fortress of Dover Castle. By the Rev. John Puckle, M.A., Vicar of St. Mary's, Dover. *With Illustrations from the Author's Drawings.* (Parker.)

Originating in a lecture delivered to the Members of the Kent Archæological Society in August, 1860, and at their request enlarged and expanded, Mr. Puckle has here given us a carefully prepared and very interesting account of the half-buried and dismantled old church of St. Mary at this Castle, and much illustration of the history of the Fortress in which it is situated.

Norway; the Road and the Fell. By Charles Elton, late Fellow of Queen's College, Oxford. (Parker.)

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J. HARGROVE. *The* Annual Army List *has been printed since* 1854. *See our* 2nd Series vol. v. pp. 280, 343, *&c.*

IGNORAMUS. *Mr. Keightley, and there is no higher authority on such a subject, is of opinion that Chaucer invented the story of* Cambuscan. *See Keightley's* Tales and Popular Fictions, p. 77.

C. C. *Worthy old Day—"Good Day," as he was called, the originator of Fairlop Fair—was a block-maker of Wapping; and out of compliment to him the block-makers of Wapping used to visit the fair in a huge boat, or boat-shaped waggon.*

C. (Edinburgh.) *The article on "Latin Versification for the Million," appeared in Chambers's* Edinburgh Journal *of March* 30, 1850, *being No.* 326 *of the New Series.*

GRIME. *The quotation "Multa renascentur," &c., occurs in Horace,* De Arte Poetica, 70

J. L. *The authorship of lines commencing "Earth upon earth," must be well known to the readers of "N. & Q." Vide* 3rd S. ii. 55; iv. 113, 172.

THESPIS. *William Penkethman, the comedian, was married on Nov.* 22, 1714, *at Bow church, Middlesex, to Elizabeth Hill, maiden, of St. Paul's, Shadwell. In the register Wm. Penkethman is styled bachelor, of St. Paul's, Covent Garden.*

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Notes.

JAMES II. AT FEVERSHAM.

(From MS. Diary of Sir J. Knatchbull, Bart., continued from p. 21.)

Dec. 14, Fryday. As I remember, my Lord sent me in the evening to goe with him next morning, but I had excused myselfe. I sent, therefore, to the post house, and sent for Sir Harry Palmer, Sir Anthony Aucher, &c., and shewed them the Letter; and without taking their advice (for I was as much as possibly inclined to gratifye the other Gentlemen), told them that, since there was 2 or 3 companies of foot and 150 horse att Feversham, and that itt was notorious that the Seamen would not part with the King, and that the Towne of Canterburye would wonder att the forces marching out, I could not imagine what the meaning of itt was—there was enough to make a parade, to receive an Expresse, &c.; if it were to dispute the Custody of the King, I thought it was not so laudable a quarrell, especially since his Majesty's life might be endangered as well as theirs; if itt were to bring him to Canterburye with their consent, why did they not say so. To all which they gave their consent as I knew they would, for I guest att the reason of all this bustle. But I was a little surprised when, in the midst of this discourse, Mr. Jeunaway comes into the roome and brings me verball orders from my Lord, at his departure early in the morning, that I should have my troop ready, upon orders, to meet him upon the road if the King should be coming to Canterbury; and likewise to consider of a House fitt for his reception; which I laid hold on as an occasion to stop my journey till towards noon, before which time I had severall messages to come away from such as came from Feversham: so that att last, in respect to my friends there, I told Sir Anthony Aucher and the rest I would goe to them, but resolved to carry no forces; but on the contrary, said I wished they were all here: for if the King was still in the hands of the Seamen, itt was not to be imagined they would doe him any hurt, unlesse the greater appearance might occasion itt by making them the more jealous, and consequently provoke them to more rudenesse and constraint of him.

I found all was consented to that I said, and well knew the reason of itt. So I took my leave of S[r] Anth. and the rest, and, takeing a middle course, I privately ordered my troop to march after me as soon as they had dined; and went directly away for Feversham, and the rather because I had heard that Sir Edward Dering was come thither this morning. When I was come within two mile of the Towne, I met M[r] Brockman goeing to Canterbury; he gave me a note from my Lord Winchelsea, in which were these orders:—

"Sir,

"I desire you to march this night into this Towne with the Horse you can well mounted.

"WINCHELSEA."

Att the bottom was writt with Sir Edward Dering's own hand,—

"We take it to be very necessary, there being a strong party of four or five hundred horse under my Lord Feversham, Sir John Fenwicke, and Sir John Talbott upon the road upon this side Rochester.

I came into the Queen's Armes att Feversham, and there I found my Lord, Sir Edward Dering, with all the Gentlemen before mentioned besides many others.

I quickly took Sir Edw[d] aside, and asked him what the meaning of all this was. He said the Towne was very mutinous, and full of fears that the Troopes would take the King away in order to escape, considering who they were that conducted them. (I forgott to say y[t] I told my Lord and all of them, that my troop was upon the road, at which they seemed well pleased.)

Well, said I, and doe you thinke the forces here and all I could bring would be sufficient to hinder them?

He answered no. What said my Lord Ailesbury?

He hath told (said he), all the Gentlemen on his honour, that they came by the order of the Councell.

Well, said I, and do you not believe him?

I don't know, saith he. The Gentlemen as well as the Towne are loath to part with the King into such hands.

Said I, you cannot hinder itt if you would, and besides itt is soe improbable in my oppinion upon the whole matter, that they come with any such force or intention as is surmised.

Then I was resolved to stay with you all night, but I will instantly desire my Lord and you gentlemen that you will permit me to send my troop back, for I will by noe means endanger my neighbours' lives in such a quarrell, neither do I desire they shall stand waiting for quarters here, when none will be to be had to-night nor hereabouts.

Sir Edward submitted to my reasons, and I immediately went to my Lord and repeated what I had said to all the gentlemen in the room, and had their consent to send my troop back to Canterbury, as accordingly I did, they being not come above halfe way.

The next thing was spoaken of was whether itt were not fitt to remove the prisoners, Sir Edward Hales and the rest, for fear of these Troopes.

I asked Sir Edward Dering whether he had well considered of that weighty point of the King's goeing or staying here, and whether he knew anything of the Prince's mind in it?

He swore by God he had rather he should go for his own part, but you know, saith he, the Gentlemen have sent Expresses to him and the Councell. I know they have, said I, and therefore I can't blame them, &c.

And this leads me to that particular matter which was transacting the very moment that I came in, for these Gentlemen, haveing sent an Expresse to the Prince, whereby they became in a great measure accountable to him for the King, though they had not possession of him, were so scrupulous upon the news of these Troops (which were now found to be but 150, a good argument that they came with noe intention of force) were very earnest with the King to give them an order under his hand to stop my Lord Feversham's Troops advancing to Feversham, till they produced their passes and orders from the Councell.

Sir Bazill Drawell was nominated for this Imployment, who was treating with the King about this matter, but returned back to the Queen's Armes from the King's lodging a quarter of an hour after I came in, when we immediately flocked about him to heare the success, who after having told us that his Majesty made great difficulty of granting itt, he said Mr. Culpepper of Hollenborne came to him from the Gentlemen, and told him they would not have him proceed further with the King in thatt matter.

The gentlemen wondered much att itt, and asked Mr. Culpeper who gave him such orders.

He said he thought my Lord and all had been of that oppinion, and so it seems, slipt away from amongst us officiously and fetched Sir Bazill back.

But now upon this mistake of Mr. Culpeper, it was again agreed Sir Bazill should go again and renew their request to the King for his order to my Lord Feversham to shew his orders from the Councell before they came forward, and Mr. Culpeper was ordered to go along with Sir Bazill to acknowledge his mistake for the better introducing him to the King a second time on this errand, which he seemed not to like before.

There was nobody with the King when we came but Mr G. (for I tooke this opportunity to go see his Majesty, being indeed prompted to itt by most of the Gentlemen saying I had not been there yett, so that I could not well avoid itt).

When we came in, he turned from the window and seeing Sir Bazill come towards him, I observed a smile in his face of an Extraordinary size and sort: so forced, awkward, and unpleasant to look upon, that I can truly say I never saw anything like itt. He tooke no notice of me, tho I was just bending my knee to kiss his hand, and he immediately turned to Sir Bazill; but upon Mr Grimes touching his sleeve, he turned about to me and I kissed it.

Sir Bazill began where he left off, and urged him in handsome words enough to give his order &c., telling him it was chiefly in regard to his own safety, &c.

His Majesty withstood itt, saying it would cause unnecessary delay, and that the people were now quiet; meaning the Seamen, and the like.

I could not imagine the reason his Majesty had to oppose this, being confident by what I heard that my Lord Feversham had orders from the Councell, which his Majesty well knew; and therefore, took the liberty to tell him the Gentlemen had no other consideration in this request but the safety of his Majesties person, and therefore submitted it to him; att which Mr Grimes that stood a little behind him, looked upon me and shook his head. I not knowing whether he meant a negative or affirmative, I asked him softly whether itt was not his opinion. He answered "Yes, indeed;" and immediately touched the King and said something: upon which the King took pen and ink, and sat down to write the orders to command my Lord Feversham to shew Sir Bazill his orders from Councell; upon which I withdrew to the other side of the roome, Sir Bazill and Mr Culpeper standing by the King, who, whilst he was writing, told Sir Bazill that perhaps my Lord might be some hours behind the troops. Whereupon Sir Bazill said he hoped his Majesty would be pleased to add one line more, to order them to halt till he could ride to my Lord Feversham, which his Majesty denyed; but Sir Bazill insisting, I stepped in and told

Bail I thought it was sufficient as itt was; because, if the troops came upon any such designe as is apprehended, he need not doubt but my Lord would be at the head of them; and if they did not, he would find the other Officers very ready to comply with the meaning of his Majesties orders; which was admitted, and we came away, leaving Sir William Rooke in the roome, who was newly come in.

(To be continued.)

EYRY.

I do not know whether the etymology of this word has been discussed in "N. & Q.," since I have no means of referring to back numbers. I therefore forward these observations, in the hope of eliciting a reply from those who may have information to impart.

I am told that the high authority of Dr. Latham is in favour of referring the word to the Saxon plural *Eggru=Eggs*. I have nowhere seen this statement in his own words; and in the two editions of his grammar now before me (*Handbook of Eng. Lang.* 1851, p. 149, and *Elementary English Gram.* 1860, p. 94), he gives no decided opinion. Bosworth's *Saxon Dictionary* gives the plural form *Aegru—eggs*, but does not countenance the notion that the word was ever used as an equivalent for *nest*. The three words given by him for *nest* are, *clif*, *nest* or *nyst*, and *nye*. Sir G. C. Lewis, in his *Essay on the Romance Languages* (p. 38, note) gives with apparent approval the following quotation; "'From *are*, an eagle, I believe our word *eyrie* derived.'—*Herbert's Icelandic Poetry*, p. 121, note."

Now it appears to me the height of improbability that a word signifying *a collection of eggs* should ever be so modified and restricted in its meaning as that it should signify the *nest* or *breeding-place* not of *all birds*, or of *domestic fowls*, but mainly of *wild birds of prey*. I therefore think that we must go further a-field, and see whether in other languages we cannot find a more plausible derivation.

Before doing this, however, it will be desirable to ascertain what is the precise meaning in which our best authors use the word. A reference to the quotations given by Johnson, Richardson, and Nares will show that Ben Jonson, Milton, Drayton, and Dryden use the word for the *nests of birds of prey;* that Milton applies it to *a stork's nest;* while Shakspeare and W. Browne use it to mean the *brood of rapacious birds*. Now it is to be observed that the breeding places of all these birds are *flat broad platforms*. I must add that the spelling of the word varies, apparently at the caprice of the writer. The forms aiery, aery, eyery, eyry are common.

Now I find that the French word "aire" (somewhat different in spelling, but not very different in sound) is used in a like manner. The following quotations are from Littre's *Dictionary* and Ducange's *Glossary:*—

XIII^me^ Siècle. "Quan li ostoirs se fu assis,
Ses oiseaux laidist et blasma,
Par maltalent leur reprouva,
Que vingt ans ot *aire* tenue,
Unques si grand des-convenue
Si oisel ne li furent mès."
Marie, Fable 80.

XIV^me^ Siècle. "Quod si contingeret reperiri in dictis nemoribus nidos seu *ayres* avium de rapinâ, quod illi nidi et *ayres* et aves pertinerent ad dominum dicti castri."—*Charta Ann.* 1308 in Reg. 40, Chartoph. Reg. ch. 137.

XVI^me^ Siècle. "Le vaultour est chose bien rare et mal aisie a veoir, et ne treuve l'on facilement leurs *aires*."—*Amyot.*

"Helas! pren donc mon cœur avecque cest paire
De ramiers que je t'offre; ils sont venus de *l'eire*
De ce gentil ramier dont je t'avais parlé."—*Rons.*

I especially draw attention to this last quotation, where the word is applied to the nest of woodpigeons, which, as every one knows, is a mere platform.

From a consideration of these passages I think it results that any theory of the origin of the English word will be unsatisfactory if it does not explain the French word as well. This the *eggru* theory cannot do. Perhaps Mr. Herbert's can. For the Frankish tribes may well have introduced the word *are*, an eagle, or a cognate word; and this *may* have given rise to an appellation for the nest that would be the more readily adopted from its resemblance to *area*. But this seems to be far less natural, and less in accordance with the evidence than M. Littré's account of the word. He derives it in all its meanings from the Latin *area*, and assigns the following significations: 1. A threshing floor; 2. Any plane surface; 3, 4, and 5. Terms of geometry, astronomy, and navigation; 6. "Nid; c'est à dire, surface plane du rocher où l'aigle fait son nid, et par extension, Nid des grands oiseaux de proie."

This being so, the word would naturally be introduced into England by the Normans; and *eyry*, in all its spellings, thus becomes a Romance word, whose root is *area*. If the Saxons had any such word as *eggru = nest* or *eggery*, the new comer and it would be confounded together. But there is no evidence of the existence of such a word, and the Romance origin appears sufficient. Its original meaning being *a flat surface*, it would be applied to such nests as were of that form, and by an easy transition to the *brood produced in the nests*.

It may be as well to note that *earn* was the word applied for an eagle by the Saxons, and that it remains in common use in the Scottish form of our tongue. "The earn upon her eyry nods," though frequently by English readers misapplied to

the *heron*, is familiar to all of us. The earliest instance of the use of the word *eagle* that I can find is Richardson's quotation from Wiclif. Robert of Gloucester frequently, I believe always, writes *erne*.

R. CARY BARNARD.

Cheltenham.

BELZONI AT OXFORD.

A few days since, upon looking over the papers of deceased friend, I found what appeared to me a literary curiosity—a handbill issued by the celebrated traveller Belzoni upon a visit to the University of Oxford, during his residence in this country, which I enclose for the purpose of its being transferred, should you think it of sufficient interest, to the pages of your weekly miscellany. I may, perhaps, myself attach more value to it than it deserves, having been at the university at the time, and present at the representation advertised by it; and well do I recollect Belzoni, even at this distance of time—his lofty stature, his youthful, pleasing, and even genteel appearance, which caused much speculation in my mind as well as in that of others, who and what he could be, and how such a person could be a mere *conjuror and showman*. One little incident of an amusing nature occurred during the evening. Some of the younger members of the University, who happened to have taken rather too much wine, presuming upon the exhibitor's apparent youth and modesty, were putting forward one of their number to lay hands upon the lights; that by slyly extinguishing them, they might cause a scene of general uproar and confusion. Belzoni, turning round and observing this, said very quietly and civilly, but with much determination to the individual, "Sir, I will trouble you not to meddle with the candles." It is unnecessary to add that they were not interfered with any more.

Belzoni's speculation must have answered, for his first appearance, as appears by another bill, was on Monday, February 22, 1813; and in the present one he gratefully acknowledges his kind reception. It may not be without interest to your readers to add that he revisited Oxford, but not as "Sultan of the Conjurors" or "the Roman Hercules" not a great while before his lamented death. He was taken ill at an hotel, and sent for an eminent medical practitioner resident in the place, who told me the circumstance, to prescribe for him. The medical adviser was naturally surprised, and his curiosity much excited, by his patient's uncommon stature and appearance. When he had considered the case, and written the necessary prescription, he said "What name shall I add?" There was no answer. Supposing the question had not been heard sufficiently, he repeated it. After some little hesitation, the reply was "Belzoni." "*The* Belzoni?" "Yes."

"By Permission of the Rev. the Vice-Chancellor and the Worshipful the Mayor.

THE LAST NIGHT
OF SIGNOR BELZONI'S PERFORMANCE.
On FRIDAY NEXT, FEBRUARY 26th, 1813,
Blue Boar Inn, St. Aldate's.

SIGNOR BELZONI,

Strongly impressed with a due sense of gratitude for the very favourable reception he has experienced from the Noblemen and Gentlemen of the University, humbly returns his most sincere thanks, and respectfully begs leave to acquaint them, that on the above Evening he will repeat his Novel Performance, when no exertion shall be wanting to render it worthy of their notice.

The Performances will commence with

THE GRAND SULTAN
OF ALL THE CONJURORS.

Who, for this Evening, will disclose the manner in which some of the most intricate Tricks are performed in the Art of Legerdemain.

SIGNOR BELZONI
Will perform several Italian, Scotch, English, and Irish Airs, on his
MUSICAL GLASSES,
Hitherto not performed here.

After which he will introduce his celebrated Scene, the Delineations of LE BRUN's
PASSIONS OF THE SOUL.

THE
ROMAN HERCULES
Will display several striking Attitudes, from the most admired antique Statues; amongst others,
The celebrated Fighting Gladiators;
With interesting Groupes from the Labours of Hercules —The instructions of Achilles,—and other Classical Subjects, uniting Grace and Expression with Muscular Strength To conclude with the truly amazing Herculean Feat o CARRYING
A GROUPE OF SEVEN MEN;
During which he will play Two Flags with the greatest Facility.

As a proof of his muscular strength, he will lift up a FIRELOCK, 14 Pounds weight, by the muzzle, at Arm's Length, with Two additional Pounds Weight at the But End.

The whole to conclude with a Grand and Brilliant Display of OPTICAL ILLUSIONS (never performed here) entitled the
AGGRESCOPIUS,

Which S. B. has brought to the greatest perfection. The Objects which are represented in this Optical Illusion wil change their postures, and so far will they seem animated to the Spectator, that some of them will actually change their countenances.

ADMISSION, 2s. 6d.—Tickets to be had of Messrs. Munday and Slatter, High-street.

Doors to be opened at Six, the Performance to begin a half-past, and conclude at Nine o'clock precisely.

A BAND WILL ATTEND.

[Munday and Slatter, Printers, Oxford."

I. W.

WILLIAM LORD DOWNES AND THE HON. JUDGE CHAMBERLAIN.

As a general rule, I believe, monumental inscriptions are not admitted into "N. & Q." But the following, from the rather peculiar circumstances recorded, may be deemed worthy of insertion, and so far as I am aware (and I have made many inquiries), it has not appeared in print. The monument is in the south gallery of St. Anne's Church, Dublin:—

"In the vault 34 underneath this church are deposited the mortal remains of the Rt Honble William Lord Downes and the Honble Tankerville Chamberlain.

"They had both sat as Justices in the Court of King's Bench, to the chief seat in which the former had been raised on the lamented event of the murder [in the year 1803] of their associate and chief, Arthur Viscount Kilwarden.

"In the high offices they fill'd, they equally possess'd the judicial qualities of knowledge of the laws, sound judgment, and sagacity in the administration of them. These, with inflexible integrity, and firmness of mind, and patience, and temper, never once known to fail or to latter, gave to the discharge of their publick duties a general confidence and satisfaction, never surpass'd in any time or country.

"In the peculiar characteristics of their minds they differ'd. The first excell'd in general and accurate knowledge, comprehensiveness of mind, composed thought, and coolness of judgment. The latter in promptness and penetrating force of intellect.

"They were equally inaccessible to fallacious ingenuity, the influence of power, or of popular blandishments. In zealous sense of duty, candour, and love of justice, neither could excel the other, or be excell'd by any.

"They each in the highest degree estimated the qualities of the other, and almost in an equal degree were insensible of their own. But those qualities were acknowledg'd, and as justly valued, by a contemporary publick.

"In private life both were as amiable and beloved, as in their publick characters they were approved and respected.

"Their friendship and union was complete.

"They had studied together, lived together, sat together on the same bench of justice, and now by desire of the survivor they lie together in the same tomb.

"In their deaths, as in their lives, they were believing and practical Christians.

"Reader, think not this statement the exaggeration of monumental eulogy. For what relates to publick station, those of the publick who witness'd, or who have heard of them, are confidently appeal'd to—of the rest, much more is felt than is here express'd.

"Mr. Justice Chamberlain died May, 1802, aged 51 years.

"Lord Downes survived him, to be executor to his will, and guardian to his children. To them he was as a parent, and a most generous benefactor, till it pleas'd God to close his virtuous and pious life. He died on the 2nd of March, 1826, in 78th year of his age.

"This faithful testimonial of long-surviving recollections has been here erected on the 27th of April, 1838."

For sundry particulars of these worthy magistrates, see Smyth's *Chronicle of the Law Officers of Ireland*; and of Lord Downes, who was a native of Donnybrook, co. Dublin, and closely connected with it throughout his life, see Blacker's *Brief Sketches of the Parishes of Booterstown, and Donnybrook*. The total destruction by fire, within the last few years, of the neighbouring church of St. Andrew's in which were some monuments, is a strong argument in favour of placing monumental inscriptions on record, and beyond the danger of being lost for ever. ABHBA.

EXCOMMUNICATION.—The following notes from the register of Langley Marish, Bucks, may be of interest to the readers of "N. & Q.:"—

"1682, Sept. 10. Were excommunicated James Styles and Eliz. Feasy.

"1684, Sept. 2. Were pronounced excommunicated James Hobbs, senr., and John Ludlow.

"——, Jan. 31. Were pronounced excommunicated Jane Styles and John Brown.

"1732, Dec. 17. Were pronounced excommunicate Robert Urwin and Ann Godfrey."

I could not find the cause of these excommunications, nor any document in the parish chest to throw light on the subject. W. J. LIGHTFOOT.

46, Regent Square, W.C.

"THE PHILOSOPHER'S BANQUET."—In Knight's *English Cyclopædia* (Biography), art. "Scott, M.," it is inaccurately stated that this book is an English version of Anguilbert's (not Scott's) *Mensa Philosophica*. It is no such thing, for it is, as it expressly purports to be, a compilation from a variety of sources, and not from any one work. Of Anguilbert's *Mensa Philosophica* there were very early editions published abroad in the infancy of the typographical art, and an English translation by Thomas Twyne in 1576, under the title of the *School-Master, or Teacher of Table Philosophie*. This was reprinted in 1583. Of the *Philosopher's Banquet*, there were three impression, 1609, 8vo; 1614, 8vo; 1632, 8vo (? sometimes dated 1633). It is pretty evident that the writer in the *English Cyclopædia* only knew of the edition of 1632, and it is therefore the more strange that he should describe the volume as merely the *Mensa Philosophica* in an English dress, inasmuch as we find in it an extract from Sir John Davies, and a reference to Charles I.

WILLIAM CAREW HAZLITT.

MEANING OF RAMPERS. — A writer in a recent number of *The Athenæum* (May 28, p. 738), in a review of the Rev. Isaac Taylor's *Words and Places*, remarks that—"Mr. Taylor does not . . . inform us why the roadside ways in Lincolnshire are called *rampers*."

I have not seen the book in question, but can well imagine he does no such thing. The ancient Roman ways, and those only, as far as I ever heard, go by that name in this county. The meaning of the word is clear. It is another form of *rampart*, and means a road *ramped*, or raised up

above the surrounding country. The French *ramper* is the immediate parent of these words.

EDWARD PEACOCK.

Bottesford Manor, Brigg, Lincolnshire.

REV. JOHN GAMBLE, M.A.: JOHN GAMBLE, ESQ. John Gamble of Suffolk, a member of Pembroke College, Cambridge, proceeded B.A. (seventeenth wrangler), 1784; was elected a Fellow Oct. 26, 1786, and commenced M.A. 1787. From 1796 to 1810 he was Chaplain General to the Forces. In 1799 he was presented to the rectory of Alphamstone, Essex. He also held the rectory of Bradwell-juxta-Mare in the same county, and died at Knightsbridge, July 27, 1811. He was author of—

"An Essay on the Different Modes of Communication by Signals, containing a History of the Progressive Improvements in this Art from the first account of Beacons to the most approved methods of Telegraphic Correspondence." Lond. 4to, 1797.

John Gamble, Esq. of Strabane, published from 1811 to 1823 various novels and books relating to Ireland.

Watt attributes works of the latter gentleman to the author of the *Essay on Communication by Signals*, whom he erroneously denominates John Gamble, *Esq.*, A.M., Fellow of Pembroke College, Cambridge.

C. H. & THOMPSON COOPER.

Cambridge.

ST. CHRYSOSTOM AND PINDAR.—

"His auditors would acknowledge St. Chrysostom had swarms of bees settling upon his lips."

In reading William Smith's *History of Greece*, chap. xxi. par. 3, I came upon this passage: —

"Later writers tell us that his future glory (Pindar's) as a poet was miraculously foreshadowed by a swarm of bees, which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry."

A WYKEHAMIST.

UNEXPECTEDNESS OF PHRASE.—A large collection might, no doubt, be made of juxtapositions of words which have become familiar in one language, and are startling when translated into another. I am reminded of this by an instance.

In 1855, when Brewster's *Life of Newton* was published, M. Biot wrote to me to ask for an explanation of some phrases in Newton's accounts of his private expenses at College: among others, the item *China ale*. This I supposed to be *tea;* the words *beer* and *ale* being extensively used for beverages, and the phrase *China beer* being found in several places in which it could hardly mean anything but tea. In stating this I added, that water was sometimes called *Adam's ale*—a cant phrase which every Englishman has heard. It struck M. Biot and others, in France, as an unconceived novelty. His answer speaks of "*l'Adam's ale*, qui charme tous ceux de nos philologues à qui je la raconte."

A. DE MORGAN.

Queries.

WEEKES AND COX'S MUSEUM.

A sale of some curiosity and interest took place at Messrs. Christie and Monson's Rooms on the 26th of May last,—the effects of the late Mr. Charles Weekes. Among these were the remains of numerous automaton figures, and other pieces of mechanism, which had in their day moved and performed various evolutions, accompanied by music of self-playing organs and chimes of bells. These remains were in a very fragmentary condition, being much broken, corroded with rust, and clogged with dirt. They were, however, the remains of the articles exhibited at "Weekes's Mechanical Museum," formerly displayed at the house in Coventry Street, looking down the Haymarket (now Dr. Kahn's Museum), which I remember to have seen some forty-five years ago. Many of the articles then exhibited, as well as the remains of those sold the other day correspond with the description given of the "Pieces" in the Catalogue of Cox's Museum (mentioned in your No. of the 9th April, 1864), which was disposed of by lottery according to the provisions of the Act of Parliament passed in 1773. Mr. Cox was a jeweller and clockmaker, and a great and ingenious mechanician, living in Shoe Lane. His museum was, I think, in Spring Gardens.

The lottery commenced drawing in May, 1775. Can any of your readers inform me who gained the chief prizes, or what became of the fifty-six gorgeous pieces of jewellery and mechanism so disposed of? Also whether old Mr. Weekes (father of the late Mr. Charles Weekes), who was also a clockmaker and mechanician, was in any way, by business or otherwise, connected by Mr. Cox, and whether any of the costly jewelled pieces of mechanism of Cox's Museum came into the possession of Mr. Weekes, and were exhibited in his "Mechanical Museum?" Mr. Cox made a wonderful silver swan of life-size, which swam in a large basin of artificial waving water, and which moved its neck in every direction in a most graceful manner. Such a swan I saw at the "Mechanical Museum," it was then seated beneath a lofty gorgeous canopy, as far as I can recollect; and it was sold the other day, despoiled however of its canopy, and other ornaments. It is described in the catalogue as "the Silver Swan life-size, in chased silver, the mechanical action producing a graceful movement of the neck, and feeding upon silver fish, accompanied with bel music."

Was this the swan of Cox's Museum, or did Mr. Weekes make a second swan himself? From this piece, and the remains of several others consisting of the frames and twisted glass rods of several large moving stars, which were sold the other day, I am inclined to think they must hav

formed part of Cox's Museum. If any of your readers can give me any information on these heads, I should feel much obliged.

OCTAVIUS MORGAN.

9, Pall Mall.

THE BASQUE LANGUAGE. — What is the explanation of a very singular omission in Max Muller's *Lectures on the Science of Language*, one of the most interesting books that has ever been written on that thorny subject? Probably no language or dialect has given rise to more discussion than the Basque; and at p. 131 of his third edition, Prof. Muller tells a good story of the Metropolitan Chapter of Pampeluna, who, about two hundred years ago, entered on their Minutes, "that it is impossible to bring forward any serious or rational objection" to the statement that Basque was the only language spoken by Adam and Eve in Paradise.

Recent authors are generally agreed that Basque is a branch of the Finnic family of the great Turanian group of languages, and has its nearest congeners in the Lapps, Finns, Esth, and Hungarians; but in the Genealogical Tables in Prof. Muller's Appendix Basque appears most unaccountably omitted, nor is there a trace of its presence in his excellent index. E. E.

BURNETT FAMILY.—Can H. A. B. (*vide* "N. & Q." Aug. 22, 1863, p. 146) inform me of the ancestry of Robert Burnett of Lethinlie, who became one of the twenty-four Quaker-proprietaries of East Jersey with William Penn, Robert Barclay, and others? He was twice thrown into the Aberdeen jail for attending "conventicle," 1676 and 1677. (See *Memoirs of Quakers in North of Scotland*, pp. 333, 336, 347, where a letter of his dated "Aberdeen Tolbooth, 28th of 8th month, 1676," is given at full.)

Robert Burnett married a sister of Alexander Forbes of Ballogie. He had four sons, Alexander, John (who married his cousin Margaret, daughter of Alexander Forbes of Ballogie), Robert, and Patrick. John's children died childless, and the two younger were unmarried. Patrick died 1744-5; Alexander removed to Barbadoes, and corresponded with his relatives in New Jersey until 1765. Robert Burnett's daughter Isabella married William Montgomerie of Brigend, 1684, in Edinburgh, and in 1701-2 removed with their family to America, and settled on lands of her father. Robert died 1714, and his will is proved at Burlington, Nov. 16, 1714. His arms, the same as those of Burnett of Leys, are in the possession of his daughter's descendants at this day.

T. H. M.

Philadelphia.

THE REV. T. COMBER, Oswaldkirk, Yorkshire. What is the date of this author's death? (about 1835?*) Dr. Comber was author of a *Life* of Dean Comber, and of other miscellaneous works, poetic and dramatic. Are the latter noticed in any obituary memoir of him in the *Gent. Mag.* or elsewhere? IOTA.

MALCOLM FLEMYNG, M.D., sometime of York, and afterwards of Brigg in Lincolnshire, published various works between 1740 and 1762. The date of his death will oblige. The Index to the *Gentleman's Magazine* refers to him at vol. xxiv. 352; but upon looking at that volume and page, I find merely an account of the monument of Major-General James Flemming. S. Y. R.

FRENCH CONFESSION OF FAITH.—I have before me a Confession of Faith in French, entitled, "Confession de Foi, faite d'un commun accord par les Eglises Reformées du Royaume de France." It is inserted at the end of a volume published at Amsterdam in 1692, containing the French Metrical Translation of the Psalms, by Clement Marot and Theodore de Beze. Can you inform me when this Confession of Faith was made, and by whom it was drawn up? P. S. C.

ROBERT HUISH.—Can any reader of "N. & Q." give me any information regarding Robert Huish, author of *A Treatise on the Nature, Economy, and Practical Management of Bees*, London, 1815; *The Peruvians*, a poem, about 1814; *Memoirs of Princess Charlotte*, and of *George III.*, &c. &c.? Mr. Huish published one or two books about 1842 or 1843. Is he still living? IOTA.

WILLIAM BROOKS JOHNSON, of Christ's College, Cambridge, M.B. 1789, was author of *History of the Progress and Present State of Animal Chemistry*. Lond. 3 vols. 8vo, 1803. We shall be glad of information respecting him.

C. H. & THOMPSON COOPER.

LENT QUERY. — In this part of the county of Durham, the Sundays in Lent (with the exception of the first), and Easter Sunday are known by the following names: —

"Tid, Mid, Miserere
Carlin, Palm, Pask Egg Day."

What is the meaning of the first four of these names, and how is it that the first Sunday is unrepresented?

On Carlin Sunday, grey peas fried in butter, called Carlins, are eaten. In the public-houses customers are treated to their fill of these dainties, highly seasoned with pepper and salt, doubtless with an eye to the consequent increased consumption of beer, &c. JOHNSON BAILY.

Bishop Middleham, Durham.

THE LORD'S PRAYER. — I should feel exceedingly obliged to any of your correspondents who would favour me with copies of early English

[* August 7, 1835. See *Gent.'s Mag.*, Sept. 1835, p. 330.]

versions of the Lord's Prayer. I have those given in Maskell's *Mon. Rit.*, ii. 238, but am anxious to obtain copies of versions to be found at pp. 35, 38, 42, 57, 159, 169, of *Reliquiæ Antiquæ*. I shall also be glad to hear of any mediæval expositions of or sermons on the Prayer, and of any works of that character that appeared at the Reformation period. Also, any references to the Prayer in our older literature. I should be happy to oblige in turn (if in my power) any correspondent who would kindly help me. JOHNSON BAILY.

Bishop Middleham, Durham.

MANGERING: PERPLEXING.—Could any correspondent favour me with an example of this word other than that given in Halliwell from Philpot (1534)? J. D. CAMPBELL.

"THE MARVELLOUS MAGAZINE."—Can you oblige me with any information respecting this periodical, of which the first volume (small 8vo, pp. 468), was published in Dublin in the year 1822? As stated on the title-page, it was "to be completed in four volumes." Who was the editor, and how many volumes appeared? I have not met with more than one. ABHBA.

NOLI EPISCOPARI.—A Nonconformist paper, writing of the refusal by Dr. C. J. Vaughan of the bishopric of Rochester, describes it as "an act of moral heroism to which hardly more than one in a century is equal." The inference drawn is, that the English clergy are grasping and ambitious of place, &c.! If I mistake not, Dr. Vaughan's is by no means the only instance in recent times. Did not the late Professor Blunt decline the bishopric of Salisbury? Probably some of your correspondents—if this note be worth insertion—may remember other instances.

JOSEPHUS.

REV. PETER PETIT. I am desirous of knowing when this gentleman died. He was Vicar of Royston and Sawbridgeworth in Hertfordshire, but resigned both those benefices in 1768.

S. Y. R.

PUNCTUATION OF HEB. X. 12.—What is the standard punctuation of the Authorised Version of the words: "After He had offered one sacrifice for sins for ever sat down," &c.? Is the comma to be placed before or after "for ever"? Having consulted several editions, both of Oxford and Cambridge, I find them nearly equally divided as to the position of the stop. I would also ask, whether the printers of the Bible have taken as many liberties with the punctuation of the sentences as they have with the spelling of the words? F. A.

ABRAHAM SCOTT.—The following article is in a recent *Catalogue* of Thomas Wilson, 56, Bridge Street, Manchester:—

"697. Scott's (Abraham) Controversial Works: comprising ten Treatises in 1 vol. 8vo, half calf, at 5s. 6d. Scarce, v. y."

Not having succeeded in finding any mention of this author in various biographical and bibliographical works which I have consulted, I have recourse to your columns. S. Y. R.

SINGULAR CITY CUSTOM: "SWEARING ON GRAVES" BY THE CITIZENS.—I have cut the following from a recent number of the *City Press*:—

"In early days, the citizens of London were at liberty to discharge themselves from all pleas of the Crown by 'wager of law,' or in other words by the oath of his 'Jury of Compurgators.' As, however, in the progress of such criminal plea his selected compurgators might die, a custom prevailed in the City of London, for the accused party—or perhaps others—to testify solemnly, on oath, upon the graves of the deceased who had been summoned as compurgators, precisely as to their intended verdict. The foregoing custom was repealed by the ninth charter of Henry III., after which it was disallowed."

The writer does not say how this singular custom originated. Can the omission be supplied by any of your correspondents? T. B.

THOMAS TAYLOR'S CATALOGUE.—I shall be much obliged to any one who will lend me for a few days, a named and priced catalogue of the library of Thomas Taylor the Platonist. Taylor's books were sold soon after his death, which took place Nov. 1, 1835. EDWARD PEACOCK.

Bottesford Manor, Brigg.

TOTHILL AND PYNSENT FAMILIES.—Can any of your readers conversant with West of England pedigrees, supply the information necessary to connect the Robert Tothill of London, with the Wm. Tottle of Bovey, who married Grace, aunt to Sir Wm. Pynsent, first Baronet; also the name of the sister of Robert Tothill's wife (she was a Mathews), from whom descended Robert Tothill's wife's nephew, Maximilian Western, whose sister married William Daw, and by her had a son, who took the name of Tothill, under the will of Robert Tothill first named. Lord Macaulay speaks of the celebrated Sir Wm. Pynsent, second Baronet, as of an ancient family in Devon, but the pedigree in the *Extinct Baronetage* does not go back to any early date, and does not account for a coat ermine a lion rampant sable (possibly Turberville), which the first baronet quartered, and which I have seen on a silver boss of a Pynsent family Bible, standing alone, and leading to the belief that it had belonged to the family of some heiress who, having married a Pynsent (probably the first baronet's great-grandfather), brought that quartering into the Pynsent shield. Sir Wm. Pynsent died 1765, his son dying before him, and left his estates to Lord Chatham. He and Robert Tothill were both buried at Eukfont, [Enford?] Wilts. A cutting from a newspaper speaks of the death of William Walli, of St. Mary's parish, Newington, Surrey, in hi

eighty-seventh year, adding he was the last surviving son of the late Taverner Wallis of Whitchurch Villa (now Wallis Court), near Whitchurch, Oxon, who was disinherited of the Burton Pynsent estate, Somerset, by his uncle, Sir Wm. Pynsent, Bart., in favour of William Pitt, first Earl of Chatham. It is sometimes asserted that he disinherited his only son, but the truth is that his son died *vitâ patris;* the disinheriting may, however, appear in the will of the father if made in the son's lifetime. E. W.

Queries with Answers.

George Ogle, M.P.—George Ogle, a distinguished member of the Irish Parliament, a real patriot, and eminent orator, represented his native county of Wexford in that Parliament up to the period of the Union. He was the author of at least two of the finest pathetic lyric songs in our language, namely, *Molly Asthore*, and *Shepherds I have lost my love*. Is there any printed memoir of his life and writings, or of either? If so, where to be had? S. Redmond.

Liverpool.

[The Rt. Hon. George Ogle of Belleview, distinguished for brilliancy of wit and exuberance of social qualities, passed some of his early years in the village of Rosmenogue, near Camolin, under the tuition of the Rev. Mr. Miller, Rector of the parish. It was at this place, and whilst he was very young, that Mr. Ogle wrote his admired song—

"Shepherds I have lost my love;
Have you seen my Anna?
Pride of every shady grove
On the banks of Banna!"

This juvenile effusion is said to have been inspired by the charms of Miss Stepney, of Durrow House, Queen's County, afterwards Mrs. Burton Doyne, of Wells, one of the most admired beauties of her day. At Rosmenogue likewise, at a less youthful age, he composed his still more celebrated song "Molly Asthore," in which the banks of his favourite Banna are still the scene of his poetical wanderings. It is believed that the lovely Molly Asthore was Miss Moore, the lady whom Mr. Ogle afterwards married. The Banna is an agreeable stream that waters the chief part of the Barony of Gorey. (Brewer's *Beauties of Ireland*, i. 391.) The authorship of the ballad "The Hermit of Killarney," has also been attributed to Mr. Ogle.

In Hardy's *Life of the Earl of Charlemont*, edit. 1812, ii. 132, 196, it is stated that Mr. Ogle was re-elected Member for the county of Wexford, and that he was a member of an association distinguished by the name of the Monks of St. Patrick, formed in 1779.

A remarkable, although somewhat mysterious event in Mr. Ogle's political life is the message which he is stated to have delivered on the 11th of November, 1783, purporting to be from Lord Kenmare to the National Convention assembled in Dublin, asserting that the Roman Catholics of Ireland were satisfied with the privileges they had already obtained, and desired no more. This Convention was a political assembly which originated from and was supported by the Armed Association of Volunteers. The authorising any person to deliver such message was denied by Lord Kenmare in a letter dated Killarney, 20th Nov. 1783, printed in England's *Life of O'Leary*, p. 109, as is also Sir Boyle Roche's explanatory letter dated the 14th Feb. following, wherein Sir Boyle takes upon himself the onus of having originally made this statement of Lord Kenmare's sentiments to Lord Charlemont, the President, and adds, that "he confirmed the same the Friday following, having obtained permission to address the Assembly." Mr. England (p. 112) observes upon this, "In all the public printed reports of this transaction there is no mention made of Sir B. Roche. Mr. George Ogle is the gentleman who is stated to have delivered the message, and afterwards to have made the explanation." There is a notice of the "Right Hon. George Ogle, Member for the City of Dublin," in the *Sketches of Irish Political Characters*, 8vo, 1799, p. 199. Consult also T. Crofton Croker's *Popular Songs of Ireland*, p. 138. Mr. Ogle died on July 27, 1814, aged seventy-five. At that time he was Governor of Wexford.]

Peutingerian Table.—What work, ancient or modern, contains the Peutingerian Table? And what does this table consist of? J. P.

[The Peutingerian Table, which forms a map of the world, is constructed on the most singular principles. The map is twenty feet long, and only one foot broad, so that we can easily conceive how incorrectly the proportion of the different parts is exhibited. Along the high road which traverses the Roman empire in the general direction of east and west, objects are minutely and accurately represented; but of those objects which lie to the north and south of it, only some general notion is conveyed. The Peutingerian Table serves as a specimen of what were called *Itinera Picta*, the "painted roads" of the ancients, intended for the clearer direction of the march of their armies.

For a long time this Itinerary was believed to be of the fourth century, and was identified with that Theodosian map alluded to in the well-known epigram of Sedulius, "Hoc opus egregium, quo mundi summa tenetur," &c.; but this opinion is untenable, although it is highly probable that its author (whomsoever he may have been) compiled it from ancient authorities, some of them perhaps older than the Itinerary of Antoninus.

The Peutinger map has a curious history. Conrad Celtes discovered it at Spires in 1508, whilst searching for books and MSS. on behalf of the Emperor Maximilian I. to be placed in the Imperial Library. He seems to have looked on this remarkable document as out of the limits of his commission, and to have parted with it, either by gift or by sale, to Peutinger, who proposed to publish it, but died too soon. It then disappeared. Velser, having vainly sought for it, published Peutinger's

unfinished transcript. Seven years afterwards (1598), it was found in an old chest. Morelius then edited it, and it was subsequently republished by Berlius (1618), by Arnold (1682), and by Horn (1686). Then it disappeared again, and was not recovered until 1714. At length, after a lapse of 200 years, it found a secure place in the Imperial Library at Vienna, to which it should have gone at first; and thence, in 1753, it was superbly edited by Christ. von Scheyl; and now, at last, collated with the Vienna Codex, corrected, and furnished with a new Introduction of Conrad Mannert, for the Royal Literary Academy of Munich, Lipsiæ, 1824, fol. To complete these "adventures of a manuscript," it may be added, that a fragment of the missing portion of this most curious work has been recently discovered in the binding of a volume in the public library of Treves. Vide *Encyclo. Britan.*, eighth edition, xiii. 418.]

FAUSTUS VERANTIUS.—I shall be much obliged to any of your readers who may give me any information concerning Faustus Verantius, who published a singular work in the fifteenth century, called *Machinæ Novæ, cum declaratione, Latina, Italica, Hispanica, Gallica, et Germanica.* It was printed at Venice. C. H. T.

[By a Latin biography of Faustus Verantius, Bishop of Chonad in Hungary, prefixed to his *Dictionarium Pentaglottum*, recudi curavit Josephus Thewrewk de Ponor (Presburg, 1834), we learn that he was born at Sibenicum (Sebenick) in Dalmatia, and died at Venice in 1617. The date of his birth does not appear. So true is it that there is nothing new under the sun, we were surprised to find in his *Machinæ Novæ* engravings of the Tread Mill, Suspension Bridge, the model of a Parachute, Swimming Belts, and the Paddle-wheel. Besides this work, he wrote, 1. *Vita Antonii Verantii*, Presburg, 1575. 2. *Dictionarium quinque linguarum*, Venice, 1595. 3. *De modo restaurandi religionem in Hungaria*, presented to the Pope, 1606. 4. *Fragmenta Historiæ Illyr. ac Sarmat.* (doubtful if printed). Verantius was also called Veranzio, Wranzius, and Wranczi.]

BURTON'S "MONASTICON EBORACENSE." — In the preface to this work, Mr. Burton states that he intended to publish the whole work together; but at the importunities, &c., of many persons, he consented to make this volume public, although all the engravings which he intended were not then furnished, but directions would be given to the bookbinders to put guards in their proper places, so that they might be fixed afterwards. Could you give the subject of each engraving? My copy of the work possesses all that is mentioned in Lowndes (Bohn's edit.), but no engravings.

THOMAS SHIELDS.

[There were only three engravings published; viz. 1. The Inclosure and Plan of the Abbey of Fountains, p. 141; 2. Plan of the Abbey of St. Mary at Kirkstall, p. 288; 3. Map of the Parish of Hemingbrough and its Boundaries, p. 433. This work was intended to be completed in two volumes, and these three plates (as stated by Upcott) were to have been given in the second volume; but the author dying Feb. 21, 1771, the design was never completed. The copy in the King's Library at the British Museum has the first eight pages of the intended second volume, entitled "The Appendix, containing Charters, Grants, and other Original Writings, referred to in the preceding volume, never published before. York: Printed for the Author by N. Nickson, in Coffee-Yard. 1759." A manuscript note on the eighth page states, that "Dr. Burton begun printing the second volume of this book, but never printed more of it than these eight pages. The original manuscript was sold along with the rest of the Doctor's manuscripts to William Constable, Esq., of Burton Constable, A.D. 1769."]

SQUAB.—What kind of seat is a squab? Thomas Story, in his *Journal*, p. 99, speaks of sitting (in a room) on a squab. The dictionaries describe it as a kind of sofa or couch, but this is not distinctive enough for my purposes. ST. T.

[A squab is a stuffed cushion placed on sofas.

"On her large *squab* you find her spread,
Like a fat corpse upon a bed."
Pope, *Imitations. Earl of Dorset.*

See an engraving of this domestic luxury in Webster and Parkes's *Encyclopædia of Domestic Economy*, p. 243, fig. 263. The word squab is frequently used for a settee or a sofa.]

Replies.

PRINCE EUGENE.

(3rd S. v. 491.)

The prayer, of which a translation is given at the above reference, is well known, and in constant use among Catholics, under the title of the *Universal Prayer*. It was composed in Latin by Pope Clement XI., who died in 1721. As the original has always been greatly admired, it may not be unacceptable to the readers of "N. & Q.," and I transcribe it accordingly:—

"Credo, Domine; sed credam firmius. Spero, Domine; sed sperem securius. Amo, Domine; sed amem ardentius. Doleo, Domine; sed doleam vehementius.

"Adoro te, ut primum principium; desidero ut finem ultimum: laudo ut benefactorem perpetuum; invoco ut defensorem propitium.

"Tua me sapientia dirige; justitia contine; clementia solare; potentia protege.

"Offero tibi, Deus, cogitanda, ut sint ad te; dicenda, ut sint de te; facienda, ut sint secundum te; ferenda, ut sint propter te.

"Volo quod vis; volo, quia vis; volo, quomodo vis; volo, quandiu vis.

"Oro, Domine, intellectum illumines; voluntatem inflammes; corpus emundes; animam sanctifices.

"A superbia non inficiar; adulatione non afficiar; a mundo non decipiar; a Satana non circumveniar.

"Gratiam præsta memoriam purgandi, linguam frænandi, oculos cohibendi, sensus coercendi.

"Defleam præteritas iniquitates; repellam futuras tentationes; corrigam vitiosas propensiones; excolam idoneas virtutes.

"Tribue mihi, bone Deus, amorem tui, odium mei, zelum proximi, contemptum sæculi.

"Studeam superioribus obedire, inferioribus subvenire, amicis consulere, nemini invidere.

"Meminerim, O Jesu, mandati tui et exempli, inimicos diligendo, injurias sufferendo, persequentibus benefaciendo, pro calumniatoribus orando.

"Vincam voluptatem austeritate, avaritiam largitate, iracundiam lenitate, tepiditatem pietate.

"Redde mihi prudentem in consiliis, constantem in periculis, patientem in adversis, humilem in prosperis.

"Fac, Domine, ut sim in oratione attentus, in epulis sobrius, in munere sedulus, in proposito firmus.

"Curem habere sanctitatem interiorem, modestiam exteriorem, conversationem exemplarem, vitam regularem.

"Naturæ invigilem domandæ, gratiæ fovendæ, legi servandæ, saluti promerendæ.

"Sanctimoniam assequar sincera peccatorum confessione, fervida Corporis Christi Communione, continua mentis recollectione, pura cordis intentione.

"Discam a te, Deus, quam tenue, quod terrenum; quam grande, quod divinum; quam breve, quod temporaneum; quam durabile, quod æternum!

"Da, mortem præveniam; judicium pertimeam; infernum effugiam; paradisum obtineam. Per Christum Dominum nostrum. Amen."

It will be seen that the English prayer given by MR. W. LEE is by no means a close translation of the original; and that some portions of the Latin, particularly towards the end, are entirely omitted. F. C. H.

JACOB'S STAFF: ASTROLABE: MARGARITA PHILOSOPHICA.

(3rd S. iv. 115, 217, 239.)

As all who have anything to say on this subject have probably said it, I shall make my last remarks. The derivations of *theodelite* from δολος are excluded by the old spelling of the word; it was *theodelite* for nearly fifty years. The derivation from three Greek words is altogether against the genius of the time, and can have no reasonable probability until parallel instances are produced. Indeed any derivation from Greek is not very likely: can any one except John Dee be pointed out who coined scientific words from the Greek in the sixteenth century? The idea of the *the* being an English article imported by accident into the word is rendered more unlikely by the number of different places in which the word is found; moreover, it was not usual to put an English article before a Latin word.

The quotation from the *Margarita Philosophica* of 1504 may be held to prove that the *Jacob's Staff* was in print in 1496, the original date of that work (not 1486, as sometimes stated). And, as the work is a compilation, it is highly probable that something yet earlier might be found. Having verified your correspondent's statement, I turned to the edition of 1515, which has a celebrated appendix: and in this appendix I found an elaborate account of the *astrolabe*, of which the work takes no notice, in thirty-eight pages. This appendix was known to me as a snapper-up of very recent writings, a feature not common in the compilations of the time. I had found in it the new perspective of Viator, taken probably from Glockendon's German translation of Viator, of 1509, or shortly after: also the quadrature of the circle of Charles de Bovelles, or Bovillus, not so lucky a hit. I therefore took it as almost certain that I should find some elaborate work on the astrolabe published not long before 1515. And after a short search I found that Stöffler's *Elucidatio Fabricæ Ususque Astrolabii* was first published in 1513. This then is likely to be the first extensive work on the astrolabe: and it is likely enough that all the articles of the appendix of 1515 will be traced to works then recent.

A. DE MORGAN.

MARK OF THOR'S HAMMER: THE FYLFOT, ETC.

(3rd S. v. 458, 524.)

This query seems to have caused unusual interest. I have received several very valuable suggestions on the subject from various quarters; and as my time has been very much occupied lately, beg leave, through the medium of your valuable paper, to return my best acknowledgments to the gentlemen who have favoured me. Several points have arisen which seem to require elucidation.

1. When is the fylfot first mentioned in any heraldic work? It is not in Berry, nor any of the older books. It is not in the Index to Newton's *Heraldry*, 1846; nor do I find it in Lower's *Curiosities*, 1845; nor in the first edition of Planche's *Pursuivant*, 1852, though it is in the second, where he observes that it was in some old paintings at Westminster. Mr. J. W. Papworth kindly informs me that out of nearly one hundred thousand coats in his possession, there is but one example of the fylfot; and that is Chamberlayne of Yorkshire, who bears "arg. a chevron between three fylfots (or gammadions) gu. (date unknown). What is the earliest instance of the use of the word gammadion?

2. In what pictures at Westminster is the fylfot figured, and where can they or copies be seen?

3. A correspondent refers to the Greek digamma as an heraldic bearing. One well-known instance is that of the late Dr. Valpy. He used this letter as a monogram on the title-pages of all the works he edited, as the Alduses did the anchor, the Juntas the lily, &c. &c.; and afterwards he had it painted on an escutcheon on his carriage as his coat of arms? Is any other instance known?

4. Is your correspondent from Queen's Garden's correct in stating that the digamma represents the Greek sign for 6? In most of the books, and particularly in Liddell and Scott's Lexicon, this numeric mark is said to be the abbreviated form of the two letters σ and τ, and is called by them *σταῦ*, and by others *ἐπίσημον*, just in the same way as the numeric mark for 90 is called *κόππα*, and that for 900 *σαμπῖ*.

5. How can the digamma be the mark of Thor's hammer if the statement in Gwilt's *Encyclopædia* (p. 821, ed. 1859), be correct, that such mark is "cruciform?"

6. A correspondent says the fylfot is found on the reverse of several Bactrian coins. Will he favour me with the exact reference? In the plate in the *Numismatic Chronicle*, fig. 176, there is something like this figure, but it is not cruciform; and the line at right angles to one of the limbs rises from its middle instead of being at the end like the others. What chance is there that a monogram from Ariana Antiqua can be traced as converted to a Scandinavian Rune? Another learned correspondent says the same of the Tauric Coins. Will he oblige me in like manner?

7. Another correspondent says the fylfot is the "crux ansata" so often seen in Egyptian work; but is not this emblem usually figured as a sort of Tau or T, surmounted with a ring, and generally called "the Key of the Nile," or instrument by which to open sluices, a bar being put through the ring, just as it is in the streets of London in the present day. (See Sir G. Wilkinson's *Egypt*, vol. v. p. 283). If so, the "crux ansata" is totally unlike either fylfot or digamma.

8. Another correspondent says that the whole must be a mistake, as Saxo Grammaticus tells us Thor's weapon in the battle with the Giants was a club. On referring (*Hist. Dan.* lib. iii. p. 41, ed. 1649), I find the word used is *clava*, which is generally so translated. I have no means at present of cosulting the original Eddas, but in M. Mallet's *Northern Antiquities* (p. 374, ed. 1847), the fourth poem is entitled "Thrym's-Kviða eðr Hamarsheimt" (Thrym's Lay, or the Recovery of the Mallet); but the word *hamar* certainly seems to indicate a hammer rather than a mallet or a club. The defeat of Thor by Hoder cutting off the handle (*præciso manubrio*, see Saxo Grammaticus, *ut suprà*) may apply to either of these instruments. In Frye's translation of Œhlenschlæger's *Gods of the North* (p. 120, *et seq.*), Thor's weapon is called a hammer, and its name Miölner.

9. It now seems important to know the earliest notice of this emblem as the mark of Thor's hammer. Is this appellation to be found in any old authentic author, or is it only a vague tradition; and, if the latter, is it an old tradition, or one lately coined for the nonce? This is important, as the fylfot itself seems to have crept into the books only within a few years.

My opportunities for referring are just now so restricted, I must apologise for the number of questions here thrown out. I little thought when the original query was sent, the subject would have awakened so much interest. If it adds another link to the investigation of the chain of connection between the Indo and the Germanic races, its replies will be more interesting still.

If it were not asking too much, would the learned author of the article, "The Pre-Christian Cross," in the *Gentleman's Magazine* for July, 1863, favour us with the authorities for his interesting specimens? A. A.

Poets' Corner.

JAMES GRAHAM.

(3rd S. v. 517; vi. 34.)

This able but eccentric individual was born "at the head of the Cowgate" in Edinburgh on the 23rd June, 1745. The mensal anniversary of his birth was the day of his death, which took place suddenly, through the bursting of a blood-vessel, in 1798. He died in his house opposite the Archer's Hall, Edinburgh, and was buried in the Greyfriars' churchyard, not inaptly termed the Westminster Abbey of Scotland.

Graham realised a large fortune by a most successful practice as a physician, in England, Scotland, and America; but the immense sums he lavished in the sumptuous decorations of the Temple of Health, involved him in difficulties from which he never recovered. His latter days, however, were cheered by an annuity of 50*l*., settled upon him by a Genevese gentleman, who derived benefit from reading one of his tracts. An instance of generosity rare enough to merit a notice here.

There can be little doubt of his fanaticism. In 1787, he styled himself "The Servant of the Lord, O. W. L.," meaning by the initials, Oh, Wonderful Love; and dated his bills and other publications "in the first year of the New Jerusalem Church." The magistrates of Edinburgh, not relishing this new system of chronology, caused him to be confined in his own house as a lunatic, which he then certainly was, but he wandered away to the North of England, and in a Whitehaven newspaper of the 22nd August, 1788, there is the following paragraph:—"Tuesday morning, Dr. James Graham was sent off to Edinburgh in the custody of two constables. This unfortunate man had, for some days past, discovered such marks of insanity as made it advisable to secure him."

The following works by Graham are not mentioned by T. B., neither are they to be found in

Watt's *Bibliotheca Britannica*, or in the Catalogue of the British Museum:—

"Travels and Voyages in Scotland, England, and Ireland—including a Description of the Temple of Health. London. 1783." 12mo.

"The Christian's Universal Prayer—to which are prefixed a Discourse on the Duty of Praying, and a short Sketch of Dr. Graham's Religious Principles and Moral Sentiments."

"A new and curious Treatise of the Nature and Effects of Simple Earth, Water, and Air, when applied to the Human Body: How to Live for many Weeks, Months, and Years, without eating anything whatever, &c. By James Graham, M.D. London. 1793."

"Hebe Vestina's * Celebrated Lecture; as delivered by her from the Electrical Throne, in the Temple of Health in London. Price 2s. 6d."

By the polite attention of Mr. Thomas G. Stevenson, the well-known antiquarian and historical bookseller of South Frederick Street, Edinburgh, I am enabled to give the following extract from a sale Catalogue of his father Mr. J. Stevenson, published in 1825; and otherwise remarkable as the first Catalogue issued from the establishment, described by Dibdin as "the only existing Cask in this City (Edinburgh) which preserves the true ancient Wynkyn de Worde odour":—

"670. Graham (James, M.D., the celebrated Earth Bather, Lecturer, &c.)—A Discourse delivered in the Tolbooth of Edinburgh, on Sunday, August 17, 1783, on Isaiah, chap. xl. verse 6: "All flesh is grass."—A Lecture on the Generation, Increase, and Improvement of the Human Species! with a Description of the Structure, and most Irresistibly Genial Influences, of the Celebrated Celestial Bed!!!; a Naked Exhibition of Asses, Stripped of their Ermine, namely, of Country Just Asses, Mares, Alderwomen, and Whippers-In.—The Blazing Star; or Vestina, the Gigantic, Rosy, Goddess of Health: a Defence of the Fair Sex, delivered by the Priestess of the Temple.—The Celestial Beds; or a Review of the Votaries of the Temple of Health and Temple of Hymen (in verse, with curious notes).—A Clear, Full, and Faithful Portraiture of a certain most Beautiful and Spotless Virgin Princess. With several others; consisting of Advertisements, &c., folio broadsides; a Curious and Genuine Letter, in the Handwriting of the Doctor; a Print, by Kay,† of ditto, lecturing to the Sons of Mirth and Pleasure in Edinburgh; including also a Curious *Manuscript*, written expressly for Dr. Graham, regarding his Religious Concerns, by Benjamin Dockray, a Quaker, at Newtoun, near Carlisle, in 1790, &c., &c. 20 pieces, folio, 4to, 8vo, and duodecimo. A very singular and rare collection. 21s. Edin., Lond., &c. V. Y."

This remarkable volume was purchased by Sir Walter Scott, and is now in the library at Abbotsford. Nevertheless, the most interesting collection of Grahamiana extant is said to be in the very curious library of J. M., an able and much esteemed contributor to these columns.

WILLIAM PINKERTON.

* I have strong reasons for believing that the Goddess of Health was not the person who afterwards became so notorious as Lady Hamilton.

[† John Kay has left another print of Dr. Graham, who is following a lady along the North Bridge in a high wind, and is represented in the dress in which he attended the funeral of Dr. Gilbert Stuart, who died Aug. 28, 1786, in white linen clothes and black silk stockings. The lady walking before Graham is said to resemble a Miss Dunbar, sister of Sir James Dunbar, Bart.—ED.]

LONG GRASS AND WATER MEADOWS.

(3rd S. iv. 288; v. 464.)

MR. W. LEE, in his note upon Long Grasses, asserts that the particular grass mentioned in Norden's book of 1610 as existing in "a meddow" near Salisbury of "a yearly growth of 10 foot long," and "commonly sixteene foot long," shows that the "irrigated meadows then were in full operation, at a maximum fertility nearly two hundred and fifty years ago;" and goes on to say that "so learned a man, as all the world knows the PROFESSOR (DE MORGAN) to be, is unaware of so old a fact." MR. LEE himself is too hasty in his inference that the long grass mentioned by Norden was produced in an irrigated meadow; that is, in a meadow irrigated artificially by drowning, such as is evidently meant by the allusion to "full operation," "maximum fertility," and the "great fertility of the old meadows near Salisbury having caused the extension of similar irrigation along the river Wiley to Warminster."

The following extract from the *Systema Agriculturæ*, by J. W., ed. 1697, p. 32, will clearly show that the meadow where the grass grew was not a meadow watered by any artificial means:—

"At Maddington, in Wiltshire, 9 miles from Salisbury, grows a grass in a small plat of meadow ground, which grass in some years grows to prodigious length, sometimes 24 foot long; but not in height as is usually reported, but creeping on the ground, or at least touching the ground at several of the knots of the grass. It is extraordinary sweet, and not so easily propagated as hath been imagined; the length thereof being occasioned by the washing of a declining sheep-down, thereof the rain in a hasty shower brings with it much of the fatness of the sheep-dung over the meadow; so that in such springs that are not subject to such showers, or at least from some certain coasts, this grass thriveth not so well, the ground being then no better than another."

This grass is also noticed in the *Anglorum Speculum*, an abridgement of Fuller's *Worthies*, by G. S., ed. 1684, p. 847, amongst the wonders of the county of Wilts, in these words:—

"The next is *knot grass* growing 9 miles from Salisbury, which is ordinarily 15 foot in length, and sometimes 24, and being built many stories high, from knot to knot: it lyeth matted on the ground, whence it is cut for provender, the knots whereof will fat swine. The grass is considered peculiar to this place."

Many imperfect notices of this Wiltshire phenomenon have been given by various writers. Ray, in Gibson's edition of Camden's *Britannia*, p. 114, says:—

"We are not satisfied what sort of grass this might be, and recommend the inquisition thereof to the industrious and skilful herbarists of this country."

He calls it "Long trailing dog's grass," and speaks of its being found "by Mr. Tucker's at Modington, some nine miles from Salisbury, with which they fat hogs, and which is four and twenty foot long."

At length all difficulties as to its true history were cleared up by Dr. Maton, who communicated a paper upon the subject to the Linnæan Society, which will be found in the 5th vol. of their *Transactions*. Dr. Maton found it to be not *one particular* grass, but several well known and common species, remarkably elongated in consequence of local influences, which he ascertained by actual observation on the spot in 1798. The meadow is situated in the lowest part of a very narrow valley, sheltered on each side by gradual, but not lofty, acclivities of chalk. This valley forms a channel for the floods which come down in the winter season; and, from the meadow alluded to being the lowest of the range, the water rests there to some depth, and indeed the place is rarely otherwise than *swampy* throughout the year. The longest specimens of grass gathered by Dr. Maton were about ten feet, and those were of the *Poa trivialis*. The situation of this meadow is at Orcheston St. Mary, near Maddington, and is about eleven miles from Salisbury. A. B. MIDDLETON.

Close, Salisbury.

MORGANATIC.

(3rd S. v. 441.)

I am glad to find that DR. BELL does not dispute the authority of Heineccius as a jurist, and there appears to be no question that a *morganatic* marriage is correctly described as one in which the children succeed to so much of the father's property as is put in settlement, and to nothing more.

Whatever may be, in a social point of view, the merits or demerits of such an institution, I cannot see how it can have been considered so palpable a cheat, that its very name should have been deduced from its cheating.

If I am not permitted to appeal to Heineccius as an etymologist, I trust that, at all events, there will be no objection to my adverting to an extract that he gives from an ancient deed of settlement, —apparently the settlement made by Leopold of Austria on his marriage in 1310 with Catherine, daughter of Amadeus V. Count of Savoy: —

"Huc pertinent," says Heineccius, "pacta dotalia apud *Guichenon**, *Hist. Geneal. Gentis Sabaudicæ*, p. 159, ubi Sponsus Leopoldus Austriacus: Præterea sæpe dictæ Caterinæ *Morganaticum* adsignare debemus ad nostrum arbitrium: de quo *Morganatico* ordinare et disponere poterit."—*Elementa Juris Germanici*, lib. i. s. 306.

* Probably a misprint for *Guichenon* (see *Bayle.*) My Heineccius is the *Editio Veneta* (1770), *prioribus emendatior*, which means, being interpreted, "full of typographical blunders."

Now whether *Morgengabe* be the correct derivation or not, I think I may rely on this passage as showing that so early as the beginning of the fourteenth century, *morganaticum* meant the property settled by the bridegroom on the bride. Such being the meaning of the word, it is easy to understand how a marriage, the issue of which had nothing to look to beyond the property put in settlement, should — without any intention to convey the imputation of deceit or delusion — be described as one contracted on *morganatic* terms.

I do not follow DR. BELL in his etymological speculations; for when, in order to deduce *fanatic* from *fanum*, I find him tracing it through some imaginary French *fainean*, I am at a loss where to search for any common ground on which to meet him. I will only say that if the derivation from *Morgengabe* is — as he designates it — "a long exploded idea," I am sure that there are among your readers many who, like myself, would be glad to learn when and by whom the explosion was brought about. MELETES.

BISHOP DOWNES OF IRELAND AND ELIZABETH LEIGH (3rd S. v. 116; vi. 9.) — I am unable to say whether Bishop Downes was connected with the Leighs of Slaidburn. As far as I can tell, Leonard Leigh and Elizabeth Brigg had no daughter Elizabeth, but their son Richard had by his first wife Alice ——, a daughter Elizabeth, married to John Parker. She is mentioned by her maiden name in the will of her uncle, Thomas Whalley, "of Aspull, in the co. of Lancaster, clerk," June 2, 1706. The following extract from the Parish Register of Baptisms at Slaidburn gives another Elizabeth: —"Elizabeth, fil' Jacobi Leigh, Oxenhurst Hey, 12 Nov. 1701."

GEORGE W. MARSHALL.

ORIENTATION (3rd S. v. 516.) — MR. WYATT PAPWORTH is apparently not aware that St. Peter's (at Rome) reverses all ordinary orientation, the high altar being at the *western* end. W. M. M.

SUCCESSION THROUGH THE MOTHER (3rd S. v. 459, 525.)—G. of Edinburgh reminds me of the Act of May 25, 1855, altering, in certain respects, the law of intestate, moveable or personal succession in Scotland, of which I was previously aware. The alteration, admitting a mother to succeed in part to a child, certainly is an act of justice to mothers which ought to be thankfully acknowledged, however long delayed; but the law of Scotland, prohibiting succession through the mother, stands, I believe, unrepealed. Now, in my first communication, to which, by the way, G.'s is no real reply, I referred to two cases, one of which I shall briefly detail. A. B. died, leaving no relative nearer in blood than C. D., a first cousin by the mother, whom she intended to

be her heir. The will, however, though prepared by a lawyer of course in Scotland, was found incomplete in its execution, and an intestacy ensued, when E. F., a further off relative, but by the deceased's *father*, got administration or confirmation, and obtained the property (all personal, and possibly some of it the mother's) to the entire exclusion of the first cousin by the mother, who, had there been no *agnate*, would nevertheless have been excluded by the crown, who would in such case have succeeded, in preference to all or any *cognates*.

No wonder that, in a late debate in Parliament, the necessity of Scotch law reform was so much insisted upon. Its assimilation in many respects to the law of England would be most desirable, and in none more than the matter in hand, the law of England doing maternal relatives, under the circumstances referred to, ample justice.

I hope G., who no doubt is a lawyer, which I am not, feels uneasy at the want of equity complained of, and will do what he can, if only out of gallantry to the fair sex, to remove the ban put upon their descendants. FIAT JUSTITIA.

PEDIGREE (3rd S. 459, 520.) — The best and fullest answer to K. R. C.'s question is contained in the seventh chapter of Coventry's *Conveyancer's Evidence*, pp. 274—311. It is treated under several heads, clearly and succinctly.

WYNNE E. BAXTER.

SACK AND SHERRY (3rd S. v. 328, 488.) — I offer for the consideration of your correspondents the following extracts, taken at random from a volume of MS. accounts which now lies before me. In these accounts, Sack, Canary, and Sherry appear to have a different signification:—

"1666.—For tenne pounds weight of fine Sugar given to Deane Thomas at his first coming	0	11	8
For six bottles of Sack and six bottles of Clarett given him then	0	16	0
For five quarts of Sack and two gallons of Claret, sent to Mr Maior at Christmas Sessions	0	16	8
For twoe quarts of Sherry, 2 quarts of Canarie, and six quarts of French Wyne to Mr. Maior at Easter Sessions	0	12	0
1667.—Payd for 3 quarts of Canary, 3qts Claret, 6qts of Shirrey sent to Mr. Maior at Christmas Sessions	00	18	00
For a gallon of Sacke and a gallon of Clarrett, and fower sugar loaves at thirteene pence halfe-penny the pound, weighing 19 pounds, given to the Judges at the same tyme	01	14	04."

RICHARD WOOF, F.S.A.

Guildhall, Worcester.

ARISTOTLE'S POLITICS (3rd S. v. 475, 525.) — Whence come all the specific numbers of constitutions which Aristotle is said to have described in a lost work? Mr. Lewes has 255; Dr. Arnold 153; Diogenes Laertius has 58: Πολιτεῖαι πόλεων δυοῖν δεούσαιν ἑξήκοντα. Opposite to this the Latin of Kraus calls it "centum quinquaginta octo," which some translations follow. Is there any better authority than Diogenes Laertius for Aristotle having written a detailed description of separate constitutions? The list of works of which it forms part is one of which the French translator says: "Il y aurait eu moyen de faire beaucoup de notes sur ce Catalogue; mais elles auraient été fort ennuyantes à faire, et peu utiles pour les lecteurs." I will only make one, which is this: Mr. Panizzi would not have employed Diogenes Laertius on the Museum Catalogue.

A. DE MORGAN.

CAGED SKYLARK (3rd S. v. 515.) — The poem which appeared in *Blackwood* some years ago under this name was written by David Moir, who, under the *nom de plume* of Delta, wrote many beautiful poems; this amongst the number.

I have heard that his writings were greatly admired by our Princess Royal (P. Frederick William of Prussia). J. S. D.

ASH, ASPEN, POPLAR (3rd S. v. 385.)—VRYAN RHEGED quotes somebody who says the "ash is the only native poplar;" and asks, "Is the ash a poplar at all?" Certainly it is not. May not "ash" be a misprint for "asp" or "aspen" *Populus tremula*, called by the Sussex rustics "Aps"? W. P.

LAMBETH DEGREES IN MEDICINE (3rd S. v. 481.)—

"A Parliamentary return shows that since 1840 medical degrees have been granted by the Archbishop of Canterbury to the following persons:—In 1840 to Robert Hull; in 1841 to Sir William Hyde Pearson; in 1849 to Joseph Laurie; in 1850 to William Bayes; in 1851 to Edmund Charles Johnson, Frederick Gilder Julius, and John Green Bishop; in 1854 to George Canney; in 1855 to John Hodgson Ramsbotham and Ralph Barnes Grindrod; in 1858 to Edward Cronin and William Baker; in 1861 to Edward Westall and John Rayner; and in 1862 to William Sherwin. In the 23 years 1840-62 the Archbishop conferred medical degrees upon 15 persons."—*The Times*, July 2nd, 1864.

W. I. S. HORTON.

Rugeley.

PARADIN "DEVISES HEROIQUES" (3rd S. v. 528.)—As a question of first edition is of some importance, I would remind ABHBA that Dibdin makes mention, in his *Decameron*, of an edition of the *Devises Heroiques* of Claude Paradin, in the collection of the Marquis of Blandford, of date 1551, Lyons, 18mo, French.* Not having Dibdin at hand, I am unable to verify the figures of this date, which I forwarded to "N. & Q." some short time since for the information of MR. PINKERTON.

[* Dibdin is correct. We have before us the Catalogue of the Marquis of Blandford, where in Fasciculus Septimus, entitled "Symbola et Emblemata," we find Paradini *Devises Heroiques*, 18mo, Lyon, 1551.—ED.]

If ABHBA is able to settle this question, he will much oblige the collectors of emblems, and amongst them G. S. C.

P.S.—ABHBA does not mention the *size* of his book. I possess two copies, each 18mo,—1. *Les Devises Heroiques, &c.* Anvers, 1562; 2. *Heroica*, Antwerpiæ, 1563, and shall be glad to know, 1st, if there exist any editions subsequent to 1614? which is the date of a copy mentioned in the Catalogue of Mr. Stirling of Keir. 2nd. Which is the *editio princeps* as well as *prima* of this curious little work?

BOADICEA (3rd S. iv. 65, 139.)—The lines are translated from Statius: what relation they have to Boadicea I cannot discover; but she has been much worried in tragedies and prize-poems:—

"Qualis ubi audito venantum murmure tigris,
Horruit in maculas, somnosque excussit inertes;
Bella cupit, laxatque genas, et temperat ungues;
Mox ruit in turmas, natisque alimenta cruentis,
Spirantem fert ore virum."—*Thebaïdos*, ii. 127—132.

This translator has preserved the most striking point of the description, *spirantem fert ore virum*, "and bears a living breathing man away." I subjoin the English and Italian versions, to show how it may be missed:—

"Thus when a sleeping tiger from afar
Hears the shrill preludes of approaching war,
He starts, calls forth his spots, expands his jaws,
Wakes to the promised fight, and points his claws;
Then bounding through the thickets of the wood,
Bears to his bloody whelps the reeking food!"
(*The Thebaid*, translated by W. L. Lewis, p. 49, Oxford, 1767.)

"Come de' cacciatori al corso, e al grido,
La tigre arruffa la macchiata pelle,
Apre l' irate fauci, e l' unghie spiega,
E a battaglia s' appresta: indi si lancia
Nel folto stuolo, e vivo uno ne prende,
Ed alto il porta a satollar la fame
De' crudi figli." (Mediolani, 1782, t. i. p. 71.)

The translation accompanies the Latin text. So far as I have read, it is very good. The author's name is not given, but I suppose him to be Cardinal Bentivoglio. See the article "Statius" in Smith's *Classical Dictionary*, iii. 902.

H. B. C.

U. U. Club.

PARAFFIN (3rd S. vi. 10.)—This word is derived from *Parum affinis*, because the strongest chemical agents (except chlorine) have no effect upon it. The name was, I believe, given by Reichenbach. It is a solid and crystalline white body, one of the constituents of tar. Paraffin *oil* is a polymeric variety of paraffin. See any good work on chemistry, and also papers by Greville, Williams, and Brodie. JOHN DAVIDSON.

YOUTHFUL ENTRANCE TO UNIVERSITIES (3rd S. v. 509; vi. 17.)—The case of the Rev. Thomas Romney Robinson, D.D., Ex-F.T.C.D., who has been for many years past Astronomer on the foundation of Primate Robinson of Armagh, and was not long since President of the Royal Irish Academy, is worthy of observation. He was born 23rd April, 1793 (as stated in a memoir prefixed to a volume now before me), and entered Trinity College, Dublin, in January, 1806; *i. e.* when only twelve years of age. He was elected a Scholar in 1808, after a strict examination, having barely completed his fourteenth year. See the *Dublin University Calendar*, 1864, pp. 281, 306.

ABHBA.

NAMES OF RIVERS (3rd S. vi. 10.) — Rivers have had their names changed by the occupiers of their basins; so that a modern name may be given to supersede the old one, as has been the case with towns. In the Cocker or Coquet we may recognise the cock=boat of Shakspeare; in the Wear, the dam so called; in German *wehr*. In Sanscrit *car*, to penetrate, to pierce, may be the origin of Garry, Yarrow, Garrhuenus, now Yare, Garumna or Garunna, now Garonne, and Gers. In Gælic, *car* or *char* is tortuous; and in Anglo-Saxon, *cérran*, to turn, to bend, may be the etymology of Char, Chor, Kerr, Cher, Churne, and Charente. In Gaelic, *ar* means slow; hence probably Arrow, Ore, Auray, Aar, Ahr, Era, Arun, Earne, Erne, Arno, and Aire. In Celtic, *avon* means water; hence Avon, Evan, Aven, Avre, and Iberus, now Ebro. From Sanscrit *udan*, Greek ὕδωρ, Slavonic *woda*, may come Adua, now Adda, Odon, Odder, Otter, Woder, Adur, Aturus, now Adour, Audura, now Eure, and Oder. From the Welsh *rhedu*, to run, to race, and the Gaelic *dan*, strong, may come Rhodanus, now Rhone. From the Gælic *saimh*, quiet, tranquil, may come Saone, Semoy, Somme, Sambre, Simmer, and Simmen.

From the Sanscrit *il*, to move, Greek εἴλω, German *eilen*, to hasten, French *aller*, may come Ile, Allow, Ill, Ellé, Illa, now Ill, Alle, Ellen, Aller, Alne, Allan, Ilen, Aulne, and Iller. Ister, the ancient Thracian name of the Danube, according to Zeuss, seems to be a compound of Old Norse *is* to rush, and the Armorican *ster* a river, the meaning being nearly the same as its more modern name in German, Donau = strong water. The river Dnieper was formerly called *Ousi* by the Tartars. Both this word and Dniester have probably for the root of the first syllable the Slavonic *dno* = bed of a river. Guadalquiver = *Wadi-el-Kebir*, appears to be of Arabic derivation. The endings *en*, *er*, *es*, *et*, *el*, are treated of by Ferguson (*River-Names of Europe*, p. 10); as also the initial *ar* (p. 38, 40, 173).

T. J. BUCKTON.

SAINT ROSALIE (3rd S. vi. 29) is mentioned in Stanza xxiii. of the first canto of Scott's *Marmion*. There is a long note to this passage, giving an account of the saint and also of her grotto.

It is quoted from "A Voyage to Sicily and Malta, by Mr. John Dryden (son to the poet), p. 107." Z. Z.

REV. M. A. TIERNEY (3rd S. vi. 29.)—All the MSS. of the late Canon Tierney were bequeathed by him to the Right Rev. Dr. Grant, Bishop of Southwark, and are now in his lordship's possession. F. C. H.

WILLIAM SMYTH (3rd S. v. 498.)—C. H. will confer a great favour by giving SIGMA THETA some genealogical particulars of the above-named person, and of his son *George* (more particularly the name of *wife* and *children* of the latter) either through the medium of "N. & Q.," or privately to him, addressed care of R. Carsewell, Esq., 32 A, Piccadilly, London.

ANTIPATHY TO HATS (3rd S. vi. 26.)—I was present at the Carnival in Rome, 1862, on which occasion the dislike of hats constituted the chief amusement of that most dull affair. Any one venturing in the Corso wearing a hat was a mark for the crowd to pelt and maltreat. I remember seeing a carriage containing some men wearing hats making an attempt to drive through the street; but they were so pitilessly assailed by *confetti* (*i. e.* small balls of plaster-of-Paris) and other missiles, that they were compelled to make a hasty retreat. I am unable to assign any reason for this antipathy. Z. Z.

WHITE HATS (3rd S. v. 499; vi. 16.)—Has every one forgotten the probable reason of the antipathy to white hats among Oxford undergraduates? What is more likely than that it is a tradition of 1820, and its neighbouring years? At that time a white hat was a distinguishing mark of a radical. It runs in my memory that—

"R was a Radical, and wore a white hat."

When the dog-days came before Parliament was up, it used to be matter of remark that Tories were turned into Radicals by the weather; and the newspapers would note that Sir Thomas Lethbridge, and others like him, were seen in white hats. A. DE MORGAN.

W. H. inquires respecting the antipathy of the Oxford undergraduates to white hats. I well remember, about the time when I myself was an undergraduate, that a white hat was generally regarded as a symbol of Radicalism. Is it so now? If so, I wonder if certain members of the House of Commons, who are "Whigs and something more," have such a coloured covering to their heads? P. Q.

MARRIAGE BEFORE A JUSTICE OF THE PEACE (3rd S. v. 400, 469, 526.)—The following extract giving an account of a marriage before a magistrate will perhaps interest your readers. It is taken from the parish register of Wolstanton, a village near Newcastle-under-Lyme, Staffordshire:—

"Richard Marsh, son of Thomas, late of Wolstanton, deceased, and Ann Rowley, daughter of William Rowley of Broadwall, weare published three severall markett dayes at the Markett Crosse, in Newcastle-under-Lyme; viz. the first, the 8th, and the 15th dayes of December, 1656 (and noe exception made by any p'son). And the said Richard Marsh and Ann Rowley weare married the 23rd day of December, 1656, before Edward Eardley, Esq. one of the Justices of the Peace for the Countie of Stafford."

I believe the form used at such marriage was as follows:—

Man.—"I, A. B. do here, in the presence of God the searcher of all hearts, take thee C. D. for my wedded wife; and do also, in the presence of God and before these witnesses, promise to be unto thee a loving and faithful husband."

Woman.—"I, C. D. do here, in the presence of God, the searcher of all hearts, take thee A. B. for my wedded husband; and do also, in the presence of God and before these witnesses, promise to be unto thee a loving, faithful, and obedient wife."

W. I. S. HORTON.

Rugeley.

RANDOM (3rd S. iv. 183.)—I have had pointed out to me an early use of this word in the modern sense. It is in Milton's *Samson Agonistes*—

"See how he lies at random, carelessly diffused,
With languished head unprop't."

This was published about 1670, a century after the time when *randon* was printed as a word of artillery.

May I venture, having mentioned the imitation of Euripides, and having Milton and Porson on my side, to avow, let Macaulay have said what he would, that I like Euripides more than the other two put together. Were not the Athenians also of this way of thinking? Taking the numbers of plays written by the others at the lowest estimate, and those of Euripides at the highest, only 10 per cent of Æschylus has survived, only 6 per cent of Sophocles, and 19½ per cent of Euripides: and 19½ is more than 10+6. Surely this difference must be, in the first instance, due to Athens. My old schoolmaster used to say, Young men like Sophocles, but I confess I am for Euripides. Macaulay certainly took up his opinion in youth. There are those who remember him, at Cambridge, pronouncing upon some new editor of one play, that he had given the worst edition of the worst play of the worst Greek tragedian.

A. DE MORGAN.

BURTON FAMILY (3rd S. v. 140, 529.)—It gives me great pleasure to learn that my account of the Burtons of Weston-under-Wood is well appreciated. They were not what is called a "Visitation family." At St. George's Visitation of Derbyshire, in 1611, the Burtons of Dronfield entered their pedigree (V. Harl. MS. 1093); and, in 1662, the date of the last Visitation, this pedigree

was continued by Dugdale—the heir of the family, Francis, being then two years old. (V. Harl. MS. 6104.) Not to speak of printed books, these two pedigrees have since been fully expanded, and continued to the present century, by the late Joseph Hunter, F.S.A., in his *Familiæ Minorum Gentium*, p. 146. This latter account is extensively exemplified by notes, after the manner of that laborious investigator; yet, not even incidentally, is any mention made of the Burtons of Weston-under-Wood. Still it is evident that a family, who furnished two sheriffs for Derbyshire, early in the last century, must have held a good position in the county at the date of the final Visitation. Let it be inferred that they were, then, not "gentlemen," in the technical sense of that term; but, rather, of the class known as "substantial yeomanry."

The annals of Derbyshire afford more than one instance of such being appointed to the office of sheriff—witness the appointment of Richard Milnes, of Aldercar, in 1720. He was expressly designated "yeoman," and was a member of that eminent family lately ennobled, in the person of Richard Monckton Milnes, now Lord Houghton. Richard Milnes, second son of the sheriff, left two daughters only, the elder of whom, Catharine, married Godfrey Sykes, who died s. p. May 24, 1799—as stated in my former letter—and desired to be buried near his great-grandfather, Godfrey Sykes, in Dronfield churchyard: hence my note concerning this particular sheriff. Had the Burtons, of Weston-under-Wood, been called upon, only a little earlier, to serve their country in the capacity of sheriff, there is reason to suppose that their ancestry would have been as carefully recorded at the Visitation of 1662, as was that of their namesakes, if not distant cousins, at Dronfield. In that case no one would have been troubled with the phantom of "Sir Francis Cavendish Burton, Knight"; except, perhaps, the late Joseph Sikes, LL.B., who laboured under the hallucination that his own father had been a Gentleman of the Privy Chamber to Geo. III., though the Lord Chamberlain's Books, and Nicholas Carlisle's Lists of them, bear witness to the contrary.

JAMES SYKES.

36, Stanhope Street, N. W.

MORRIS FAMILY (3rd S. v. 476; vi. 16.)—In a recent number of "N. & Q.," the REV. JOHN WARD, Wath Rectory, near Ripon, offered information concerning Edward Morris, Vicar of Aldburgh.

The Editor of vol. xl. of the Surtees Society's Publications, informs us at p. 15, that a half-length portrait of Colonel Morris, representing a dark-complexioned young man in armour, with rich lace collar, &c., is among the relics of the siege of Pontefract, preserved in the family of Sir Tatton Sykes, at Sledmere, near Malton.

Thomas Wilson was born June 29, 1713, the second son of Richard Wilson, Recorder of Leeds, and died, unmarried, in 1789. His grandmother, Elizabeth Wilson (*née* Sykes)—a co-heiress—was first cousin, one remove, to William Sykes who married Ann, daughter of Castilian Morris.

JAMES SYKES.

THE NAME "HOGARTH" (3rd S. v. 507.)—It would seem that, in the painter's time, the *th* at the end of his name was pronounced like *t*. Churchill says:—

> "How I want thee, humorous Hogarth;
> Thou, I hear, a pleasant rogue art."

Making all allowance for poetic licence, we must suppose that, in the case of a proper name, pronunciation was not sacrificed to rhyme.

JAYDEE.

FUNERAL OFFERINGS (3rd S. v. 296.)—In answer, I suppose, to a note of mine on the above subject, a correspondent asked in a late number (I have not my file of "N. & Q." by me) to whom funeral offerings went. The usage in different parts where the custom of voluntary offerings prevails may probably differ; but, as I have communicated with the rector of Aber, the place I referred to, I can state what is the custom there.

Any money laid on the communion table always goes to the minister, who, however, often hands it over to the family if they are poor. Sometimes at the funerals of the poor, the neighbours come forward, and lay their offerings on the coffin as soon as it leaves the house. These of course belong to the family, and in this case the latter only offer to the minister in church. The clerk, in his character of sexton, is always mindful, I understand, to stand at the door, and receive in a vessel small offerings for his own fee. The minister's fee averages about three shillings and sixpence; but, as I showed before, varies a great deal in amount.

JOS. HARGROVE.

Clare Coll. Camb.

"ARUNDINES DEVÆ" (3rd S. v. 496; vi. 38.)—From the description of the volume given by your correspondents, I should be inclined to attribute its authorship to Dr. Francis Adams, a physician long resident at Banchory-Ternan, a village a few miles distant from Aberdeen, on Deeside. Dr. Adams died about three years ago, aged sixty-four. He was distinguished, from early academical days at Marischal College, for his love of Greek literature, and frequently amused himself with versifying passages from the Greek poets, some specimens of which he published in a small volume about forty years since, and dedicated to his early friend and guide in the medical profession, Dr. Livingston of Aberdeen.

Dr. Adams was the author of a much esteemed translation, with a commentary, of Paulus Ægineta (8vo, London, 1834), the Greek physician, not

noticed, by-the-way, in *Brunet*, but highly commended in the *Rheinisches Museum für Philologie*. Of this favourable critique Dr. Adams was ignorant till I informed him of it several years after its appearance.

Dr. Adams was well known to several of the most eminent members of the medical profession both in London and Oxford, and had at one time tempting offers made to him to leave his obscure residence on Deeside, and settle in London; but no inducements could prevail on him to leave his native place. Dr. Adams was highly esteemed for his profound knowledge of his profession, and enjoyed a very extensive practice in Aberdeenshire and the neighbouring counties. He was an ardent lover of the vernacular poetry of Scotland, and took part in the Burns' Anniversary in 1859, of which I became aware by his sending me a newspaper containing his eloquent tribute of praise to the national poet.

I mention these particulars because your correspondent INQUIRER is desirous of obtaining all the information possible respecting the author of *Arundines Devæ;* and for the reasons stated, I believe Dr. Adams to have been the author.

J. MACRAY.

QUOTATION (3rd S. vi. 10.)—The edition (1673) of *The Present State of England* which I possess has "rustica" instead of "Anglica." I suppose by "the leaf which should explain," your correspondent K. R. C. means the following passage, p. 44:—

"Moreover, of the *English*, especially of the peasantry, it hath been formerly and unhappily observed, that then it is *happiest* with them, when they are somewhat pressed, and in a complaining condition; according to that old rhyming verse—

'Rustica gens est optima flens et pessima ridens.'"

I am of opinion that the line in question is a mere proverb, and assignable to no one in particular, like many others of a similar kind, for which it would be equally difficult to find authors.

On the opposite page (45) is the following passage:—

"*Excess of drinking* was antiently more rare in *England*, as appears by an old poet—

'Ecce Britannorum mos est laudabilis iste,
Ut bibat arbitrio pocula quisque suo.'"

Who is the poet alluded to? J. W. M.

MONSOON: MANSOUNDS (3rd S. vi. 28.)—Wittich (*Curiosities of Physical Geography*, i. 128), says:—

"Most of the countries and islands surrounded by the sea in which the monsoons prevail are inhabited by Malays. In the language of these people they are called *mooseen*, a term which properly signifies *year* or *season*. This term has been received into the English language in the corrupted form *monsoon*."

Rushworth's *mansounds* is another corruption, fortunately not adopted. T. J. BUCKTON.

ENGLISH COUNTY NEWSPAPERS (3rd S. v. 515.) I think your correspondent J. R. D. will find that there is a collection of old county newspapers in the possession of Mr. Wm. Howell, Deacon's Coffee House, 3, Walbrook, London, as I find in the *Supplement to the British Directory for* 1793, it is stated that, at the Chapter Coffee House, Paternoster Row, all the London and country newspapers are taken in, and carefully preserved; and files of papers may be seen from the year 1762 to the present time (1793), and this collection I am informed is now to be seen at Mr. Howell's as above. I also find in the same Directory, that at Peel's Coffee-House, 177 and 178, Fleet Street, all the newspapers that are published in England, Ireland, and Scotland are taken in; and files may be regularly seen from June 1773 to the present time (1793). A collection, I believe, may still be seen at Peel's Coffee House. W. D.

TANTERA BOBUS (3rd S. vi. 5.)—This bit of bionecrology may be indigenously Cornish; but more than fourscore years ago it had crept into Worcestershire, where I often heard it applied to the obits of neighbour Such-a-one: "Well, well, we must all die,—Tantera Bobus, Punch, and the Potlid." How this Vigornian addition became tagged to the Cornish threnody, some learned Theban will, I hope, inform us; but considering the near vicinage of Shakspeare's own county, I wonder how this proverbial morality escaped Justice Shallow's commentary on the demise of Old Double. I remember the burthen of an old song—"Tantararara, rogues all!"—and (the reach of memory can no further go), Ennius's fragment—

"At tuba terribili sonitu taratantara dixit."

Trumpets, moreover, were anciently used at funerals. E. L. S.

MONOC (3rd S. vi. 28.)—In answer to Mr. J. D. CAMPBELL'S query, I would suggest that perhaps this word is a contraction of the Latin *monoculus* (*μονὸς* and *oculus*), a one-eyed person.

W. J. TILL.

Croydon.

DRYING FLOWERS (3rd S. v. 515; vi. 15.)—A method of preserving the colours of flowers in drying them was recommended in *Wanderings in Batavia*, by G. Bennet, F.L.S.; of which I cannot speak from experience, but which I think well worthy of a trial. It was the following:—Place the plant in a jar; pour fine sand upon it, so as to cover it entirely. Place the jar in an oven: remove the sand, and the plant will be found preserved. If M. S., or any other correspondent, should try this method and find it successful, I hope the result will be made known in "N. & Q."

F. C. H.

PRE-DEATH COFFINS (3rd S. vi. 16.)—Lord Nelson had a coffin made for himself out of the mainmast of "L'Orient." He kept it set up in his cabin, behind his chair, in which he sat at table. I was intimate with his old valet, Tom Allen; and, among many other interesting particulars which I have heard him relate of his brave master, was the above fact. Tom added, that at last he prevailed upon the hero to allow him to remove the coffin from the cabin: "for, my Lord," said he, "it always puts me in mind of a corpse." F. C. H.

COLOSSUS OF RHODES (3rd S. v. 457; vi. 37.)—A rough full-page woodcut of the Colossus of Rhodes may be seen in *Wonderful Things*, vol. ii. p. 144 (Houlston & Stoneman). ST. SWITHIN.

"A SHOFUL" (3rd S. v. 145, 428.)—May I be permitted to suggest, that the *shovel*-like shape of Hansom cabs gave rise to a name by which they are known amongst the driving fraternity. The transition from *shovel* to *shoful* is not difficult; and it does not need a very active imagination to see the resemblance between the hood and body of a two-wheeler, and the aforesaid useful article. ST. SWITHIN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII., preserved in the Public Record Office, the British Museum, and elsewhere in England. Arranged and Catalogued by J. S. Brewer, M.A., &c. Vol. II. Parts I. and II. (Longman.)

When we tell the reader that this second volume (in two Parts) of *The Letters and Papers of the Reign of Henry VIII.*), although only referring to documents bearing date from 1515 to 1518, contains nearly 1800 pages, besides an able and very instructive Introduction by the Editor, which fills nearly 300 pages more, we have said enough to show how impossible it is for us, in the limited space which we can devote to notices of New Books, to do more than record the appearance of these important volumes, and bear our testimony to the ability and learning with which Mr. Brewer has calendared and arranged the documents, and the interest with which he has in his elaborate preface treated of them, and of the history of the period to which they relate. Let us add, what is very essential, that great as is the value of these volumes, that value is greatly increased by the full Index by which Mr. Brewer has accompanied them.

The Scot Abroad. By John Hill Burton. 2 Vols. (Blackwood.)

We hope we shall not offend Mr. Burton's nationality when we say that these books incessantly remind us of Cleveland's bitter lines—

"Had Cain been Scot, God would have changed his doom,
Not sent him wandering, but confined him home."

While at the same time they abound with evidence of the sterling elements which form the Scotch national character. Mr. Burton is a wide and most discursive reader; having long been busied in the reconstruction of the History of Scotland, he has in this instance turned aside for a moment, and hunted up for the amusement of his readers a vast amount of curious materials illustrative of the history, habits, and characteristics of his countrymen when dispersed in foreign lands. The theme is one by no means devoid of interest, and in Mr. Burton's hands is made the vehicle of much curious illustration, in the shape of biographical and historical anecdote, pictures of manners, &c., which none can read without being amused, and few without being instructed.

Foss's Judges of England.

The concluding volumes are now in the press; and, commencing with Charles II., will, we understand, carry down the History to the present time.

ARCHÆOLOGICAL MEETING AT WARWICK.—Not the least interesting feature of this Meeting will be the lecture on the *Pictures at Warwick Castle*, which will (by the express permission of Lord Warwick), be there delivered by Mr. G. Scharf, the Keeper of the National Portrait Gallery, on Wednesday, the 27th instant.

MR. DANIEL'S LIBRARY.—Messrs. Sotheby, Wilkinson, & Hodge will sell on Wednesday next, and nine following days, the very peculiar Collection of Books formed by the late Mr. George Daniel. It is essentially rich in the Curiosities of English Literature, and contains so many rare and out-of-the-way books as fully to justify the Auctioneers in designating it as a "most valuable, interesting, and highly important Library."

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III. FREE THINKING; ITS HISTORY AND TENDENCIES.
IV. THE CIRCASSIAN EXODUS.
V. LACORDAIRE.
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LONDON, SATURDAY, JULY 23, 1864.

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Notes.

JOHN READING, THE COMPOSER OF "DULCE DOMUM."

A great deal of error and confusion exists as to this old musician, which I shall attempt to clear away in the present paper.

First, I shall quote the following passage from the late Richard Clark's *Account of the National Anthem*, 1822, p. 132:—

"It is stated in the *History of Winchester*, that Dulce Domum was composed by John Reading in the reign of King Charles *the First*. It appears by the following title to a book published by himself, that the account there given of him cannot be correct:—'By Subscription, a Book of New Anthems, containing a Hundred Plates, fairly engraven, with a thorough bass figured for the Organ or Harpsichord, with proper Retornels. By John Reading, Organist of St. John's, Hackney: educated in the Chapel Royal, under the late famous Dr. Blow.' Dr. Blow was born in the year 1648, the same year in which King Charles the First died; and Blow was not appointed master of the children of the Chapels Royal until the year 1674. Reading, being educated in the chapel under Dr. Blow, as stated above, could not have composed the music of Dulce Domum in the reign of Charles the First, as the *History of Winchester* states; and he must have been one of the first set of boys after Blow was appointed, to have even composed it in the reign of Charles the Second. Supposing Reading to have been seven years old when Blow was appointed, he would have been but seventeen years old when King Charles the Second died, as he reigned only about ten years after Blow was appointed master."

The historian of Winchester is here at fault in stating that "Dulce Domum" was composed in the reign of Charles I.; and Mr. Clark was not aware that there was another composer of the same name as Blow's pupil. Consequently he could make nothing of the statement.

The Society for Promoting Christian Knowledge has lately issued a volume of *Psalms and Hymns for Public Worship with Appropriate Tunes*. I shall not here stop to notice the puerile character of this miserable production, which seems to have been concocted by a committee of clerical amateurs with last century notions, but pass on to a biographical notice (the only one in the volume) appended to the name of John Reading, of which the following is a copy:—

"While organist of Winchester College he wrote Dulce Domum in 1675. He appears to have been subsequently Lay Vicar and Master of the Boys in Lincoln Cathedral, then organist of St. John's Church, Hackney, and afterwards of the churches of St. Dunstan-in-the-West, and St. Mary Woolnoth, London."

The notice of John Reading in the *Biographical Dictionary of Musicians* (copied almost verbatim from Hawkins), is as follows:—

"READING (JOHN), a pupil of Dr. Blow, was a lay-vicar, and also master of the choristers, in the cathedral church of Lincoln. Removing from thence, he became organist of the parish church of St. John, Hackney, and afterwards of St. Dunstan-in-the-West, and St. Mary Woolnoth, London. He published, towards the end of the seventeenth century, a collection of anthems of his own composition."

Thus it will be seen that the *Biographical Dictionary* says nothing of John Reading, Dr. Blow's pupil, having been organist of Winchester; nor of the composition of "Dulce Domum." The writer of the note in the *Psalms and Hymns* has evidently confounded two composers of the same name—the organist of Winchester and the pupil of Dr. Blow.

The records of the Cathedral and College of Winchester show that John Reading was appointed organist of the former in 1675, which appointment he resigned in 1681, in order to become, as it is supposed, organist of the college, which place he held till his death in 1692. He was succeeded as organist of the latter by John Bishop, a well-known writer of anthems.

Dr. Croft, when editing his *Divine Harmony* in 1712, expressly says "Mr. Reading *late* organist of the Cathedral Church of Winchester." Mr. B. St. J. B. Joule includes two anthems of Reading's in his *Collection of the Words of Anthems*, 1859, but he mistakes the author to have been the later John Reading. One of these anthems is contained in Dr. Croft's publication, and is certainly the composition of the Winchester Reading.

The John Reading noticed in the *Biographical Dictionary*, was educated in the Chapel Royal, of which he afterwards became a "singing man."

The Dictionary, however, is wrong in stating that he "published a collection of anthems of his own composition towards the end of the *seventeenth* century." His "first essays" were *A Book of New Songs after the Italian Manner*, which must have been printed after 1708, because he describes himself on the title-page as having been "educated in the Chapel Royal under the *late* Dr. Blow," and Dr. Blow died in that year.

As this book is extremely rare, and not to be found in the libraries of the British Museum or Sacred Harmonic Society, I shall give the title and preface at full, from a copy on my shelves bearing the autograph of the unfortunate Harry Carey on the fly-leaf: —

"A Book of New Songs, after the Italian manner, with Symphonies and a Thorough Bass fitted to the Harpsichord, &c. All within y^e^ compass of the Flute, and fairly Engraven on Copper-Plates. Composed by Mr. John Reading, Organist of St. John's, Hackney, educated in the Chappell Royal under y^e^ late famous Dr. John Blow. London, Printed for y^e^ Author and are to be sold by him at his House in Arundel Street in y^e^ Strand, and by Brabazon Aylmer, Bookseller, at y^e^ three Pigeons against the Royal Exchange in Cornhill, Edward Fleetwood at the foot of y^e^ Parliament stairs in Westminster Hall, and at most of y^e^ Musick shops in town. Price five shillings.

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"A motive of such advantagious consequence was y^e^ only cause of my publishing this small collection, hoping the world will continue y^t^ encouragem^t^ which you so generously have begun.

"I have no greater ambition in this performance y^n^ that it may meet w^th^ a kind reception, but if your favour shall proceed further, I shall impute it more to your goodness than y^e^ merits of

"Yo^r^ oblig'd humble Serv^t^,

"JOHN READING."

Hawkins, in his *History*, says, "John Reading died a few years ago at a very advanced age." The date of 1740 is sometimes assigned as the period of his decease, but I know not upon what authority. It was probably some years later.

Having, I think, clearly shown that there were two John Readings, I shall now introduce a third, which I am enabled to do from the roll of cathedral organists in my possession.

In the records of Chichester Cathedral I find that a John Reading was appointed organist in the room of Bartholomew Webbe, in 1674; and that he held the appointment till 1720, when he was succeeded by Thomas Kelway. A comparison of dates will show that this Reading must have been an independent party from those of the same name before mentioned.

There was a Reading who sung on the stage in the musical plays of the end of the seventeenth century. A song entitled "The Infallible Doctor, sung by Mr. Reading," is printed in the *Pleasant Musical Companion*, 1687. It is very possible that this person may have been the pupil of Dr. Blow, as it was not uncommon for the choristers of the Chapel Royal to take part on the stage in the early period of the musical drama.

EDWARD F. RIMBAULT.

THOMAS WARRANDER.

In arranging some old Scotish judicial papers, I found some curious particulars relative to an unknown author, which I venture to think are sufficiently curious to warrant their insertion in "N. & Q.:" —

"The deceased Mr. Thomas Warrander was possessed of heritable subjects in and about the city of Edinburgh, of the yearly rent of 50*l.* sterling or thereby. He was a man of a very singular turn of mind, wandered from place to place, and may be said to have lived upon the air, his expenses, wherever he lived, were so small and inconsiderable. He was a kind of scholar, and so fond of his own performances, that he published these to the world, and thereby earned a penny."

The date of this extract is August 4, 1755.

The printed arguments in law cases in Scotland go under the general denomination of Session Papers. They continued in use until certain injudicious alterations in the Supreme Court produced their abolition many years since, to the great injury of Scotish jurisprudence, as the substitution of oral declamation in place of elaborate and well-digested printed argument has been attended with mischievous results; and the reversals in the House of Lords afford evidence of the *want* of proper legal preparation in the court below—where the fault does not rest so much with the Judges as we are sometimes told in high quarters, as with the spasmodic harangues of Counsel.

Be this as it may, the pleading we have referred to contains some amusing particulars relative to Mr. Warrander and his affairs. Whether this gentleman was in any way related to the civic family of that name, in which a baronetcy was created in the person of one of the Edinburgh baillies about the beginning of the last century, does not appear; but it is far from unlikely that he was a cadet. He was a person of some opulence, and apparently devoted to literary pursuits.

We are informed that Mr. Warrander had, moreover, besides his 50*l.* a-year sterling of rent, a large sum for a denizen of Edinburgh in those days, "some lying money;" and that altogether his income was much more than sufficient to

answer any small demands "he would have occasion for in his frugal way of living." Being thus well provided with pecuniary resources, the worthy gentleman resolved to visit foreign parts, which he accordingly did in the year 1732. Mistrustful of the male sex, he preferred a female to act as his factrix; and a person bearing the name of Hannah Lyon was nominated by him, on the recommendation of Mr. William Hog—an Edinburgh citizen—the progenitor, it is believed, of the opulent family of that name, which presently enjoys the estate of Newliston, and one of whose female descendants became the wife of the late lamented Peter Frazer Tytler, the Historian of Scotland.

How it came to pass that a substantial burgess was not preferred to an unsubstantial spinster, we know not; but Hannah, assisted, it is asserted, by her patron, entered into possession, and one or other of them from time to time made remittances to the author, who departed this life in 1739 abroad. It would naturally be supposed that this event would have been intimated to his sister Susanna, who was either then or subsequently married to a worthy of the name of Samuel Craw. But Miss Lyon was not disposed to break the melancholy intelligence to the heir-at-law; and, fearful that a cessation of her intromissions might lead to unpleasant disclosures, she continued, with the supervision of Mr. Hog, to draw the rents for several years.

Susanna tells her story in the following terms:—

"Mr. Warrander continued abroad till the year 1739, when he died. His death was concealed from the petitioner his heir till the year 1746, during all which time, that is, for the space of 14 years, whereof seven after Mr. Warrander's death, the said Hannah Lyon continued to levy the rents of these subjects, beside the price of one house which was sold, excepting what part of the rents were taken up by Mr. Hog himself; so that if justice was done to the petitioner, this factorix ought to have in her hands several hundred pounds beyond what appears to have been remitted to Mr. Warrander, but of which no account can be had. When she applies to Hannah Lyon to account for these intromissions, the answer she receives is, that she has no account to make, nor anything to pay; for that Mr. William Hog had a promiscuous intromission with her; and that what part of the rents she levied, were forthwith taken out of her hands by Mr. William Hog, under pretence of remitting these to Mr. Warrander. And in fact it appears, that besides what money Mr. Hog confesses to have received from her, for which there is not the scrap of a voucher to be seen, he put to his hands and took up some part of the rents from the tenants; so that between the two the petitioner is pretty hardly dealt with."

Susanna very naturally imagined that, as Miss Lyon and her patron had so long an uncontrolled interference with the rents of her brother's heritable possessions, she would get something more than the houses to which she was entitled, from the intromissions with the means and effects of the deceased. But, poor woman, she was sadly mistaken, for the gallant Hog threw his mantle over the nervous Hannah, and came forward as a creditor of the defunct to the tune of something less than one hundred pounds. He managed matters after the fashion of an injured man. He boldly asserted that what he demanded was for the most part cash advanced to the author while abroad; that he had nothing earthly to do with Miss Lyon's management—a strange assertion, seeing that one of the charges was for repairs on the houses after he and the fair factrix knew of Mr. Warrander's death.

When the demand came before the court, the Judge dismissed a portion of the claim, but sustained very nearly two-thirds. The decision was brought under the review of the Inner House, Aug. 4, 1755; but the ultimate decision is unknown, there not being any report of the case in any of the volumes of decisions. By throwing Hannah overboard, Hog appeared as a creditor upon certain bills transmitted to Mr. Warrander when abroad, which, morally speaking, we have no doubt were liquidated by the rents and outlying money of the foolish man himself.

It may be inferred that Warrander's publications, whatever they were, must have been printed before 1732 when he went abroad; and it would be worth while to find out what they were. As he was a native of Edinburgh, it is most likely that they were printed in that city, where they would in all probability sell better than elsewhere; and that they had some tolerable circulation is evident from their having been the means of enlarging the income of their author.

It may be worth noticing, that the printed paper from which these extracts have been taken, was prepared by Mr. Alexander Lockhart, an eminent Scotish lawyer of the last century, who subsequently, as Lord Covington, took his seat on the Bench as one of the senators of the College of Justice.

J. M.

THE VOTE OF CENSURE.

A few months ago I had occasion to allude, in these delightful pages, to the sweet situation of Chiselhurst churchyard; and which I could not but again remember, upon reading the following passage in the *Daily Telegraph* for Tuesday, July 5, 1864:—

"And now perhaps the House will pardon me if I relate an anecdote. There is, in a beautiful churchyard in Kent, an epitaph which commemorates a lady and gentleman who were murdered by a domestic servant; and the writer of the epitaph, in his anxiety to give it a pious and Christian tone, has written that it was a very great advantage to them, after all, to be got rid of by this summary method of proceeding, as they were freed from the inconveniences and discomforts that usually attend dissolution in the ordinary course. [Loud laughter.] When I read this, it occurred to me that the Right Hon. gentleman was about to perform for the government the

kind office which the domestic servant performed for the old lady and gentleman. [Renewed laughter]."

According to the *Daily Telegraph*, our esteemed Chancellor of the Exchequer was the speaker of the foregoing words. They, however, caused me to turn to an inscription I copied the last time I visited "a beautiful churchyard in Kent," known as Chiselhurst. Thus the inscription reads:—

"Sacred to the Memory of THOMPSON BONAR, of Camden Place, in this Parish, Esqr, aged Seventy, and of ANNE (daughter of Andrew Thompson, of Roehampton, Esqr), his wife, aged Fifty-nine. Murdered in their Bedchamber by a Domestic Servant! on the Thirty-first of May, One thousand eight hundred and thirteen.—Let not this Melancholy Proof of the insufficiency of Virtues, even such as theirs (so great, so winning, and so mild!), to shield them at the midnight hour against Atrocity so Monstrous! induce the belief that Virtue is not the care of Providence below. Rather let it be remember'd that surely none could have been better prepar'd for an event so awful; that from them were not alone averted the many sufferings attendant on a dissolution in the common course of nature; but that, full of honour and of years, loaded with the blessings and the veneration of all who ever knew them, and each unconscious of the other's fate, they only slept to wake in Heaven! Nor be it omitted here to record their constant Prayer, their fervent wish (so frequently express'd, and so mysteriously fulfill'd) that they might leave this world together. Horrible indeed for the survivors has been the mode of its accomplishment! Still may they be allow'd to think that it was permitted in mercy to those whom they deplore; and, perhaps, as a signal reward for such Virtues as have been rarely seen united."

As "Truth can never be confirmed enough, though doubts did ever sleep," I am surprised that a gentleman, with such an accurate "head for figures" as the Exchequer Chancellor possesses, should have neglected to *name* the "beautiful churchyard in Kent," where he tarried to read of "Murder most foul." I, however, conclude it to have been Chiselhurst churchyard, and the foregoing inscription to be the one alluded to. I also conclude that it was perfectly natural for those M.P.s, who enjoy the condition of Gillray's bottled "mum," to indulge in "renewed laughter;" but it makes one feel somewhat sad that a gentleman, whose intellectual attainments are so highly prized by every true-hearted Englishman, should put so serious a circumstance to a *comic* use.

EDWIN ROFFE.

Somers Town.

COL. HANGER ON AMERICA.

The following prophetic view of the future destiny of America is so remarkable, as to deserve reproduction at this time. It is from the *Life, &c., of Col. George Hanger*, written by himself, London, 1801:—

"I shall here relate a conversation that took place one day at his table,* before a large company; and an opinion which I gave relative to the future destiny of the government of that country; and I am of opinion, that the state of affairs there is rapidly hastening a dissolution of the United States. At that time, when peace had been concluded but a few weeks, I was of that opinion; and remember well, when General Dickenson asked me my opinion of the government and of its stability, I communicated my thoughts nearly in the following words:—'Sir, as long as General Washington, and the other principal military characters and leading men in Congress, who have brought about this revolution, are alive, the government will remain as it is—united; but, when all of you are in your graves, there will be wars and rumours of wars in this country. There are too many different interests in it for them to be united under one government. Just as this war commenced, you were going to fight amongst yourselves, and would have fought, had the British not interfered. You then, one and all, united against us as your common enemy; *but one of these days, the Northern and Southern powers will fight as vigorously against each other* as they both have united to do against the British. This country, when its population shall be completed, is large enough for three great empires. Look, gentlemen, at the map of it. View how irregularly the provinces are laid out, running into each other. Look particularly at the State of New York: it extends one hundred and fifty miles in length, due north; and in no place, in breadth, above fifteen or twenty miles. No country can be said to have a boundary or frontier, unless its exterior limits are marked by an unfordable river, or a chain of mountains not to be passed but in particular places. The great finger of Nature has distinctly pointed out three extensive boundaries to your country: the North River, the first; the Great Potamack, which runs three hundred miles from Alexandria to the sea, unfordable, the second; and the Mississippi, the third and last. When the country of Kentucky is completely settled, and the back country farther on to the Banks of the Mississippi shall become popular and powerful, do you think they will ever be subjected to a government seated at Philadelphia or New York, at the distance of so many hundred miles? But such a defection will not happen for a very long period of time, until the inhabitants of that country become numerous and powerful. The Northern and Southern powers will first divide, and contend in arms.'"—Vol. ii. pp. 425-9.

J. WATSON.

* This was General Dickenson, at Philadelphia, brother to the well-known "Pennsylvania Farmer," and occurred very soon after the Peace of 1783.

Shakspeariana.

PEDIGREE OF SHAKSPEARE,

As evidenced by the Registers and Inscriptions at Stratford-upon-Avon, and by the Will of the Poet, dated in 1616, *the year of his death.*

The annexed Pedigree exhibits the state of Shakspeare's family at the period of his death in 1616, as far as can be collected from his will; the kindred therein mentioned, and to whom his property was bequeathed, being his own issue, and that of his sister Joan, wife of William Hart. His three other sisters were all dead without issue. His brother Richard was dead; his brothers Gilbert and Edmund, baptized at Stratford in 1566 and 1580, are *not mentioned* nor any *issue* of

their. It is scarcely probable that, if any of them were then surviving, or had died leaving issue, that there would not have been some mention of them, or bequest to their issue, when sums for rings were given to a Godson and some of his fellow players.

This fact, therefore, is against the probability of his having at that period any heir male of his name, descended from his father, surviving.

In the Stratford Register, there is in the year 1611-12, the burial of a Gilbert Shakspeare on the 3rd February; and a note in Boswell's edition of *Shakspeare*, vol. ii. 615, says: "He was *probably* a son of Gilbert S —, our poet's brother. When the elder Gilbert died, the Register does not inform us; but he certainly died before his son."

Mr. Hunter, in his *New Illustrations*, vol. i. p. 44, 1845, says, the name of Gilbert is found in a document in possession of Mr. Wheeler, the antiquary, as receiving seisin of certain lands in the name of his brother, but gives *no date* to that document; and then referring to the burial of Gilbert "adolescens, 1611," adds, "bearing this unusual name, he may be *supposed* to be son of the former Gilbert, but gives no other reason for the supposition.

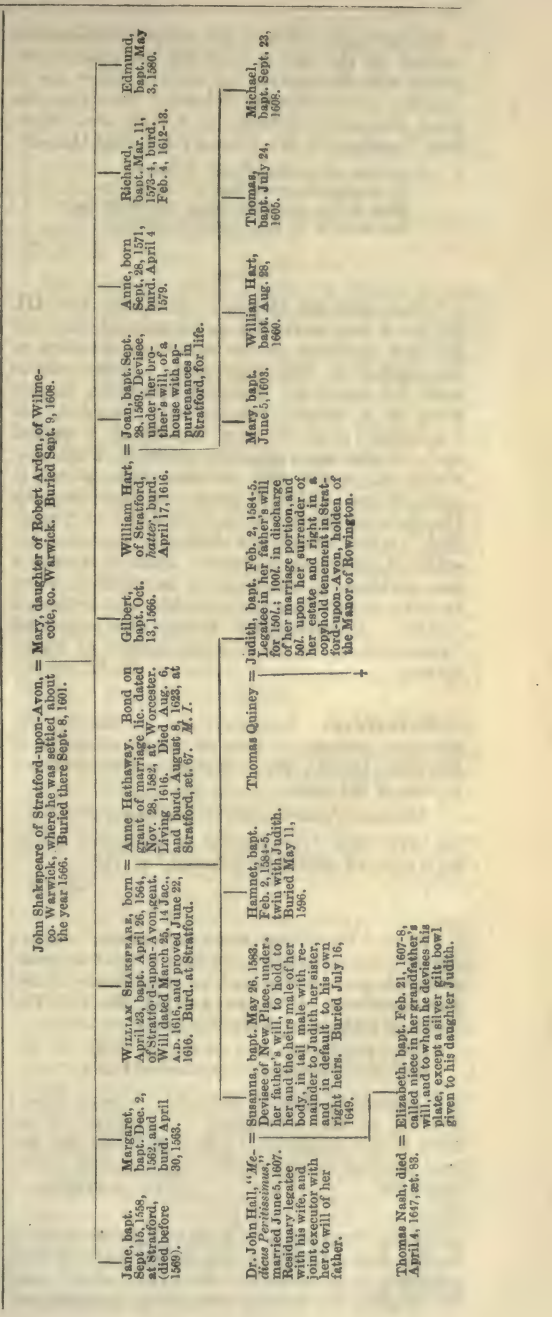
Now I would ask whether this is anything more than a conjecture, founded upon the similarity of Christian names? since the Register does not inform us of the baptism of a son of Gilbert, any more than of the death of the presumed father; and, laying aside conjecture, whether there is any and *what evidence* that Gilbert "*adolescens*" was the son of the poet's brother, or that the poet's brother certainly died before his son, if he were the father?

In a communication to the *Gentleman's Magazine*, September, 1816, with extracts from the registers of Stratford, accompanied by a pedigree of the Shakspeare and Hart families, this Gilbert is introduced as a son of the poet's brother Gilbert, and said to have died a youth, but upon *no evidence, nor any stated authority* for his filiation.

Is there anything known of Gilbert, the poet's brother, or any evidence that he survived his infancy?

Three years after the death of Shakspeare, viz., in 1619, the Heralds made a visitation of the county of Warwick, when amongst the names of burgesses of Stratford, that of "Thomas Shakespeare" occurs, but no other person of the name appeared, or was noticed. Had there been any heir male of Shakspeare in the county at that period, it is scarcely probable that he would not have been called, especially after the family had been admitted into the rank of gentry by the grants of Cooke, Dethick, and Camden.

S. E. G.



Shakspeare.—Before the adventitious interest excited by the late festival for everything connected with Shakspeare has expired, allow me to copy for your notice the following parody on the great dramatist's epitaph: it is from the "Apology" prefixed to Mr. Graves's *Spiritual Quixote*:

> "Reader, for goodness' sake forbear
> To change one word that's written here;
> Blest be the man that spares my scribbling;
> But curst be he that would be nibbling!"

J. A. G.

"The Mobled Queen"; Hamlet, Act III. Sc. 2.—I have never felt quite satisfied with the received spellings or the meanings attached to the epithet in this expression. Some editors write it "mob-led;" meaning, I presume, hurried along in a crowd; others say, "mobled" or "mobbled"; which they explain as "muffled up." In the more primitive parts of Yorkshire, where old words still survive, there is one in common use, which, I think, exactly hits poor Hecuba's condition. It is "madled" or "maddled"; which means, not absolutely mad, but bewildered almost to madness. Thus it is said, a man maddles, is maddling, or is maddled, when he talks or acts in a vague, feeble, and irrational manner. I respectfully submit the suggested "emendation" to the critical readers of Shakspeare. G. H. of S.

Shakspeare Illustrations. — Among the strangest perhaps is that of the grave author of *Piozziana* (1833), who, referring to Mrs. Siddons's version of the line,

> "But screw your courage to the sticking place,"

conceives that "the manner of *sticking* or planting a poinard should be imitated," p. 126.

Quivis.

Pun in "Two Gentlemen of Verona."—Have any of your correspondents ever noticed an unintentional pun on the part of Shakspeare in the *Two Gentlemen of Verona*, Act III. Sc. 1? The Duke, in addressing Valentine, says —

> "Why, Phaeton (for thou art Merops' son),
> Wilt thou aspire to drive the heavenly car?" &c.,—

and appears to pun on Merops, i. e. *mere hopes*: alluding to the aspirations of Valentine to the hand of his daughter. I find that this has not been noticed by any of the commentators I have consulted. Sarisburiensis.

"Very Peacock:" "Hamlet" (3rd S. v. 387.) In the Index of vol. v. the article just cited is put down to me instead of Meletes: why, I cannot imagine, the nearest connection between our names being that Meletes has treated of *morganatic* marriages. Seeing this mistake, I determined to make it good by writing something on the subject: but what it was to be I could not imagine. When I came to examine the solution given by Meletes, I saw immediately that your correspondent had left something for me to say. The artifice of rhetoric used by Hamlet, namely, the withdrawal under substitution of what is obviously coming, is used by him in another passage. See 1st S. v. 242, 285, on the meaning of

> "There's ne'er a villain dwelling in all Denmark —
> But he's an arrant knave."

There is a story in print about poor old George III. When his disorder began to show itself, it is said that he announced his intention of addressing the Houses of Parliament as "My Lords and Peacocks." All remonstrance being useless, it is further said that a fall of books, and other noises, were contrived to drown the queer word. It is possible enough that the passage of Hamlet might have suggested this change in the mind of a man who knew Shakspeare well enough, and had sore recollections connected with the House of Commons. *Let the story be established*, and the explanation becomes fairly probable: the little sarcasm would be quite of a piece with the slyness which appears in other stories told of the unfortunate king's aberrations. A. De Morgan.

Shakspeare's Journeys (3rd S. vi. 28.)—Mr. Halliwell asks if Grendon, in Bucks, is in the road passing through Banbury, Buckingham, Wendover, and Uxbridge. With no local knowledge, I think it may be said on the authority of old maps, that it is not. Grendon-Underwood ($6\frac{3}{4}$ miles E. by S. from Bicester *) appears from a map of Bucks in the *Britannia Depicta* (p. 137), to be upon a road from Buckingham to Tame, from which latter place a ride of a few miles would bring Shakspeare to Aylesbury, and so to Wendover. The route viâ Grendon is, however, circuitous. Crux.

DR. TOMLINE.

I have heard the following anecdotes of my relative, Dr. Tomline—who sat for forty years in the House of Lords: first, as Pretyman, Bishop of Lincoln; and subsequently, as Tomline, Bishop of Winchester—and wish to know whether they can be confirmed? While Pretyman was Senior Moderator at Cambridge (Pembroke Hall), Pitt's father (the great Earl of Chatham) went there to request the Head Master to select a tutor for his son; and Pretyman happening to pass the window

* Bicester is stated in Ryder's *British Merlin* for 1689 to be ten miles from Oxford, and nine from Buckingham.

at the moment, the Master said: "That is the very man I should recommend."

I have also heard that Pretyman was indebted to another similar chance for the large estates he subsequently possessed. While travelling on a confirmation tour in his diocese (Peterborough), he happened to arrive late in the evening in his carriage, at an inn where he usually stayed the night. To his surprise, however, the landlord came to the carriage door, and told him that every room had been taken, in consequence of a fair having been held in the place during the week. It was too late, however, to proceed further; and the bishop asked who was the occupant of the rooms he generally had, and was informed that they were tenanted by a Mr. Tomline. The bishop thereupon sent up his card, and requested to know whether that gentleman would permit him to share his sitting room for the night; and, on receiving a favourable reply, the landlord gave up his own bedrooms, and thus the bishop and suite were accommodated. During the evening, the bishop and his chaplain played a rubber of whist against Mr. Tomline and dummy; and from that period a close intimacy sprang up between Mr. Tomline and the bishop, which resulted in the former leaving the bishop his entire fortune, consisting of a valuable estate, comprising the entire parish of Riby, in Lincolnshire, with the manor and advowson.

Tomline stipulated that the bishop should assume the name of the Donor, and hence the change of name.

Nor was this all: for I have heard that another old man, James Hayes, disinherited his family, and left the bishop his valuable estates in Suffolk, besides considerable property at Blackfriars; and the bishop, it is said, died worth 200,000*l.*

The Pretymans were an old family of Bacton, near Stowmarket, in Suffolk. N. H. R.

Two suggestions on the Quadrature of the Circle.—I have had sent to me a problem from Craighead's *Arithmetic*—a work formerly in repute in Scotland. It is the only case I ever came across in which the choice of a wife might be influenced by the result.

"A landed man two daughters had,
And both were very fair;
He gave to each a piece of land,
One round, the other square.
At 20*l.* the acre just,
Each piece its value had;
The shillings which encompassed each,
For each exactly paid.
If 'cross a shilling be an inch,
As it is very near,
Who had the better portion—
That had the round, or square?"

I find that the circle is that which could be inscribed in the square: supposing, as seems to be intended, that so small a diameter as that of a shilling may reckon as an arc of the circle. If this supposition, and the quadrature of Archimedes, be severally near enough, the moral worth of the young ladies would be in the proportion of 11 to 14, taking the Frenchman's standard: "Elle est bien quant à la physique; mais quant à la morale, trois mille francs, pas davantage."

The problem might be complicated by varying the second line as follows:—

"One brown, the other fair."

And everyone might decide for himself whether the personal and moral superiority met in one: or, if not, which way the balance lay. Comparisons of this kind have long been out of my line; but there are three professors at Cambridge who have settled such points for themselves, not so very long ago. The whole world could not furnish a better Committee. And if they would meet after the long vacation, and solve the problem as varied by me, they might perhaps incidentally square the circle. The problem seems to have been suggested by the theorem that a square and its inscribed circle have their areas in the proportion of their circumferences. This simple theorem is very seldom stated. I recommend it to those who square the circle without knowledge of geometry; and if three of them, at least, do not get three different quadratures from it, they have ceased to be themselves, and have become fraudulent imitations.

A. De Morgan.

The Pancras "Pikes."—In what manner other metropolitan parishes may have conducted themselves through the trying crisis, by Act of Parliament appointed for the midnight hour of June 30, 1864, I know not. I wish, however, to record, as a lover of local history, that my parish, St. Pancras, "died game"—the "Pancredge chaps" came out strong!

Amidst the shouts, at once derisive and triumphant, of the assembled multitude—amidst the hum of human hubbub—amidst the strains of rather out-of-tune music, and the sage observations of sober citizens, like Master Camden Crookedstaff, I myself was present—when the *last toll* was levied at the midnight hour over against the "Southampton Arms:" there being situated the principal "pike" of our parish. The "pike" retired from "public life," literally accompanied by what Milton so beautifully denominates—"Tipsy dance and jollity,—Midnight shout and revelry!"

About half-past one o'clock in the morning of this first day of July, the gas-light over the turnpike door was "turned out." This immediately suggested to me the propriety of "turning in," which I accordingly did, as witness my hand—

Edwin Roffe.

Somers Town.

TENDENCY OF SCOTCHMEN TO COME SOUTH.—This, which is usually accepted in English literature as an established social fact, is likely at length to be controverted. A writer in the *Scotsman* calls attention to the census returns for 1861, and by them attempts to prove that the tendency of the Scotch to go to London, is less than the tendency of the people of any part of Great Britain, except Lancashire and Cheshire. The cause of the exception of the two English counties is explained by the large field of labour they offer themselves. The exact statistics show, that there is even a smaller proportion of Scotchmen in England than there is of Englishmen in Scotland: for, while the 20,000,000 of England absorb only 169,000 Scotchmen, 56,000 Englishmen are absorbed by Scotland, which has a population of only 3,000,000. These conclusions are surely worthy of preservation in the more permanent columns of "N. & Q."; wherein they are also more likely to attract the attention of statisticians and others, so as to be set aside if incapable of proof. JUXTA TURRIM.

Queries.

AMADIS DE GAUL.—In Mayaus y Siscar, *Vida de Cervantes* (p. 23), we read—

"Yo he observado que *Amadis de Gaula* es Anagrama puro de *La Vida de Gama*, de donde mis Amigos los Portuguesas podian inferir otras muchas y muy provables conjituras."

I should be glad to know if this curious idea has ever been worked out. The author had previously mentioned that Faria y Sousa published a sonnet by the Infant Don Pedro of Portugal, on Vasco de Lobera, for having written the Amadis.
W. M. M.

KING ARTHUR'S TOMBSTONE.—Camden, in *Somersetshire*, quoting Giraldus Cambrensis, writes, Henry II.—

"Caused the body of King Arthur to be searched for in Glastonbury, and scarcely had they digged seven foote deepe into the earth, but they lighted upon a tomb or gravestone, on the upper face whereof was fastened a broad crosse of lead, grosly wrought, which being taken forth shewed an inscription of letters, and under the said stone, almost nine foot deeper, was found a sepulchre of oake made hollow, wherein the bones of that famous Arthur were bestowed."

Camden then gives a fac-simile of the cross containing the epitaph:—

"HIC IACET SEPVLTVS
INCLITVS REX ARTVRIVS IN
INSVLA AVALONIA."

Stowe says the cross of lead and the inscription, as it was found and taken off the stone, was kept in the Treasury of Glastonbury until the suppression thereof, in the reign of Henry VIII. Is it known what became of this tomb-lead of King Arthur? Speed writes on the same subject,—

"The bones of King Arthur and of Queene Guinever his wife, by the direction of Henry de Bloys, nephew to King Henry II., and Abbat of Glastonbury, at that present were translated into the great new church, and there in a fair tomb of marble his body was laid, and his Queene's at his feete; which noble monument, among the fatall overthrowes of infinite more, was altogether rased at the dispose of some then in commission."

Is there any account by an eye witness of this monument, written a short time before its destruction in the reign of Henry VIII.?
H. CONGREVE.

DR. BRABANT.—Can any of your readers give me the full Christian name of the above gentleman, so familiar to all readers of Tom Moore's *Diary?* J. B.
Melbourne, Australia.

REV. WILLIAM BARKER DANIEL.—This gentleman, who was of Christ's College, Cambridge, B.A. 1787, M.A. 1790, published an elaborate and well-known work on *Rural Sports*, of which there were two editions. He was also author of—

"Plain Thoughts of former Years upon the Lord's Prayer with deference addressed to Christians at the present period. London, 8vo, 1822." [Dedication to William Lord Stowell, dated Sept. 30, 1822.]

We cannot find that Mr. Daniel held any preferment in the church. The last-mentioned work is announced as sold by Meggy and Chalk of Chelmsford, it may therefore be inferred that he resided in or near that town at the period of publication. We hope some correspondent can furnish the *date* of his decease. A Rev. W. B. Daniell of Kingsbridge, Devon, occurs in the *Clergy List*, 1843-8. C. H. & THOMPSON COOPER.
Cambridge.

SIR HENRY HAYES.—At the Spring Assizes of Cork, on April 13, 1801, Sir Henry Hayes was capitally indicted for the abduction of Miss Pike, the daughter of a Quaker banker at Cork. The popular feeling was wholly in favour of Sir Henry Hayes; and a ballad singer made a considerable sum of money by selling a song, the refrain of which was—

"Sir Henry kissed—Sir Henry kissed
Sir Henry kissed the Quaker.
And what if he did? You ugly thing,
I am sure he did not *ate* her."

Has the ballad been embalmed in any collection? J. Y.

HUTTON OF SOWBER-GATE.—Robert Hutton, who, in 1684, purchased the Sowber-gate property, and who died in 1694, leaving a widowed sister, Anne Meeke, married anno ——, one Isabella Peacock. His son, in 1740, bought the Skermingham estate, near Haughton-le-Skerne, traditionally, because it had once belonged to the

family. Can any readers of "N. & Q." enlighten me as to whose son this said Robert Hutton was?

JOHN SLEIGH.

HUXLEY.—What is the connecting link between the Huxleys of Brindley and the Huxleys of Macclesfield? And when did the Huxleys of Huxley become quite extinct? C. H.

SIR EDWARD MAY (3rd S. v. 487.) — Of what family was Dr. John May, Bishop of Carlisle (*temp.* Elizabeth)? S.

MOLLITIOUS.—

> "And here in snowy birdskin robes they are,
> Sordello: here, mollitious alcoves gilt
> Superb as Byzant domes that devils built."
> Rob. Browning, *Sordello*, p. 328, 1840.

A coinage or a revival? Mollitude=effeminacy, I know. J. D. CAMPBELL.

POWDER OF POST. — In Roger North's *Lives of the Three Norths*, ii. 134, I find the expression "cordial powders would not touch his [the Lord Keeper Guilford's] fever any more than so much powder of post." In Watson's *Life of Porson*, also, I find Porson telling Dr. Davy that he had pretty well recovered from an illness by using his "old remedy, powder of post." Will any reader of "N. & Q." be kind enough to tell me what "powder of post" is? I have looked in dictionaries to no purpose. IGNORAMUS.

EDWARD PURCELL. — The celebrated Henry Purcell, the musician, had a brother named Edward, who was gentleman usher to Charles II., and afterwards entered the army, where he greatly distinguished himself, having assisted Sir George Rooke in the taking of Gibraltar, and the Prince of Hesse in the memorable defence of it. On the death of Queen Anne, he retired to the house of the Earl of Abingdon, where he died in 1717. Is anything more known of the life of this gentleman than what is contained in his monumental inscription in Wightham church, near Oxford?

EDWARD F. RIMBAULT.

SERJEANTS' RINGS. — Can any of your readers kindly inform me if there is any form or ceremony of making a serjeant-at-law? What is the form of presenting the mottoed gold rings, which newmade serjeants present? To whom is it customary to give the rings? How many are usually given? When are they usually made, and what becomes of them, as there must be a great number of them, and yet they are rarely met with?

OCTAVIUS MORGAN.

9, Pall Mall.

THE MONUMENT OF THOMAS TALLIS.—The old church at Greenwich, dedicated to St. Alphage, was destroyed at the beginning of the last century. It contained monuments to Thomas Tallis, the celebrated cathedral musician (d. 1585), and to Lambarde the historian. Lambarde's tomb was removed to Sevenoaks in Kent, where it now is. My query is, what became of Tallis's tomb?

EDWARD F. RIMBAULT.

THOMAS TAYLOR, the Platonist, died at Manor Place, Walworth, November 1, 1835. He was buried in Walworth churchyard. I believe no memorial stone was erected to his memory. Can the position of the grave be identified?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WARD FAMILY OF DEVON.—Where can a sight of a pedigree of this family be seen? In fact, I shall be glad to have any information respecting the families of that name belonging to any of the adjoining counties. D.

WELSH FOLK LORE: "COMING IN WITH THE TIDE." — There is a superstition still extant in North Wales to the effect, that if the tide begins to rise at the time when the birth of a child is imminent, the anxious parents will be blessed with a *boy*, and *vice versâ*. It is strange that so absurd a belief should still hold its ground, as this seems to do, even among educated people. Is it confined to this locality? J. ELIOT HODGKIN.

Queries with Answers.

DR. WORTHINGTON'S "À KEMPIS." — Amongst the "Books published by the Rev. Dr. Worthington," and enumerated on a fly-leaf appended to his *Miscellanies* (London, 1704), we find:—

> "An accurate *Translation of Thomas à Kempis*; wherein the English is brought to a near conformity to the Author's Latin; with a large and excellent *Preface*. Octavo."

His son, when editing the *Select Discourses* (London, 1725), speaks of his father's "excellent edition of Thomas à Kempis," and quotes a passage from the Preface,* but does not give the date, or any other useful information about it. I am very desirous of knowing if the following version of the *De Imitatione Christi* be Worthington's: *The Christian's Pattern, or a Divine Treatise of the Imitation of Christ*, London, 1677, small 8vo, with emblematical frontispiece? If not, who translated this last? and what are the date and title of Dr. Worthington's? I should be much obliged to any one who would sell or lend me a copy of this version, or copies of these versions, as the case may be. EIRIONNACH.

[The translation of Thomas à Kempis, 8vo, 1677, is by Dr. John Worthington, as the passage quoted by his son in the Preface to the *Select Discourses* occurs near the end of the Doctor's Preface to *The Christian's Pattern*.]

* By comparing this passage with the Preface to the version of 1677, it can be readily determined whether the latter is Dr. Worthington's or not.

DE LA PLACE.—Monsieur de la Place, a minister of the Reformed Church in France, is stated by Mosheim, in his *Ecclesiastical History* (vol. v. p. 377, of Maclaine's Translation, ed. 1782), to have propagated doctrines which, in 1642, were condemned as erroneous by the synod of Charenton. Any information respecting his life and writings will oblige P. S. C.

[Joshua de la Place was born about 1596, and educated at Saumur, where he was appointed professor of philosophy. In 1625 he became pastor to the church of Nantes; and in 1633 he was chosen professor of divinity at Saumur. He maintained that God imputes to every man his natural corruption, his personal guilt, and his propensity to sin. This opinion was condemned in 1642 by the synod of Charenton. He died in 1665. A collection of all his works was published at Franeker in 1699 and 1703, in 2 vols. 4to. See Moreri, Chalmers, and Rose's *Biographical Dictionaries.*]

SEXTANT.—Can any one inform me of the derivation of the word *sextant?* Most persons will at once say it means a sixth, but they cannot explain what reason there was for so naming the instrument. The index of the original sextant showed 120 degrees, but the more modern instruments go as high as 160 degrees. Are 120 degrees the sixth part of any geographical circle?

GEORGE C. BOASE.

[The following explanation is given in Richardson's *Dictionary*: "SEXTANT, SEXTILE, from Fr. *sextant, sextile*; It. *sestante, sestile*; Sp. *sextil*; Lat. *sextans, sextilis*, from *sex*, six. We have the words, but not their particular usage, from the Latin. A *sextant* is an astronomical instrument measuring sixty degrees, or the sixth part of 360—the circle."]

VISCOUNT CARLINGFORD.—Amongst the deaths announced in *Saunders's News-Letter*, July 7, 1864, I have read the following: "On the 4th inst. at Swifte's Heath, co. Kilkenny, Godwin Meade Pratt Swifte, Viscount Carlingford, aged 58 years."

Can you give me any information respecting this nobleman, whose name I do not find in any *Peerage* within my reach? ABHBA.

[The Carlingford Viscountcy was granted to Barnham Swift, Esq., in 1627, and became extinct in 1642; but was nevertheless claimed by the late Mr. Swift of Swiftsheath, co. Kilkenny.]

WILLS AT DOCTORS' COMMONS.—In what way, and under what conditions, is a gratis inspection of the wills in Doctors' Commons allowed, and between what dates are searches allowed to be made? Lastly, to whom is application to be made for the purpose of obtaining the permission?

A GENEALOGIST.

[Admission to search the registries of wills proved in Doctors' Commons may be obtained on application by letter, addressed to the Chief Judge of the Court of Probate. "Literary application" should be written on the envelope. The applicant should state in his letter what is the particular literary object he has in view, the permission being granted only in favour of literature. The registers of wills are open to literary applicants down to 1700.]

STIRLINGSHIRE.—Can any correspondent inform me whether there have been published any other histories of this county than Nimmo's, Edin. 1777, or refer me to general works where a good account of it can be had? G. S.

[There was a second edition of Nimmo's *History*, with a Continuation by the Rev. William M'Gregor, with a map and engravings. Stirl. 1817, 2 vols. 8vo. Consult also Sir Robert Sibbald's *Ancient and Modern History of the Sheriffdoms of Linlithgow and Stirling.* Edinb. 1710, fol., and *The New Statistical Account of Scotland*, 8vo, 1845, vol. viii.]

"UTI POSSIDETIS."—What is the literal English of the above diplomatic phrase, what is its origin, and what its practical significance? G.

[Perhaps the following extract from the last edition of Wheaton's *Elements of International Law* (1863, p. 878, *et seq.*) will give a satisfactory answer. Part IV. ch. iv. § 4, "*Uti possidetis*, is the basis of every treaty of peace unless the contrary be expressed," is thus explained:—

"The treaty of peace leaves every thing in the state in which it found it, unless there be some express stipulation to the contrary. The existing state of possession is maintained, except so far as altered by the terms of the treaty. If nothing be said about the conquered country or places, they remain with the conqueror, and his title cannot afterwards be called in question."]

FORD FAMILY.—The Heralds' Visitation of the county of Devon, made in 1620, contains the pedigree and arms of Ford of Ashburton and Islington. I wish to ascertain the arms, crest, and motto of the family. CARILFORD.

Cape Town.

[The arms and crest, as given in Tuckett's *Devonshire Pedigrees*, p. 156, are as follows:—*Arms.* Per fess argent and sable in chief a greyhound courant and in base an owl, the whole within a bordure engrailed countercharged. *Crest.* Between two apple branches vert, fructed argent, a demi greyhound rampant sable, charged with three acorns in bend, between two bendlets or.]

Replies.

EDUCATION OF GEORGE III.

(3rd S. vi. 7.)

The paper (dated Oct. 14, 1750), lately discovered among the manuscripts of the Baroness North at Wroxton, in Oxfordshire, is indeed curious, and well worthy of a place in "N. & Q." As a sequel to this autograph prospectus for his children's education by Frederick Prince of Wales, the following extract (date Oct. 15, 1752), from

Dubb Dodington's Diary, may not be unacceptable to your readers, as it shows how anxious the mother of George III. was to carry out the same course of education for the heirs to the throne after the decease of her husband, and that, too, under the same preceptors.

The princess having sent to desire Mr. Dodington to pass this day with her at Kew, she entered freely into conversation with him as a confidential friend of her late husband. After discussing political matters, Dodington says, he took the liberty of asking her what she thought the real disposition of the prince to be? She said, "that he was very honest, but she wished that he was a little more forward, and less childless at his age (12 or 13); that she hoped his preceptors would improve him." Adding afterwards, that —

"Stone told her, that when he talked to the Prince on the Government and Constitution, &c., that he seemed to give a proper attention, and made pertinent remarks: That Stone was a sensible man, and capable of instructing in things as well as in books: That Lord Harcourt and the Prince agreed very well, but she thought he could not learn much from his Lordship: That Scott, in her opinion, was a very proper preceptor; but that for the good Bishop (then of Peterborough) he might be, and she supposed he was, a mighty learned man, but he did not seem to her very proper to convey knowledge to children; he had not that clearness which she thought necessary: She did not very well comprehend him herself, his thoughts seemed to be too many for his words. That she did not observe the Prince take very particularly to anybody about him, but to his brother Edward, and she was very glad of it, for the young people of quality were so ill educated, and so very vicious that they frightened her. She repeated again that he was a very honest boy, and that his chief passion seemed to be for Edward."

I will not trespass further on your columns by instituting a contrast of the education (a royal railroad to learning?) of a Prince of Wales in our time with that given to George III. a hundred years ago. However, the observation of his mother on the *bewilderment* of a young mind through instructions from "a mighty learned man" (the then Bishop of Peterborough) must not pass without notice. Deep scholars, and men of brilliant genius, cannot concentrate the rush of their ideas so as to express simply and distinctly what they mean to convey to a pupil or a dependent: hence "the good Bishop's thoughts seemed to be too many for his words." There is an anecdote in point of Pitt, perhaps the most lucid and persuasive speaker that ever charmed the British senate, μέλιτος γλυκίων ῥέεν αὐδή; viz. being at a coffee-house with some convivial friends, he sat down to write a message — some trivial instructions which he had forgotten to leave with his servant at home. One note after another was torn up and thrown aside as he tried to explain, in a word, distinctly what he meant; and at length, in despair, he begged of the gentleman next him to be his amanuensis. Pitt's pen could not keep pace with the rapidity of his thoughts. The *lucidus ordo* of his tongue in the senate was a mere labyrinth of words when thrown upon paper —

"Hinc labor ille domûs, et inextricabilis error."

QUEEN'S GARDENS.

ST. WITHBURGE'S WELL.

(3rd S. vi. 29.)

I believe it will not be difficult to account for the apparent contradiction in the ways of relating the translation of the body of St. Withburge from Durham to Ely by the monks of the latter monastery. The inscription over the well boldly proclaims that "the abbot and monks of Ely stole this precious relique, and translated it to Ely cathedral." Parkin accuses Brithnoth the Abbot of Ely, and his monks, of concerting a scheme for stealing away the body, and that their scheme succeeded. On the other hand, the translation is said to have been effected by consent of King Edgar, and permission of Ethelwold, Bishop of Winchester.—Now the account given by William of Malmesbury will reconcile both representations of the transaction. It is translated in the following quaint language in Cressy's *Church History*, b. XVI. ch. 6: —

"The inhabitants of Derham at first earnestly resisted this translation: till the authority of King Edgar. Bishop Ethelwald, and the Abbot Brithnot prevayled. The said inhabitants notwithstanding rose against the monks sent to remove it, and encompassed the church with a guard. But the monks deceived them, and in the dark night cunningly conveyed away the body. Which being although too late perceived by the people, they pursued them: and had not the Abbot Brithnot made great haste to put off from shore the boat in which the body was placed, he had not escaped without mischief: for at that time there was no entrance into the isle but by boat. But our age, more sharp-witted than the former, hath overcome nature, and by filling the marish with great banks and rampires, has at last made it easily accessible on foot."

Thus it appears that full authority, both ecclesiastical and regal, was given for the translation; and that the inhabitants of Dereham could not deny this; but that their great devotion to the saint roused them to make all the opposition in their power for the preservation of their treasure, when the time came for the translation. Thus the removal was in one sense a theft, as being made against the will of the inhabitants; but being effected by full authority, it was ingeniously qualified as "sanctum sacrilegium—fidele furtum—salutaris rapina."

F. C. H.

CRITICAL OBSERVATIONS ON LONDON BUILDINGS.

(3rd S. vi. 9.)

I possess a copy of *A Critical Review of the Publick Buildings of London and Westminster*

1734, which has every appearance of being the first edition of the work. It has no author's name on the title-page, nor at the end of the dedication "To the Right Honourable the Earl of Burlington." It occupies 119 octavo pages, exclusive of "An Essay on Taste," eight pages, which precedes the *Review*. Upcott, in his *Bibliographical Account of English Topography* (i. 823), noticing this work says, "First printed in octavo in 1734." I therefore conclude that Watt is wrong in mentioning an edition of 1731.

The "second edition corrected," was printed in 1736, duodecimo, "To which is added an Appendix containing a Dispute between the *Weekly Miscellany* and the Author." A copy of this edition is in the library of the Corporation of the City of London. An examination of it might possibly give some clue to the authorship.

The third edition, according to Upcott, was in 1763; and the fourth, a copy of which is on my shelves, is dated 1783. This edition contains "large additions," and has on the title-page "Originally written by —— Ralph, Architect." The "Advertisement" also adds, "The Preface or essay, is entirely written by Ralph, and the other parts of his work are distinguished by inverted commas." This edition is a small octavo, consisting of 209 pages, exclusive of advertisement and essay 16 pages; also an Index of 5 pages.

Considerable doubt exists as to the real author of this interesting little work. It is generally assumed to be the production of James Ralph, the well-known political and poetical writer. Chalmers says, "from the style and subject we should suppose his name borrowed." But it does not appear to have been even *borrowed*. James Ralph died in 1770, and the editor of 1783 does not ascribe it to him, but to "—— Ralph, Architect." Upcott and Watt give it to *James* Ralph, but query upon what authority?

My copy of the fourth edition has the following note on the fly-leaf. "This volume was edited by William Nicholson, the translator of *Fourcroy's Chemistry*, &c. &c."; and it is included among the author's works in the *Dictionary of Living Authors*, 1816. This accounts for Watt's mistake about *James* Nicholson.

William Nicholson was engaged in early life in the East India Service, and afterwards in commercial transactions on the continent for the celebrated potter Josiah Wedgwood. (He particularly notices Wedgwood's exhibition of pottery in Greek Street, Soho, in his edition of the *Review*.) About 1775, he opened an academy in Soho Square, which he subsequently abandoned for scientific pursuits. A long list of his works is given in the *Dictionary* above referred to.

The fourth tract of 51 pages, published by Dodsley in 1771 under the title of *Critical Observations on the Buildings and Improvements of London*, was written by James Stuart, commonly known as Athenian Stuart. It has a burlesque representation of the statue of the Duke of Cumberland in Cavendish Square, as a vignette on the title-page. Edwards is certainly wrong in ascribing it to Donaldson, the miniature painter. I have seen a presentation copy from the author, James Stuart, to a friend.

I have only to add that my two editions of the *Critical Review* are at Mr. Papworth's service, should he desire to consult them.

EDWARD F. RIMBAULT.

JAMES GRAHAM.

(3rd S. vi. 34, 52.)

Since my last communication, I have discovered in a forgotten volume of tracts a copy of another treatise by James Graham, viz.,

"A New and Curious Treatise of the Nature and Effects of Simple Earth, Water, and Air when applied to the Human Body: How to Live for many Weeks, Months, or Years, without Eating anything whatever; with the Extraordinary Histories of many Persons, Male and Female, who have so subsisted. To which is added an Appendix containing Pathetic Remonstrances and Advice to Young Persons, and to Old Men against the Use of certain debilitating and degrading Pleasures. By James Graham, M.D., Formerly sole Institutor, Proprietor, and Director of the Temple of Health in the Adelphi, and in Pall-Mall. London. Printed for the Author. 1793."

I have given the title in full. This is a most extraordinary book, showing to what an extent of delusion the human mind is capable of being carried, and the amount of credulity to be found in the general public. It transcends all the other tracts by the same author I have in my possession in extravagance of statement and audacity of expression. The pamphlet opens by giving a copy of an affidavit which he appears to have made at the Mansion House, London, 3rd April, 1793, before James Sanderson, Mayor, in which he swears, "on the Holy Evangelists," that, "from the last day of December, 1792, till the fifteenth day of January, 1793, being full 14 successive days and 14 successive nights," he did not eat nor drink, nor receive into the body anything whatever, "not even the smallest particle or drop, except some cold, raw, simple water," and that life was sustained by wearing cut up turfs to the naked body, admitting air into his rooms night and day, and by rubbing his limbs with his own "Nervous Ætherial Balsams," and that by these means without either food or drink, he was enabled to bear the wear and tear of an extensive medical practice, and of lecturing two hours almost every night.

In my copy of this tract is written, in a bold and upright hand, at the bottom of the page containing the affidavit, the following note: "And

nine days and nine nights since. J. G." As I recollect the source from which this volume came into my possession, it is not improbable that this may have been a note made by the empiric himself, on presenting the copy to a gentleman in Leeds, in which town I believe he lectured and exhibited. He refers in this treatise to the other tract to which I made reference, but of which I have no copy. The treatise is a strange medley of fact and fiction, of common sense and absurdity, interlarded by quotations from Scripture and references to the Divine Being, which are absolutely profane, unless we come to the conclusion that the man was insane, and enforced a system in which he believed. Is anything known of his private character? T. B.

ALEXANDER KILHAM: HANNAH KILHAM.

(2nd S. viii. 154; ix. 127; 3rd S. v. 507; vi. 20.)

The life of Alexander Kilham to which we alluded was that published in 1838.

A gentleman to whom we are personally unknown has been so obliging as to forward us a copy of the *Life* of 1799, which has this title:—

"The Life of Mr. Alexander Kilham, Methodist Preacher, who was expelled from the Conference, or Society of Methodist Preachers, for publicly remonstrating with them for countenancing various Corruptions and Abuses. To which are added, Extracts of Letters (in favour of reform) written by a number of Preachers to Mr. Kilham, during the time of his undertaking the cause of Religious Liberty." Nottingham, 12mo. n.d.

The preface, containing 27 pages, dated November 1799, is signed John Grundell, Robert Hall, President and Secretary of the Conference of the New Methodist Connexion, held at Nottingham, May 1799.

Up to p. 171 the work is autobiographical. Then follows an account of his last illness and death by Mrs. Kilham, and in conclusion is a brief sketch of his character.

At p. 184 is the following inscription on a handsome marble monument, erected by the congregation in gratitude to his memory, in the chapel at Nottingham, where his remains are interred:—

"To the Memory of Alexander Kilham, Minister of the Gospel. A faithful servant in the vineyard of Christ, a Zealous defender of the rights of the people against attempts to force on them a Priestly Domination. Deserted by many of his friends, he lived to see the Cause flourish in which he died a Martyr. In promoting the glory of God and the happiness of his Brethren, he counted nothing too dear a Sacrifice. In this pursuit, ease and indulgence were despised by him. His last hours were peaceful and triumphant, unimbittered by a moment's repentance for having opposed corruption in the Church; he blessed God that He had made him instrumental in doing it, and only regretted that he had not done it more faithfully. Committing his soul to his Redeemer, he took his flight to a better World, December 20th, 1798, aged 36."

From p. 185 to p. 218 are Extracts of Letters from the Methodist preachers to Mr. Kilham. The writers are—T. Cooper (Newark), H. Taylor (Sheffield), John Grant (Bath), J. Riles (Placey and Darlington), J. Crowther (Waterford and Plymouth Dock), Jonathan Edmondson (London), William Fenwick (Fraserborough), T. Taylor (Bolton), and T. Tatham (Leeds). The latter it is stated, was not addressed to Mr. Kilham.

With this copy of the Life are bound up five other tracts, viz.,

1. A Review of the Conduct and Character of the late Mr. Alexander Kilham, Minister of the Gospel, particularly during the Time of his Exertions for the Attainment of a Reformation of Abuses, &c. amongst the People called Methodists. Intended as a Sequel to his Life, as extracted from his own Journal. By a Friend. Leeds. 12mo. 1800. [The friend (as appears by the answer to an introductory address to Messrs. Grundell & Hall) was T. Hannam of Leeds.]

2. A plain Account of the Methodist New Itinerancy; intended to shew How Far we agree with, and the Reasons why, we separated from the Old Methodist Conference, held at Leeds, 1797. Designed also to remove Prejudice, prevent Bigotry, and promote Brotherly Love. Leeds. 12mo. n.d.

3. The substance of a Sermon, preached at the opening of the Ebenezer Chapel, Leeds, on the 7th of May, 1797, for the use of the Methodists. Formerly occupied by the Particular Baptists. By Alexander Kilham, Minister of the Gospel. Leeds, 12mo. n.d. [Preface signed A. Kilham, dated Leeds, 15th May, 1797.]

4. An Impartial Account of the Proceedings of the Nottingham Committee of Trustees, Leaders, and People, of the Methodist Society: Assembled on the 24th of October, 1797, for the purpose of returning the promised answer to the District Meeting, concerning the Chapel, &c.—Nottingham, 12mo, 1797.

5. Extracts from the *Courier*, &c., viz. Letter from Philanthropus to the Editor of the *Courier*, 23 Sept. 1797: Extract from the *Cambridge Intelligencer*, 14 Oct. 1797; Letter from Philanthropus to the Editor of the *Courier*, n.d. [There is only a half title to this tract, which occupies but 12 pages, and at the end whereof occurs "Price One Penny."]

A notice of Kilham from no friendly pen occurs at p. 237 of Charles Atmore's *Methodist Memorial*. Bristol, 8vo. 1801.

Hannah Kilham, the widow of Alexander (second wife *née* Spurr) seems to have been a very extraordinary and energetic character. Soon after Mr. Kilham's death she joined the Society of Friends, learnt certain of the African languages, and went thrice to Africa on missionary enterprises. She published *The Claims of West Africa to Christian Instruction through the Native Languages*, Lond. 8vo. 1830, and died in Liberia 31 March, 1832. A Memoir of her, chiefly compiled from her journals, was edited by her daughter-in-law (Alexander's daughter), Sarah Biller, of St. Petersburgh. Lond. 12mo. 1837.

C. H. & THOMPSON COOPER.

Cambridge.

DR. WORTHINGTON AND THE STAMFORD APPARITION (3rd S. iv. 395, 524.) — This most remarkable story was taken down, not only by Elias Ashmole, but by Dr. John Worthington. The latter, in the fifteenth Letter appended to his *Miscellanies* (London, 1704, p. 278), mentions it in reply to a whimsical query of his correspondent, Mr. Hartlib: —

"Your enquiry is, What I think of Otto Faber's, or rather Van Helmont's notion, that a Good Angel never appears *barbatus*; but if an Angel appears with a beard, it is an Evil Angel."

After narrating "the story of one Samuel Wallis of Stamford," he continues: —

"The whole story I have transcribed from the man's own narrative, written by himself in a plain way (and he is of good esteem for a plain upright man). I am not certain but that it is in print."

The supernatural visitor "appeared as a grave old man, very tall and straight, of a very fresh colour; his hair as white as wool, and his beard broad and very white." The letter is dated Sept. 5, 1661. Dr. Worthington's *Diary and Correspondence* were edited for the Chetham Society, in 1847, by Mr. Crossley. I have never seen this book, however, and should be glad to know if the editor takes any notice of this strange story. Dr. Worthington died in November, 1671. Can you tell me when he was born, and where I may find some account of his life?

EIRIONNACH.

[A more particular account of the story of Samuel Wallace of Stamford is afforded in Turner's *History of Remarkable Providences*, p. 9, and in the Appendix to Ennemoser's *Story of Magic* (Bohn, 1854, 12mo), vol. ii. p. 385; from the latter of which Mr. Crossley has given a long extract in a note to Worthington's letter quoted by our correspondent. Vide *The Diary and Correspondence of Dr. John Worthington*, vol. ii. p. 10. In the valuable annotations of this work, Mr. Crossley has supplied the necessary biographical illustrations of the Life of Dr. Worthington without burthening the notes with facts or information every where accessible. Dr. Worthington was born at Manchester early in February, 1617.—ED.]

THE REV. JOHN PROWETT (3rd S. vi. 28.) —

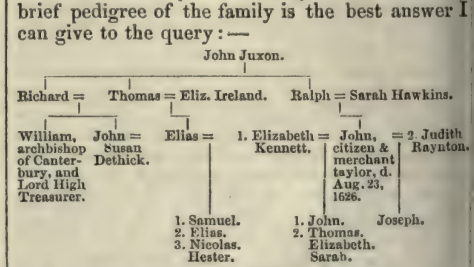
"Died at Catfield, Norfolk, March 20, 1851, the Rev. John Prowett, Rector of that parish and of Great Tey, Essex. He was the eldest son of —— Prowett, Esq., by Elizabeth, daughter of Benjamin Bathurst, Esq., of Lidney, Glouc., and sister to Henry, Lord Bishop of Norwich. He was formerly Fellow of New College, Oxford; and graduated M.A. 1801. He was collated to Catfield by Bishop Bathurst in 1833, and instituted to the sinecure rectory of Great Tey in 1845. He married Martha-Maria, daughter of Colonel Robert Hodgson, formerly superintendant of the British settlement on the Mosquito shore, and had issue two sons; of whom the elder was the late John Henry Prowett, B.C.L. of Trinity College, Cambridge; and the younger, Nevil-Horatio-Edward, is in the Bengal Civil Service; and three daughters, all deceased, — the second the first wife of J. J. Blencowe, Esq., of Marston House, co. Northampton, since married to her cousin Miss Cecilia Prowett."—*Gentleman's Magazine*, May 1851.

Ἀλιεύς.

HOURS OF THE DAY (3rd S. vi. 28.) — The discrepancy between Mark (xv. 25), who states that the crucifixion was at the third hour (nine o'clock), and John (xix. 14), who says it occurred about the sixth (noon), cannot be reconciled by the hypothesis of different modes of reckoning the hours by the two evangelists. The author of the *Alexandrine Chronicle* quotes from John, ἦν ὡσεὶ ὥρα τρίτη, "it was about the third hour," not the sixth, as in our text; so also several MSS. Our text of John is therefore assumed to be erroneous, which *may* have arisen from mistaking the ϛ (=3) for ϛ (=6). See Kuinoel (Mark, xv. 25; John, xix. 14). Besides the watches, the Jews, as well as the Greeks and Romans, reckoned by hours, of which there were twelve in the day, commencing with sunrise and ending with sunset; so that in Palestine, the day beginning at the summer solstice at five, and ending at seven, whilst at the winter solstice, beginning at seven and ending at five, the hour varied from seventy to fifty minutes' duration, and the clepsydras were adjusted with wax accordingly. The old astrological works also reckon the day from sunrise to sunset. The ancients almost universally began their day at sunrise, with the exception of the Arabians, who began at noon, and the Egyptians at midnight. Amongst the moderns, most of the eastern nations begin at sunrise, with the exception of the Arabians, who still begin at noon, and the Chinese, who reckon from midnight. The Austrians, Turks, and Italians, reckon from sunrise, and other European nations from midnight. (*Penny Cycl.* viii. 320.) The era when these various methods commenced is beyond the reach of history. The ancient division of the day into twelve hours appears from John xi. 9. Italy alone reckons from one to twenty-four o'clock. The equal division into twelve hours of sixty minutes for day, and the same for night, is Egyptian. (*Encyc. Brit.*, viii. 450.)

T. J. BUCKTON.

ELIAS JUXON (3rd S. v. 498.) — The following brief pedigree of the family is the best answer I can give to the query: —



I copied it sometime ago from a MS. of the seventeenth century.

C. J. R.

Accident lately put me in possession of a drawing of the gold cups belonging to Archbishop Juxon (3rd S. ii. 232), a counterpart of which, I

believe, is in the British Museum (MS. department). On a careful examination of the Hall marks, represented as on the originals, I find that one must have been stamped in 1683, and the other in 1684, *i. e.* twenty and twenty-one years after the good prelate's death: a circumstance which seriously affects the truth of the tradition and of the inscription, if such evidences be of any value. Ω.

ANTIPATHY TO HATS (3rd S. vi. 26, 57.) — A Dublin mob can claim a similarity of distaste with a Perth mob as regards their aversion to tall hats. On the occasion of the marriage of the Prince of Wales the city was illuminated, and when walking down Dame Street with some friends, we were met by a crowd of young men and boys, who showed their dislike for tall hats by blocking all within their reach; however, they generally requested the wearer to doff it to them first, which if done with a good grace, the mob expressed themselves satisfied. I had a tall hat, and thinking "discretion the better part of valour," on being asked, saluted them, and they went off quietly. My companions had low hats, and were not taken the least notice of. Of the origin of the antipathy I have no idea. J. O'B.

Dublin.

The people of London are sometimes taken with as great an objection to hats as the people of other nations. I remember being present near Fleet Street to see a Lord Mayor's Show, either in 1855 or 1856. As soon as the procession was passed, several of our party attempted to make their way to the Mansion House. We got on safely for some little distance; but when we reached the middle of Ludgate Hill, we were almost overwhelmed by a torrent of the lowest London roughs—many hundreds in number, and mostly boys and young men—who were sweeping from St. Paul's churchyard towards Temple Bar. Their amusement as they went was to pull the hats off the heads of any persons who were so unfortunate as to wear them; toss them in the air, and either tear them in pieces, or trample them on the ground. A few policemen, a dozen or so in number, did what they could to stop the outrage; but certainly mopping back the Atlantic would have been a more pleasant and about as profitable an employment. Wide-awakes, Scotch-caps, and all head coverings except "chimney-pots" were allowed to pass. I may add, that although I have been in scores of London crowds, I never saw this game played except then.

Macaulay's New Zealander, when he reads this volume of "N. & Q." two thousand years hence, will be amused at our boasted civilisation, no doubt, and this strange "custom" of an English mob.

H. B.

J. BARTLEMAN (3rd S. v. 472.) — Mention is made of Mr. Bartleman, the celebrated singer. I was a pupil of his, and knew him well, and never heard his like since. His pronunciation and articulation were beautiful; every word you might hear. He had always Walker's *Dictionary* at hand to refer to. The late Mr. Earle of Swallowfield Place, told me he was born at Mortimer, near Reading, and used frequently to be at Dr. Beevor's of that place, an ardent lover of music, and had a large room for that purpose. Dr. Ireland, late Dean of Westminster, brought him first forward: I believe he was one of the choristers at the Abbey. Perhaps MR. ROFFE can give me further particulars of this celebrated singer. It is a curious coincidence that Mr. Knyvet and Mr. Bartleman should be both Berkshire men, the one born at Sonning, the other at Mortimer.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

[J. Bartleman died in 1820, and was buried in the cloisters of Westminster Abbey. There is a handsome tablet erected to his memory near the spot of his interment.—*Biog. Dict. of Musicians.*]

MAWMET, ETC. (3rd S. vi. 28.)—I will support Professor Key. I hold that M+M, as in *mum*, means to make up, or form, a man or thing, by hand, as an image; or by gait, deed, or word, as in a representation. Thence —

Mum, to represent characters, as do *Mummers*, Christmas boy-actors; *Mummery*, a making up or representing. *Mimus*, Lat., Μῖμος, Gr., one who makes up the likeness of another; *Mim* (north), affected, as a girl imitating ladyship. *Mammet*, *Mommet* (west), *Mawmet*, *Mawment* (north), *Mommock* (west), an image, idol, mock man, for a scarecrow. Also *Mawmetry*, *Mimick*. So *Mop* (north), is to mock or imitate in derision. *Moppet*, image, doll. *Mask*, a mock face, or man.

W. BARNES.

Came Rectory.

In the North Riding of Yorkshire we have the word "mammets," signifying images or puppets; though I believe the term is not confined to these parts. The meaning of maumetry as idolatry, with this connection, will be apparent. G.

Whitby.

"GOD SAVE THE KING" AND "JACK'S THE BOY" (3rd S. vi. 27.)—In reply to the query of ST. SWITHIN, as to the origin of this phrase, I have heard it frequently take this turn: "God save the Queen," and "Nancy Dawson." "Jack's the Lad" is the name of a famous hornpipe, and "Nancy Dawson" is that of an equally celebrated *contre-danse*. In dancing the latter, it is invariably the custom (in Lancashire at all events) to preface the dance by playing over once the tune of "God save the Queen:" probably because the originator of the step, acting upon some now forgotten precedent, considered it only right to

salute the Queen before paying so much attention to Nancy Dawson, her subject. I have been informed that it was formerly usual to play over some slow tune whilst the dancers were forming in the *contre-danse;* and "God save the King" or "God save the Queen," was the most natural one to adopt. Whilst preparing to dance "Jack's the Lad," the same slow tune may, therefore, have been used—the masculine gender of that dance requiring "God save the King." It is still customary with the "Knights of the Screw" to have a slow chorus, in which the whole company can join, to alternate with the snatches of quicker tunes which are sung by the topers in rotation.

From the above I come to the conclusion that, "a long time ago," a wag of a dancer, seeing some unlucky painters working *day-work*, as it is called (in contradistinction to *piece-work*), first originated the phrase, and that the joke was considered sufficiently good to be preserved. The easy action of the brush in the foreman's absence being typified by the slow minuet motion of "God save the Queen;" and the accelerated speed of the hand, in his presence, being equally well illustrated by the subsequent lively pace of the feet in the hornpipe. W. EASSIE.

THE BASQUE LANGUAGE (3rd S. vi. 47.) — I think I can answer your correspondent's query respecting the apparent omission of any particular notice of the Basque language, in Max Müller's *Lectures on the Science of Language*. The learned writer does not profess to give lectures on the "Ethnology of Nations," but simply on the *Science* of Language. He himself makes the remark: —

"That the science of language and the science of ethnology have both suffered most seriously from being mixed up together. The classification of races and languages should be quite independent of each other," &c.—P. 314, edit. London, 1861.

If the Basque be really a branch of the Finnic family, then Max Müller certainly speaks of this class of languages (at p. 302) under the heading "Finnic Class." And again, when speaking of the labours of the Spanish Jesuit Hervas, and his great work entitled *Catalogo de las Lenguas, &c.* (p. 132), the writer states what Hervas has proved, viz.: —

"That Basque was not, as was commonly supposed, a Celtic dialect; but an independant language spoken by the earliest inhabitants of Spain, as proved by the names of the Spanish mountains and rivers."*

Prince Lucien Bonaparte has published a work, entitled *Langue Basque et Langues Finnoises* (4to, 1862); and there is another on the Basque language and literature, by Monsieur Francisque Michel, entitled *Le Pays Basque, sa Population, sa Langue, sa Littérature, et sa Musique* (8vo, London, 1857).

* This was also the opinion of Leibnitz, with which Max Müller himself seems to agree.

If two hundred years ago, the metropolitan Chapter of Pampeluna asserted in their Minutes—"that the Basque was the only language spoken by Adam and Eve in Paradise"—what shall we say of Becanus, who seriously maintained that *Low Dutch* was the language of the terrestrial Paradise! Even in our days the race of visionaries is not extinct. J. DALTON.

Norwich.

THE GREAT ITALIAN POET (3rd S. v. 298.) — The passage in *Thoughts on Prophecy, &c.*, in which Dante is made to say that "Cimabue's glory was eclipsed by Giotto, and *Giotto's by Guido*, and that another and greater Guido would arise," is neither more nor less than a partial misquotation of the words, and a total misunderstanding of the sense of the "Great Italian Poet." Dante does *not* say that "*Giotto* was eclipsed by Guido," but that *one Guido* (meaning Guinicelli of Bologna) was excelled by a *second Guido* (meaning Cavalcanti of Florence). Nor were these two Guidos painters at all, but *poets*.

Dante is speaking of the brevity of human glory, and he produces two examples fresh in the recollection both of himself and of his countrymen. The first from painting, the second from poetry. In the first, Cimabue had already been excelled by Giotto; whilst among poets, the fame of Guido Guinicelli had already been obscured by that of Guido Cavalcanti.

Again: "Another and greater *Guido* will arise," are not the words of Dante. But what he does say, referring to the two *poets* of that name above-mentioned (both being his contemporaries), is, "And perhaps *he* is *already born*" (meaning *himself*), "who will drive them both from the nest."

Whoever will turn to the passage in the *Purgatorio* (Canto xi., I wish editors or translators of Dante would number their *lines*) will see at once that there is not much footing left for those who represent Dante as prophesying the appearance of Guido Reni the *painter*, who was not born till a century and a half after Dante! J. E. J.

A TAILOR BY TRADE (3rd S. vi. 26.) — MR. THOMS closes his interesting introductory notice to the valuable edition of *Stow's Survey*, 1842, by a note from Ben Jonson's conversations with Drummond, which commences thus: "John Stow had monstrous observations in his Chronicle, and *was of his craft a tailor*."

I cannot help thinking that Ben would have applied the same remark, in the quaint phraseology of his time, to any other trade it might have happened Stow to have been bred to; the more so, that I have myself frequently received such an answer from mendicants, when they have excused themselves for begging, to my question what is your occupation? "I am a mason, or a

carpenter, &c. by trade." Nevertheless, I do not impugn W. P.'s assertion of its being more peculiarly the reply of the active plier of the needle, and hope some other correspondent will be found to trace it to its source. J. A. G.

JOHN GOUGH (3rd S. v. 517.)—The *Report of the Endowed Schools Commission Ireland*, 1858 (p. 141), states that the school at Lisburn was endowed by John Hancock, a member of the Society of Friends, for the education of persons of his own persuasion. The school was opened in 1774. The first master was John Gough, the author of the well-known *Treatise on Arithmetic*. Of course your querist can have more information by inquiring from the present master.

H. H.

ROMAN NUMERALS (3rd S. vi. 29.)—The multiplication of LXXXIV by XLVII would, I conceive, be as follows:—

MMMCC	= 80	× 40	=	3200
D LX	= 80	× 7	=	560
CLX	= 4	× 40	=	160
XXVIII	= 4	× 7	=	28
MMMDCCCCXLVIII		=		3948

T. J. BUCKTON.

In answer to P. S. C.'s inquiry, how a Roman arithmetician would set about multiplying eighty-four by forty-seven, I beg to suggest that, if he could not do the sum in his head, he would take his style and waxen tablet, and, perhaps with the aid of Colenso's *Arithmetic*, if the Bishop's work was not then included in the *Index Expurgatorius*, would operate somewhat in this fashion:—

LXXXIV
XLVII
V.VIII.VIII
XXXIII. VI
M C X
III. IX. IV. VIII

See Dugdale's *Monasticon*, vol. i. p. 66, *et passim*, for the mode of stating accounts.

ULTIMUS ROMANORUM.

"CHARITY" IN 1 COR. XIII. (3rd S. vi. 27.)—Wickliff (1380), in translating from the Latin Vulgate, uses the word *charity*, but Tyndale (1534), Cranmer (1539), and the ed. of Geneva (1557), use the word *love*, which is more conformable with the meaning of this oft repeated word in the New Testament. But in the edition of Rheims (1582), as well as in the Authorised Version (1611), the translators reverted to Wicliff's word, *charity*. The Greek scriptural word for charity, in its modern sense of alms-giving, is ἐλεημοσύνη, of which word *alms* is a corruption. The word φιλεῖν, as implying *passion*, is not so suitable to the Christian character as ἀγαπᾶν, which implies rather *regard* or *affection* (Liddell and Scott). The more impassioned term, φιλεῖν, was used by our Lord and Simon (John xxi. 15, 17). Ἀγαπάω, in classical Greek, means to *welcome*, *greet kindly*, *entertain*, and was specially applicable to the love feasts, ἀγάπαι, of the first Christians (Jude 12). The above dates will show that the Puritans, or Long Parliament, had nothing to do with the supposed substitution of the word *charity* for *love* in the Authorised Version.

T. J. BUCKTON.

SUCCESSION THROUGH THE MOTHER (3rd S. vi. 54.)—FIAT JUSTITIA says that my former communication is no "real reply to the objection he made to the law of Scotland in not admitting succession through the mother." I cannot allow the justice of this remark of his in an unqualified sense; for he himself states that the statute of 1855 to which I referred (and which he forgot to mention) is "an act of justice which ought to be thankfully acknowledged." I did not cite it, indeed, to any broader effect; and though I do not dispute that it would be right to carry the amendment of the Scotch law on this matter much further, I do not see that any great practical evil can result from the rule as it stands. Every one has it in his power to remedy the defect by a will; and if such wills are made ineffectual by blunders in their execution, that is a consequence for which the law of Scotland is not responsible.

I am not surprised that your correspondent, who says he is not a lawyer, is carried away by the abuse most unjustly thrown on the law of Scotland, by many who don't understand it. Your miscellany is not the place for exposing in detail the injustice of such imputations; but without adverting to the many imperfections which confessedly exist in the English law, I may be permitted to remark that we in Scotland have not felt much advantage from what we have borrowed from the English system; and that there is in Scotland a very prevalent feeling that the lawyers of England had better keep their laws to themselves.

FIAT JUSTITIA is referred to Blackwood's *Magazine*, vol. xxxvi. p. 661, for an able article entitled "The old Scottish Parliament," where he will find a comparative view of the laws of both countries—a perusal of which may possibly remove his prejudices against the law of Scotland, and to some extent at least abate his apparent veneration for that of England. G.

Edinburgh.

MEDMENHAM CLUB (3rd S. v. 482.)—I understood from my relative, the late Sir George Wright, whose uncle was Francis Lord le Despencer, that the account given of it was mostly correct. The breaking up of the club was owing to one of the members dressing himself up as the Devil, or else

he sent a large monkey into their infernal place, called Hell, which so alarmed them all they never met again. Many years ago I saw Wilkes's cradle remaining in his room. Lord le Despencer had two illegitimate children, the famous Mrs. Lee, of Gordon memory, and Mrs. Dashwood.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

QUOTATIONS WANTED (3rd S. v. 495.)—

"G. Nazianzen, in his funeral Sermon for St. Basil rejoyces that he died μετὰ ῥήμασιν εὐσεβείας."

I do not know if it is meant to be insinuated here, that St. Gregory rejoiced to be able to record that his friend died with *some words of piety* on his lips. If so, the sneer betrays as much ignorance in the old author from whom the passage is cited, as irreverence. The fact is, that St. Gregory, relating the holy and edifying death of his friend St. Basil, declares that when very near his end, he exerted a miraculous strength to speak words of piety to those around him: —

Εὐτονώτερος γίνεται περὶ τοὺς ἐξιτηρίους τῶν λόγων, ἵνα τοῖς τῆς εὐσεβείας συναπέλθῃ ῥήμασι.—*Orat. XX.*

"Quia nugæ in ore Sacerdotum sunt blasphemiæ."—*St. Bernard.*

The passage in St. Bernard reads thus: "Inter sæculares nugæ, nugæ sunt, in ore Sacerdotis blasphemiæ." — Lib. ii. *De Consid. ad Eugen. Papam.*

"Discamus in terris quorum scientia nobis perseverabit in cœlis."—*S. Hieron. Ep. ad Paul.*

This also is incorrectly quoted. The correct reading is this: —

"Discamus in terris, quorum scientia nobis perseveret in cœlo."—*Hieron. Paulino*, ep. ciii. cap. 8.

"Compares himself to an angry horned beast."

The passage is as follows: —

"Hoc unum denuncio, et repetens iterum iterumque monebo, cornutam bestiam petis: et nisi caverem illud Apostoli: *Maledici regnum Dei non possidebunt*: et mordentes invicem, consumpti estis ab invicem; jam nunc sentires, de parvula subdolaque concordia magnam tibi in mundo ortam esse discordiam." — *Hieron. adv. Ruffinum*, lib. i. cap. 7.

"The baptized were presented in white garments." — *Ambros. de Initiand.*

In the treatise of St. Ambrose, *De his qui initiantur Mysteriis*, the 7th chapter is, *De mysterio vestimentorum candidorum.* It begins with these words: —

"Accepisti post hæc vestimenta candida, ut esset indicium quod exueris involucrum peccatorum, indueris innocentiæ casta velamina."

F. C. H.

CONGREVE OR CUMBERLAND (3rd S. vi. 36.)— It was certainly Congreve who affected to be ashamed of being considered a literary man by profession. When Voltaire was in England, he called upon Congreve, as a mark of respect for him as a dramatist. "I am a *gentleman!*" said Congreve, and expressed great aversion from being called an author. "Ah!" replied the French writer, "had you been only a gentleman, I should never have thought of visiting you at all!" Cumberland gloried in the name of author, and especially in being the author of English Comedies. "I never disgraced my colours," he says, "by abandoning *legitimate comedy*, to whose service I am sworn, and in whose defence I have kept the field, for nearly a quarter of a century." However inferior Cumberland may have been to Congreve as an author, he was quite as good a gentleman. He was, however, not good enough, in the latter respect, for some persons. When Cumberland's eldest daughter, Elizabeth, married Lord Edward Bentinck, in 1782, Mrs. Delany lost her spirits at reading of the marriage in the newspapers, and was "apprehensive that the Duchess of Portland's health will suffer materially from it." Lady Llanover says that "the Duchess was much distressed by this marriage, but with her usual kindness and good sense, sent afterwards a *trunk of plain household linen* to assist the commencement of Lady Edward Bentinck's housekeeping." There was a good deal of contempt in this kindness, good sense, and box of plain linen. Lord Edward's nephew, Lord Charles, stooped lower for a mate, when he wedded, in 1808, with his first wife, Miss Seymour, the illegitimate daughter of George IV. and the notorious Grace Dalrymple Elliot, the mistress of Philip Egalité; but then Miss Seymour's father was not a popular author; he was only the "first gentleman" in the drama of life which was then being played out.

J. DORAN.

MOULDING-BOARD (3rd S. vi. 9.)—The projecting side of a plough is called the *mould-board*, earth-board, breast-board, furrow-board, shield-board, &c.

CRUX.

IVAN THE FOURTH (3rd S. v. 515.)—MR. WARREN is evidently inquiring for the brothers and sisters of Ivan the *Sixth*. He will find some information concerning them and their parents in Dr. Doran's *Monarchs Retired from Business*, vol. ii. p. 175, *et sequitur*. The brothers and sisters of Ivan VI. were,—1. Elizabeth, who died of decline at Horsens, 1781; 2. Catherine, born at Dünamünde, died 1807; 3. Peter, born at Cholmogori, 1745; 4. Alexis, born at Cholmogori, 1746, died 1787. They were all buried at Horsens, the Princess Catherine being the last survivor.

HERMENTRUDE.

NOLI EPISCOPARI (3rd S. vi. 48.)—Refusals to undertake the onerous duties of the episcopate are far more numerous than the Nonconformist writer gives the second order of the English clergy credit for. Not only did Professor Blunt refuse the see of Salisbury, but many other instances might, I believe, be cited as having occurred in recent times. Let me give an anecdote of the late Bishop Bagot, in which there is as much "heroism" as that displayed by any who have so refused. I had it from one of the Canons of Christ Church, Oxford. When the see of Oxford was offered to Bishop Bagot by the crown, he immediately wrote to the electors, the Canons of the cathedral, stating his own sense of unfitness: especially when he contrasted himself with the deceased bishop (Lloyd), and his wish to refuse it; asking, at the same time, whether there was not some eminent theologian whom they would prefer. And if so, whether they would tell him whom they desired as their ruler; in which case, he would not only refuse the bishopric, but would use all his influence to procure the see for such person. The Canons of Christ Church, in reply, urged him to accept the office; which, at their suggestion, he did. Dr. Bagot then undertook, and well performed, the onerous duties of the episcopate; at the same time that he showed his readiness to say heartily, "Noli Episcopari." W. DENTON.

Amongst probably many instances of the clergy of the Church of England declining the offer of bishoprics, I would mention the celebrated case of Richard Baxter; who, in 1660, declined the see of Hereford. T. E. WINNINGTON.

THOMAS APPERLEY, M.D. (3rd S. vi. 8.)—Some time ago, I heard that Mrs. Bailey, mother of the present Sir Joseph Bailey, Bart., was collecting notes concerning the parish of Little Hereford—in which her residence, Easton Court, near Tenbury, is situated. She may, in the course of her investigation, have discovered some further notice of Thomas Apperley. T. E. WINNINGTON.

OLD PRINTS: JAMES SHEPPARD (3rd S. v. 459.) Lord Chesterfield (*Letters to his Son*, cxxx.) says:—

"Reason equals Shepherd to Regulus . . . he intended to shoot the late King, and would have been pardoned if he would have expressed the least sorrow; but he declared that, if pardoned, he would do it again; that he thought it a duty which he owed his country; and died with pleasure for having endeavoured to perform it."

CYRIL.

SWEDENBORGIANISM: PAMPHLET WANTED (3rd S. v. 377.)—What MR. HARDY CLARKE wants is perhaps a pamphlet (*penes me*), dated London, 1800, *The Rise and Dissolution of the Infidel Societies*, by William Hamilton Reid; at p. 55 of which, there is an account of the rise of Swedenborgianism in England. I should be happy to send MR. H. C. a copy of the required passage, if he desire it. CYRIL.

PRINCE EUGENE'S PRAYER (3rd S. v. 491.)—Among a quantity of cards, given as rewards at a school about the year 1793, I find one bearing a copy of this prayer, differing very slightly from MR. LEE'S version. I remember that, on first reading it, I was astonished at seeing the words "merits of Jesus," as I had read that Eugene was a Deist. As it would be of use to me in some literary labours to know if Eugene was a Deist, and if this prayer be therefore apocryphal, I should be obliged by information on the point, having searched in vain for my former source of information. Macaulay (*Essay on Gladstone*) makes him a Roman Catholic.* CYRIL.

HERALDIC QUERY (3rd S. v. 497; vi. 37.)—G. H. D. is right in his supposition that the arms inquired for are those of Daundy, an Ipswich family; but not so that the tinctures are reversed. Daundy did bear: Quarterly, az. and or, and a mullet of the last. I wanted to identify several coats in a window, in which the arms in question are found in impalement with Bacon, Rede, Reeve, Carleton, and others not yet ascertained.

G. A. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of the Names of Men, Nations, and Places, in their Connection with the Progress of Civilization. From the French of Eusebius Salverte. *Translated by the* Rev. H. L. Mordacque, M.A. Oxon. Vol. II. (J. R. Smith.)

In "N. & Q." of the 25th January, 1862, we called attention to the first volume of Mr. Mordacque's translation of Eusebius Salverte's learned and interesting *History of Names*—a portion only of a larger scheme in which the accomplished French writer proposed to treat of Civilization from the earliest period almost to our own times. The praise which we then bestowed upon the book is fully justified by this second and concluding volume; and those who hold that "Imago animi, vultûs, vitæ, nomen est," will find few volumes more replete with curious illustrations of this theory than M. Salverte's *History of the Names of Men, Nations, and Places.*

GEORGE DANIEL'S LIBRARY.—The sale of this memorable library by Messrs. Sotheby, Wilkinson, & Hodge, commenced on Wednesday last, July 20th, and will close on Saturday, the 30th inst. Within the brief limits of ten days will be dispersed a most remarkable accumulation of Early English literature and bibliographical rarities of the highest class, collected with unwearied diligence and activity for nearly half a

[* See "N. & Q.," *ante* p. 50.]

century. Here we have not only a choice collection of Shakspeariana and black-letter ballads, but some rare old poetry and facetiæ, Garlands, Merriments, and other amusing lore — early theatrical and literary portraits — autograph letters of poets — curious relics, and other oddities, typographical and topographical.

In glancing over the well-arranged Catalogue of this extraordinary library, the reader will be forcibly reminded of the literary curiosities in the Roxburghe sale, and of the taste and judgment of those lovers of Bibliography of former days, whose names have now become, as it were, household words in the History of Literature, such as Douce, Malone, Heber, Farmer, Haslewood, and Bliss. *Manes* of Thomas Frognall Dibdin, D.D.! May we still fondly cherish the hope that "the Age of Collecting" is not like Burke's "Age of Chivalry," altogether passed away from among us?

The lot which excited the greatest interest in the first day's sale was a collection of Seventy Elizabethan Black-letter Ballads, formerly in the possession, we believe, of the late William Stephenson Fitch, Esq. of Ipswich, "and obtained by Mr. Daniel (says Dr. Bliss) under circumstances not more favourable than romantic." (*Reliquiæ Hearnianæ*, vol. ii. pp. 953, 972.) For the curious illustrative notes which accompany the printed Descriptive Catalogue of these Ballads, we are indebted to the extensive researches and bibliographical knowledge of Edward F. Rimbault, LL.D., who was also the largest contributor to that delightful work, Chappell's *Popular Music of Olden Time*.

These precious black-letter relics of olden time were printed between the years 1559 and 1597, and since collected into a folio volume. In this *omnium gatherum* of merry madrigals we are reminded that the English have ever been a ballad-loving people, more especially when they had Skelton, Tarleton, Elderton, and Johnson, to keep the press alive with their frolicsome ditties. Seldom, indeed, have we witnessed such a display of book chivalry as on the day when this interesting volume was brought to the hammer. After a spirited competition, in a room crowded to suffocation, it was eventually knocked down to Mr. Lilly, that Roxburgher good and true, for the round sum of 750*l.*!

A few of the rarer articles at the same sale, together with the prices they brought, may be thus briefly noticed: —

Walton's Compleat Angler, first edition, 12mo, 1653, 27*l.* 10*s.*

Walton and Cotton's Compleat Angler, by Sir John Hawkins, 8vo, 1760, from the Strawberry Hill glass case, 24*l.* 10*s.*

Walton and Cotton, Sir Harris Nicolas's magnificent edition, with engravings on India paper, large 8vo, 1836, 12*l.*

Autograph Letters of eminent English Literati, viz. Dr. Johnson, Garrick, Dean Swift, and Pope, with portraits, &c., 62*l.*

Armin's Nest of Ninnies, small 4to, 1608, 6*l.* 12*s.* Only one other copy, that in the Bodleian, is known to exist.

Armin's History of the Two Maids of More-clacke, small 4to, 12*l.* 15*s.*

Armin's Italian Taylor and his Boy, small 4to, 13*l.*

The Most Ancient and Famous History of the Renowned Prince Arthur, 4to, 1634, 17*l.*

John Bale's Tragedie or Enterlude, black-letter, 4to, 1577, 18*l.*

A very curious Collection of Old Ballads, some of them being founded on Stories made use of by Shakspeare, in a 4to volume, 43*l.* 1*s.*

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Bevis of Hampton, black-letter, 8vo, 1630, 21*l.* Another edition, 4to, 1662, 14*l.*

Brandt's Stultifera: The Ship of Fooles, translated by Alex. Barclay, black-letter, fol. 1570, 21*l.*

Braithwaite's Barnabees Journal, first edition, no date, 13*l.*

Bunyan's Pilgrim's Progress, the three Parts complete, 15th edition, 1702, uncut, in a perfect state, 12mo, 1702-5, 6*l.* 10*s.*

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The Lady's and Gentleman's Diary for 1853.

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Tredgold's Elements of Carpentry.

Wanted by *Mr. E. B. Warner*, Exchange Chambers, St. Ann's Square, Manchester.

Notices to Correspondents.

James II. at Feversham. *We are unavoidably compelled to postpo the continuation of the interesting Diary of Sir John Knatchbull.*

Hermentrude. *The account of the death of Louis le Debonnaire fr the Cott. MS. Nero E. II. is printed in Le Premier volume des* Grand Chroniques de France, *publiée par M. Paulin Paris, col.* 520–522. *Par fol.* 1836.

Edwin Armistead. *Barclay's* Apology, 1678, *we take to have b printed in London, as his work published in the following year in reply John Brown's* Quakerisme, *is stated on the title-page as "Printed in year* 1679 *at London," and there we also find the cedilla is used.*

Ignoramus. *It does not appear that the descendants of Richa Cromwell continued to bear the assumed name of Clark after his death*

Erratum. — 3rd S. vi. p. 56, col. ii. line 9, *for* "fourteenth" *read* "teenth."

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REPLIES:—The Hornecks: Mezzotinto Engravers, 92—The Name "Hogarth," &c., 93—Arms of Campbell, the Poet, 94—Whittle Down, 95—Thor's Hammer—Nathaniel Bentley, *alias* Dirty Dick—Robin Adair—Freemasons—Tothill and Pynsent Families—Anecdote—H. Maddison Tweddell—Noli Episcopari—Situation of Zoar—Monsoon: Mansounds—Sir Edward May—Washington Family—Punctuation of Heb. x. 12—The Lord's Prayer—"El Buscapié," &c., 96.

Notes on Books, &c.

Notes.

JAMES II. AT FEVERSHAM.

From MS. Diary of Sir J. Knatchbull, Bart., continued from p. 43.)

Sir Bazill immediately took horse and, after about two hours absence, came back to the Gentlemen att the Queen's Arms, with the orders of Sir John Fenwick and Sir John Talbott, which contained the copies of my Lord Feversham; telling us withall that he mett them three miles this side Sittenbourn, and having shewed them the King's order, and told them the grounds of itt, they were so sensible of itt as to march back to Sittenborne to avoid giving any alarm to the Town by coming in in the night, &c.

When Sir Bazill had done his report, he told us he had taken the liberty to make a proposal to Sir J. Fenwicke and Sir John Talbott, which he hoped, tho' itt were not in his instructions from the Gentlemen, we would not take it amiss: itt was asked what it was. He said he acquainted those Gentlemen that came with the King's Guards, with the matter of the Express to the Prince of Orange, &c.; and, therefore, desired they would give him leave to address to his Majesty for the honour of being his Guards to London, and to take their place next after the King's coach, &c. Upon which most of the company applauded the thing, viz^{t}, Sir William, Sir James, and others.

Sir Edward Dering, I observed, said nothing; but I told Sir Bazill it was a very good thought, for it was easy to see what push'd them upon this.

We all went again to the King, and Sir Bazill was still Speaker. His Majesty made noe scruple to tell him that must not be, for his Guards must take their proper place, and must be next his person; and this matter was talked of a good while, without any concessions of his Majesties part. But att last he consented the Gentlemen should goe with him if they had a mind to itt; and after that itt was agreed the Gentlemen, with their Troops, should wait on the King to Sittenborne, and to prevent all occasion of disturbances the Troops of Guards were to come noe farther, and his Majesty giving us to understand that he intended to ride by asking M^{r} Sheldon what horses were come; who answered, his Dun Pad. I believe many thought he would ride away from them.

I had nothing to say or do in this interview, save only to make my Apology to my Lord Ailesbury, for being so unhappy as to send my answer to their Lordships by my Lord Weymouth; who it seems was absent, as my Lord Ailesbury thought, upon an errand to the Prince from their Lordships, when my letter came to his hands; tho' it proved otherwise, for my Lord Weymouth writ me an answer by that night's post, which I found at Canterbury on Sunday; that, upon communicating my answer to the Lords Spirituall and Temporall, they thought fitt to send my letter to the Prince, by reason of some Information of Importance therein contained. What this Information of Importance was, I cannot at present readily recollect.

We all came home to the Queen's Arms, leaving his Majesty in Expectation of my Lord Middleton, Sir Stephen Fox, and others; who were now upon the road to Feversham, and came in late, whilst we were entertained by a Messenger from my Lord Feversham; who was by this time come to Sittenborne, and was soe civill as to send his Originall Orders to us for our better satisfaction, &c.

But now, finding an Employ like to fall on me which I did not much care for, I resolved for home.

The Gentlemen had desired me that I would draw up the Horse, and be at the head of them to waite on the King next morning; but I gave them the Slip, and ordered my horses to be ready next morning by six o'clock; but when I waked, I found the Gout in my Instep. However, I made a shift to gett on my Boot, and gott out of Town without seeing anybody about.

The King was at breakfast.

Before I came to Boughton, I was overtooke by Sir Edward Dering and many others who went noe farther than the Town's end with the King:

my Lord Winchelsea, Sir James Oxenden, &c., and generally all that did live in Eastward, except Sir Bazill, who went to London. They were all in a lamentable pickle, the ways being very dirty, and marching in a crowd.

When we came to Canterbury, there was little to doe but signing of passes and the like. I observed my Lord Winchelsea stiled himselfe Lord-Lieut. of Kent, Warden of the Cinque ports, &c., in formall manner in all his orders, which he had not done before, tho' he had told us that the King had declared him so the first day att Faversham; and that the King had ordered my Lord Middleton to prepare a warrant for the greate Seale, and that his Majesty did likewise declare him Lord Warden, &c.; all which his Lordship published to all the company, with his usual vanity: upon which, Sir Edward Dering and I did agree to speak to him of it, in regard itt might bring him into some Inconvenience, &c.

My Lord and Sir Edward went together next morning to Eastwell.

Sunday 16th.—About the evening, being with the Gentlemen att the King's Head, we received a letter from my Lord Winchelsea which informed us he was goeing to London on Tuesday with Sir Edward Dering, and desired to know if the Gentlemen or the Corporation had any Service to command; that they would send a Gentleman over to him next day with their desires. I told them I was goeing home the next day, and would carry their answer if they pleased. Whereupon they bade me say, if he were going to the Prince, they made no question but he would make a faire representation of their proceedings to him, &c.

If he were going to the King they had nothing to desire of his Lordship.

Monday 17th.—I went accordingly to my Lord's, and he told me if he went up to London he should goe to the Prince, whereupon I told him what the Gentlemen bid me say, &c.

I likewise took the liberty of telling him the Gentlemen could not but wonder att his so publick owning his Majesty's authority by stiling himselfe Lord Lieut., &c., and advised him to leave itt out till his patent was sealed. He took it well, and said he would do so. I asked him if Sir Edward had spoke to him of it. He said noe, att which I could not but take great notice.

His Lordship told me he should not goe till Wednesday or Thursday, it may be not at all. But he did goe on Tuesday, and Sir Edward with him, and going from Rochester they heard the King was coming back againe; and I was told they hired a man to guide them by the way of Cobham, and he unluckily brought them out upon the road, where they met the King in a narrow lane.

What passed between them I have not heard.

There was with my Lord when I was there Capt. Sherman, Mr. Simons, and others complaining of the Rabble of Wye, who said they would have their share of plunder as well as others; and Mr Sherman said he was afraid by some words that he had heard they had design upon Colonel Thornhill's house. Whereupon my Lord and I gave them a sharp lesson for the Mobile, and I took care afterwards to desire Lieut. Brett to goe down to Wye that night, and use his best endeavours to prevent such disorders.

I went from thence to Ashford, where I found all the Towne att the Saracen's head entertaining themselves with Sir Edward Dering's Venison. I staid with them about an hour, drank the Prince of Orange's health, and told them it was my opinion still (as it always was) that his Majesty would be gone againe for all he was now att London, which they did not generally believe then.

(*To be continued.*)

GARRICK: THE WHITEHEADS: STRATFORD JUBILEE.

Temple Bar for June, 1864, contains an interesting article on David Garrick, wherein the Stratford Jubilee is stated to have taken place in 1764; and Garrick is said to have been guilty of the unpardonable weakness of allowing a public recitation of an ode in his own praise, written for the occasion by the notorious Paul Whitehead, then poet-laureate.

The Stratford Jubilee was held in 1769, not 1764.

The notorious Paul Whitehead never was poet-laureate. That office was held from 1757 till his death, in 1782, by William Whitehead.

William Whitehead's verses, "To Mr. Garrick," will be found in Anderson's *British Poets*, ix. 925. Paul Whitehead also wrote "Verses dropt in Mr. Garrick's Temple of Shakspeare" (Paul Whitehead's *Poems*, 161).

It is remarkable that the late J. W. Croker, in reference to William Whitehead's verses to Garrick, thought it necessary to make this note: —

"He must not be confounded with *Paul* Whitehead, no better poet, and a much less estimable man." — *Boswell's Johnson*, ed. Croker, 12mo edit., ii. 177.

Particulars respecting the Stratford Jubilee are given in Wheler's *History of Stratford-upon-Avon* (164), and Chambers's *Book of Days* (ii. 317). See also, the *Garrick Correspondence*.

Charles Mathews, in a letter to J. Poole, dated Stratford-upon-Avon, Dec. 23, 1814, thus records the reminiscences of a Stratford alderman of that day: —

"I was referred here to an old alderman, a capital scholar, an adorer of Shakspeare, &c., who told an uncommonly good story. He furnished a fine specimen of the beautiful consistency of their mispronunciation. I

can only give you a sketch of a character that I shall relate to you at length some day, I hope not far distant, with the manner and voice, both excellent.—'So, Sir, you like Shakspeare?' '*Yease* (yes), ah! hi remember the jubilee—*yease*. The first time I saw little Davy Garrick was in the 'igh-street, *and that*. He was full of the jubilee, *and what not*. He hoccupied a room in my ouse; hi was a bye (boy) then. You a 'erd of Davy? He had a many dresses from London, and things of that sort. *Yease*, the fire-works was by a hartist from London, *and that*. My father was a halderman, and *that—yease*, and provided a many things for the dinner at the '*All*, and *what not*. He kept the Lion, *and that*; and little Davy, and George, and Peter Garrick, *to be sure*, and Mrs. Doxey, their sister, dined in the 'Tempest.' What a hi that 'oman 'ad! Davy's was reckoned a fine hi; but, being an 'oman, perhaps hi looked more at 'ers. And Sam Foote, he took some wine in 'Measure for Measure,' *and things o' that sort*. You a 'erd of Foote? *Yease*—he was a *litery* man, and famous for your rappartees and *bonn motts*, and *what not*. He followed Davy all round the room at the masquerade, and *what not*; and it rained hall the time o' the jubilee, and *what not*; and Sam said it was God's revenge against vanity, and *that—yease*. How ee did but plague Davy, to be sure, and *what not*. Sam said it was a hinvitation to go post with osses to a borough without representatives,—governed by a mayor and haldermen, who are no magistrates,—to celebrate a great poet, whose hown works a-made 'im himmortal—by a hode without poetry, music without 'armony, dinners without victuals, and lodgings without beds. *Yease*, but that warn't true, for my father kept the Lion, and what not; and hi took up the first dish, *and that*, to Davy myself, hin 'Has You Like It;' for ee shifted rooms, and ee ad veal biled in rice; you a heard o' that dish?—and Vernon, ee was there; *yease*, and ee sung, and *what not—yease*."—*Memoirs of Charles Mathews*, 2nd edit. ii. 332.

In conclusion, I beg to notice a mistake as to Paul Whitehead. He died Dec. 30, 1774; yet, on the inscription to his memory in the mausoleum, at West Wycombe, 1775 is given as the year of his death. S. Y. R.

REMARKABLE GROTTOES.

Near Lunel in France, on the eastern bank of the river Hérault, there is a grotto known in that part of the country as La Baunie de las Donmaisellas, or des Fées. It consists of many large deep apartments, built one upon another, some of which are inaccessible, most likely through age. The apartments are built one below the other. In the second there are four beautiful pillars about thirty feet high, terminating at the top like palm-trees; they are detached from the roof, which is only to be accounted for by supposing that the bottom, or floor, has sunk from its original level. The third chamber presents at the farther end one vast curtain of crystal, to which the lights, carried on such occasions, give the appearance of all manner of precious stones. The other day I found in a book a description of this remarkable grotto. The author says, "some of the stalactites of this apartment are solid, and white as alabaster; some clear and transparent as glass; they are of every fantastic form and description, as well as displaying perfect representations of cascades, trees, festoons, lances, pillars, fruits, flowers, and even the regular arrangement of architecture in a cathedral."

The fourth apartment is a long gallery covered with sand; beyond this three great pillars present themselves, and behind there is a lake of thick muddy water. All these grottoes are of old standing; but in addition to these, another, not long after the discovery of the ones I have just mentioned, was discovered, in which was found an altar, like fine china, having regular steps to it, made of the same material as the altar. Near this was an obelisk, perfectly round, of a reddish colour, and very high, and a colossal figure of a woman holding two children in her arms, placed upon a pedestal. These were the contents of the grotto, most curious and quaint in their kind. The circumstance attached to this grotto is also rather remarkable, and the following story is reported to be true:—

That during the religious wars a family (whether Protestant or Catholic is not known for certain), consisting of a father, mother, and two children, sought refuge in these subterraneous grottoes from the persecution of their enemies, and there preserved a miserable existence until death came to them. For some years they were said to have supported themselves on berries, and now and then killed a goat. The solitude of their dwelling imbued them and their fate with an awful character; and, from being objects of pity, they became objects of terror to the neighbouring peasantry, who told strange stories of the unfortunate beings thus consigned to cold and hunger, and compelled to seek a wretched home within the bowels of the earth. The shepherds fled whenever they appeared, and the children followed their example. But at last they came to an untimely end, and the people who live in those parts now tell stories concerning them. It has even been a matter of question whether the altar and the figure are not the work of these unfortunate beings, who might find in this amusement a transitory solace for their misery.

THOMAS THISELTON DYER.

LELAND: THOMAS GRYNÆUS.

A slight query leads to a note which requires a double heading. A correspondent has noticed (2nd S. ii. 237) that the bad reputation of Antony Hall's edition of Leland's *Commentarii* probably arises from Tanner's complaint that his own intended publication had been arrested by it. I find that Tanner says not a word against the execution of the undertaking, but only seems to hint that the University of Oxford did not act with due consideration towards himself. The

charge of errors and omissions may be found in Aubrey's *History of Surrey;* whence it was copied into the *Biographia Britannica.* Now, when a charge of this kind is traced to Aubrey, it may be regarded as having taken sanctuary, and as being privileged from molestation: who is to account for an imputation from him who "thought little, believed much, and confused everything"?

Bishop Nicolson, in his *Historical Dictionary* (1714), describes Leland as "lately published by the industrious Mr. Hall," without a word of censure. He promises the world that a good account of English writers will be "abundantly performed by Mr. Tanner, who has diligently compared Leland's original manuscript with the scandalously false copies which have been given of it by Bale and Pits." The materials of this prophecy must have been furnished by Tanner himself, directly or indirectly; but not a word of imputation against Hall. This seems fair presumption of an acknowledgment on the part of Tanner that his researches into Leland's manuscripts gave no ground against the print of 1709, though against the undertaking he had personal ground of complaint. To complete the matter, any one who examines Tanner's *Bibliotheca* will find that Leland is emptied into it in the words of Hall: that is, either an independent use of Leland's manuscript verifies Hall's correctness, or Tanner had sufficient confidence in that correctness to use the printed work. In all probability, Tanner actually compared Leland and his editor until he was satisfied on the point. All this is quite enough to clear the printed Leland of the bad name which has been given to it. The writer in the *Biographia Britannica* had Nicolson's "English Historical Library" at hand, and uses it in the sentence following his use of Aubrey. Strange that he could not make out that Aubrey was utterly extinguished by an authority of some hundred times his weight.

I was led to this matter by finding in the printed Leland (art. "Sacroboscus") one word which I thought, and still think, is a mistake; but on comparing it with Tanner I find no correction. Leland mentions "*Thomas* Grynæus, mathematicorum Britanniæ nostræ decus." My query is: Was there any Thomas Grynæus in England, and was he a mathematician? I cannot find an affirmative to either in the case of Thomas (the nephew of *Simon*) Grynæus, a divine, recorded by Melchior Adam among theologians; and of no other Thomas do I find any notice at all. Simon, the well-known editor of Euclid and Ptolemy, studied at Oxford in the time of Leland, and took some of his own manuscripts — some of other people's too, Anthony Wood says — from England. If this apply to the Euclid, then we owe the two greatest Greek texts of Euclid to what the wise call *conveyance.* First, the *princeps* of Grynæus, in 1533; next, the edition of Peyrard—the first with various readings, printed from a Vatican manuscript conveyed away by the French. Shutting my eyes to the Decalogue for a moment—a thing for which there are several precedents—I cannot help feeling that those who steal and print are more to my literary taste than those who buy and hide. Opening my eyes again, I find them guilty and recommend them to mercy. A. DE MORGAN.

PALESTRINA'S "MISSA PAPÆ MARCELLI."

In 1554 appeared in folio the first book of Palestrina's *Masses,* and in 1567 was published lib. ii., which includes the celebrated composition entitled "Missa Papæ Marcelli." The history of this Mass, as given by Dr. Burney, is now considered to be inaccurate in many respects. In his *History of Music* (vol. iii. p. 189, &c., ed. London, 1789), he states, on the authority of Liberati, Adami, Berardi, and other musical writers: —

"That the Pope and Conclave, having been offended and scandalised at the light and injudicious manner in which the Mass had been long set and performed, determined to banish music, in parts, entirely from the Church; but that Palestrina, at the age of 26, during the short Pontificate of Marcellus Cervinus, entreated his Holiness to suspend the execution of his design till he had heard a mass composed in what, according to his idea, was the true ecclesiastical style. His request being granted, the composition in six parts was performed at Easter, 1555, before the Pope and College of Cardinals; who found it so grave, noble, elegant, learned, and pleasing, that music was restored to favour, and again established in the celebration of sacred rites," &c.

Dr. Hawkins, in his *History of the Science and Practice of Music* (vol. i. p. 421, ed. London, 1853), quotes a passage from a letter written by Antimo Liberati, which is the same in substance as the statement given by Dr. Burney. But it appears that Baini, in his *Life of Palestrina,* and the editor of the *Analecta Juris Pontificii* * (Roma, 1860), give quite a different account. The whole history is epitomized by a learned writer, in the *Dublin Review* for January, 1864 (New Series, article "Music in its Religious Uses.") The following extract from the article is so interesting, that it deserves a place in "N. & Q." The narration is taken from the most authentic sources:

"Pope Marcellus," says the writer, "who reigned only twenty-one days, had been dead ten years when the mass in question was composed; and the decision of the Council of Trent was arrived at independently both of the Mass and the composer, who was a very young man at the time. It is true, however, that both Palestrina and the Mass in question had much to do with the reform of church music at a later period. The Tridentine decrees, while defining the principles of church music, left it to the executive to devise the mode of carrying them into effect. Attention was particularly directed to the

* "Memorie di G. P. da Palestrina."

listinct articulation of the sacred words. After the Decree had been confirmed at Rome, two eminent dignitaries of the church were deputed to take measures towards the improvement of ecclesiastical music. One of these was Cardinal Vitellozzi, and the other no less a person than the illustrious Saint Charles Borromeo. Palestrina, who was then director of the Choir at Saint Mary Major's, was sent for to assist in the work. The result was, that he wrote three Masses. The first, which he styled "Illumina Domine" (according to his usual practice of giving religious titles to his works), gave great satisfaction to the umpires; still they asked the composer to try his hand again. He accordingly produced a second Mass, to which no special name is attached, but it is distinguished from the others by the insertion of the date (19 Junii, 1565) after the 'Q' in the words 'Qui cum patre,' in the *Credo*.

"The judges still thought that the composer had not achieved his *chef d'œuvre*, and asked him to try once more. Palestrina accordingly set to work, and in a short time completed the third Essay, which was pronounced a signal success. The composer's only difficulty was to find a suitable name for it. Philip II. of Spain, to whose good offices Palestrina had already commended himself, was anxious that a composition of such distinguished merit should be dedicated to himself. But Palestrina felt that his Roman Patrons had a prior claim upon him. He adopted a middle course, declining on the one hand to dedicate the Mass either to the reigning Pontiff or to the foreign Prince, but giving it a title which at once expressed his loyalty to the Holy See and his gratitude to Pope Marcellus II., who years before had patronised him when he was a member of the Papal Choir. The Mass accordingly received the name of 'Missa Papæ Marcelli,' and this is the celebrated work known by that title," &c.

J. DALTON.

Norwich.

JAMES BARHAM, THE BELL-RINGER OF LEEDS, IN KENT.

Having somewhat of a "weakness" towards tomb-stones, and the information to be found upon them, I, as a devoted peruser of "N. & Q.," of course could not pass by the several notices connected with "Pre-death Monuments." These notices have put me in mind of James Barham, the famous bell-ringer of the ancient and still picturesque village of Leeds, in the churchyard of which the doughty Barham erected his own tombstone, and that many years before his death.

At page 70 of a privately printed book entitled *The Tomb Seeker*, is a fac-simile reproduction of the whole of the inscription upon the aforesaid tomb-stone. On page 71 of the same volume occurs the following extract from a letter written to Mr. Thomas Molineux, the enthusiastic reviver and editor of Dr. John Byrom's masterly *System of Shorthand*:—

"June 29, 1821.—The following instance of rustic vanity you may depend upon as a fact. Some years ago [1801 or 1802] I paid a visit to the village of Leeds in Kent, where my Father was born, and in the Church-yard where he is buried I saw a Tomb-stone to the Memory of a man named Barham, just put up; but the oddity of thing was, that the time of his Death, his Age, and one or two other particulars, were not inserted, but blanks left. I asked the village sexton how it was that these particulars were not known. 'Sir,' said he, 'do you see that old man?' (pointing to one who stood at the door of a huckster's shop)—'Yes,' said I. 'That is the man,' said the venerable grey-headed Sexton; 'but so fearful is he of not having justice done to his deeds of Arms when dead, that he has had the stone put up during his life, with his principal exploits engraved upon it. I again visited the Church-yard last year, and found the blanks filled up.' —ROBERT CABBELL ROFFE."

In these days, when so many of the good things of yore seem to be "upon the go," it is gratifying to find that the valiant deeds of our sires are not allowed altogether to perish. On the 5th of June, 1864, my brother, Mr. Felix Roffe, rummaged his way up into the belfry of Leeds church, wherein he discovered divers records of bell-ringing. From one of these recording boards, my brother copied the following, preserving the spelling of the original, which, in these cases, never lessens the interest:—

"Jas. Barham, a Leeds Youth, who from the year 1744 to the year 1804, asisted (*sic*) in Ringing one peal of 40,320 Changes, two of 20,000, six of 10,000, and one Hundred and twelve peals of 5,000 and upwards; in one of the above peals, he stood fourteen hours and forty four minutes, the peals where (*sic*) of 15 diferent (*sic*) sorts; the above peals where (*sic*) rung by 61 differant (*sic*) men: at several times he has rung two peals of 12 Bells, five of 10 Bells, thirty six of 8 Bells, thirty nine of 6 Bells: 41 of the peals where (*sic*) rung at other places, to the Honour of the Leeds Youths."

The prowess of our fathers should ever be cherished as the guide-stars of action, for the present generation, both in peace and war. It seems there is written on the belfry wall, with *pencil*, this fact:—"T. Chrisfield had his leg broke in this Steeple, by the 8th Bell, on the 30th of January, 1837." My brother Felix was informed that Chrisfield, ever since the accident above recorded, had remained in a crippled state, and moreover, that he still has in his possession the "cap" which the redoubtable Barham was wont to wear while performing his great feats of bell-ringing. Truly, a "cap of maintenance," and of which I shall endeavour to obtain a sight, when next I make a pilgrimage to Leeds.

I have also been furnished with a copy of the latter portion of another record, still to be found in the belfry; it reads thus:—

". . . . . And on Saturday Janʸ 13, 1753, 20,160 Quad Ruple and Triple changes, in 13 Hours and 34 Minutes, being the greatest performance of change ringing ever known, by several thousand changes. (This Peal includes John Freeland, Abraham Barham, and James Barham, Senʳ., and James Barham, Junʳ.")

Leeds belfry contains ten bells; hence, as my brother suggests, the title of the inn at the upper end of the village—"The ten bells." Ten bells make a goodly peal for a village church-tower, but that of Leeds is the most of a castle-keep-looking tower I have ever seen. Before leaving

Leeds, I should like to give a short extract, which is, I think, extremely interesting. Mr. Felix Roffe says:—

"I was told that up to some years ago, people used to come from surrounding villages to the Morning Service, on purpose to hear the peal that the Leeds' youths, at that time, were in the habit of ringing, at the conclusion of the service. It seems the old ringers are now all dead, or disabled by age, and that the young men lack interest in change ringing. When I went into the belfry, the ringers consisted of two boys!"

Having myself taken the trouble to fac-simile Barham's tomb-inscription, in the book before alluded to, I should much like here to preserve a brief inscription, which certainly "chimes" with this subject:—

"HEERE LYETH THE BODY IOSEPH HATCH OF VLCOMBE, BELLFOVNDER, WHO DEPARTED THIS LIFE THE 14 DAY OF SEPTEMBER IN THE YEARE 1680 BESID OF HIS MOTHER AND OF HIS BRETHREN. AGED 6- YEARES."

This I copied on the 24th of March, 1860, from the west end of a much mutilated altar-tomb in Bromfield church-yard; a little place just outside Leeds Park, but in the opposite direction to Barham's village. Ulcomb is but three miles from Leeds, and it would be curious to know, whether Joseph Hatch was the founder of all, or any of the famous ten bells of Leeds, in Kent.

EDWIN ROFFE.

Somers Town.

"THE COBBLER OF CANTERBURY."

In the remarks prefixed by MR. PAYNE COLLIER to the limited reprint of the singularly interesting poetical tract, entitled *Pasquil's Palinodie, or his pynte of poetrie*, which forms No. 2 of his new issue of *Old English Literature*, he observes —

"The tune of the Tinker to which the Muses' song is turned was popular in the reigns of James and Charles, if not earlier. We might suppose that lines to that tune would be found in *The Tinker of Turvey* (1630), or, as the same piece was more anciently called *The Cobler of Canterbury* (1590 and 1608), not long since reprinted by the treasurer of the Society of Antiquaries, as presents to his friends. However, such a tune is not there either used or mentioned."

Never having seen either the original tract or the reprint, I have had no opportunity of ascertaining whether a very rare and probably unique little book in my library is a reprint of one or other of the above-mentioned pieces. The following is a full copy of the title:—

"A Witty, Pleasant, and true discourse of the Merry Cobler of Canterbury. Together with the pretty Conceits of Friar Bacon, how he served a Knight and the Cobler; that Lady, and Joan the Cobler's Wife.

I am a Cobler of high renown,
Hey down, down, down, derry, &c.

Edinburgh: Printed by the Heir of Andrew Anderson, Printer to the King's most Sacred Majesty, 1681, 18mo, pp. 22." *

This Edinburgh edition was in the library of old Robert Mylne, an indefatigable collector of such productions, and was probably bought by him at the time of publication. It was from his store of rarities that the copy of *Robin Goodfellow* came now belonging to me, of which the only other copies known are two; one in the Bridgewater library, and another, but different edition, which cost the late Mr. Daniel somewhere about forty pounds.

Pasquil's Palinodie is excellent in every way, and is well worthy of preservation. Indeed it is amongst the most curious of MR. COLLIER'S very curious reprints. There was a copy of the edition of 1619 in the Sale Catalogue of the late Mr. Blackwood, printed in 1812, Edin. 8vo,—probably the most curious one ever published in Scotland. It is numbered 3058, and is described as having a woodcut on the title; it is stated to be "very rare," and is priced at 1*l.* 16*s.* The catalogue must have cost Mr. Blackwood great labour in the preparation, as it has the recommendation, in addition to great accuracy, of being classified. Copies now are difficult to procure. J. M.

A JOKE OF ARCHBISHOP WHATELY'S (?) — In a review of Mr. Fitzpatrick's *Life* in the *Saturday Review* of July 9, p. 58, occurs the following:—

"The best things in the book are an answer of Whately's when a lady appeared one day at Court with rather less than the average amount of dress (or its apology), and some one asked, 'Did you ever see anything so unblushing?' 'Never since I was weaned.'"

Now, I know nothing of the biographer's authority for fathering this witticism on the Archbishop, but I have been familiar with the story in another form ever since I can remember. I believe it was in that orphanage of Joe Millerisms, the "Funny Column" of a country newspaper, that I met with it as an extract from an "American paper." The scene was laid in a New York drawing-room, into which some Western "Hoosier" had got. The ladies were somewhat *décolletée*, and the simple-minded country-cousin, being asked his opinion of the splendour he saw around him, exclaimed, oblivious to all but the one novelty, "Guess I haint seen the like sin' I was weaned." It may be the result of prepossession, but though the wit is worthy of Whately, or even of a greater than Whately, it strikes me that the local colouring of my version of the story is more in keeping with its flavour.

J. D. CAMPBELL.

[* Our correspondent's rare little book is clearly a different work to the one entitled *The Cobler of Canterburie*, 1590, 1608, and reprinted by Mr. Ouvry in 1862. *Vide* Bohn's *Lowndes*, p. 484.—ED.]

LIBRARIES. — It might prove very useful to scholars and men of science if they knew where to look for the best and most complete libraries in each special branch of knowledge. With the view of taking a first step towards supplying this desideratum, through the ever-open, and universally circulated pages of "N. &. Q.," will you permit me to make a commencement in this direction; and, first, in Mathematics? I have seen it stated that the collection of mathematical works, bequeathed to the University of Glasgow by Dr. Simson (editor of Euclid), and kept apart from the rest of the college library, is, or was supposed to be the most complete in the kingdom. No doubt it was an excellent collection at Dr. Simson's death; but as it is nearly a century since that time — during which period mathematical science has been enriched with a prodigious number of first-rate works — I cannot speak from personal acquaintance as to the present state of the library at Glasgow. From the distinguished names in the various branches of science which have long rendered that University illustrious, it is to be hoped that its library is all that could be wished at the present day. SCOTUS.

MARLBOROUGH (FIRST DUKE OF). — So very little is known (I am sorry to say) of the life of the great Duke of Marlborough before the days of "my Queen Anne," that the following date (a kind of *tomb-stone fact* in his career) will be thought valuable: — On the 25th April, 1685, the Duke (then Lord Churchill) was sworn one of the Gentlemen of the Bedchamber to King James the Second. — This date-mark, new to our Marlborough materials, I derive from the MS. warrant books of the Lord Chamberlain's Office. It says little, I may observe, for the love and encouragement of biographical studies among the clergy of the Established Church, that the "when" and "where" of Marlborough's marriage to Sarah Jennings are alike unknown. Let each archbishop and bishop require of the several vicars, rectors, and others, in their respective dioceses, to report on the baptismal, marriage, and burial registers under their care, and transmit extracts of interest therefrom prior to the accession of the House of Hanover — and *Lives* of many great men, to be written hereafter, will be more accurate than they are now. See what noble work our public-spirited Master of the Rolls (Sir John Romilly) has done, and is doing, for the right understanding of English history.

Let me observe, that autographs of Marlborough as plain "John Churchill" and as "Churchill" (Lord Churchill), are of the utmost rarity. We have no good *life* of Marlborough. Why not?

PETER CUNNINGHAM.

THE DEVILLE FAMILY. — My attention has only recently been directed to your notes respecting this family. It is a name which is still very common in and around Leek: its possessors being rather proud than otherwise of its origin and significance. Most of your readers will doubtless conclude that it is better to pay insurance for their property, even in the shape of Mr. Gladstone's much-abused income tax, than be subjected to so gross an act of extortion as was once perpetrated on a plethoric member of this family. Lodge (vol. ii. p. 356) —

"presents a most curious instance of the transfer of a privy-seal, which was sent to an unfortunate man at Leek, in Staffordshire, who was impoverished by law suits. From this unpromising subject, Master Richard Bagot proposes, out of justice or revenge, to transfer the royal imposition to an old usurer, who bore the appropriate cognomen of Reynard Devil (which name, civilly spelled, is *Reginald Deville*). 'Truly, my Lord,' writes Bagot, 'a man that wanteth ability to buy a nag to follow his own business in law to London, pity it were to load him with the loan of any money to Her Majesty; but as for Reynard Devil, a usurer by occupation, without waiff or charge, and worth 1000*l.*, he will never do good in his country; it were a charitable deed in your Lordship to impose the privy-seal on him. He dwelleth with his brother John Devil, at Leek, aforesaid.' Now this country gentleman, like Cyrus with the great and little coat, certainly dealt more in equity than law, and the whole affair proves the absolute despotism of Elizabeth and her Privy Council."

But, for the derivation of the name, I refer to Hone's *Every-Day Book*, vol. ii. p. 1239; and vol. iii. p. 698. JOHN SLEIGH.

Thornbridge, Bakewell.

CURIOUS TAVERN SIGN. — One of the most curious and unmeaning may be seen over a small new inn at Buckhurst Hill, Essex, "The Title-deed Inn." This is of course quite modern, and the house occupies a site which only a few years ago was unenclosed forest land. JOSEPHUS.

Queries.

APHIS: APHIDES. — I had always taken for granted that this was a Greek word. Upon a question as to the pronunciation of the plural, which a (not unlearned) friend called "aphides," I referred, as of course, to a Greek lexicon (Liddell and Scott), and then to the Scapula, and was surprised not to find any such word in either. Whence comes it?

W. P. P.

BALE'S SCRIPTORES. — The preface to the *Biographia Britannica* tells us that the first edition is of 1549, with Wesel in the title-page; but that only the title, and some additions, were printed there, the book having been printed the year before at Ipswich, for John Overdon. The COOPERS, in the *Ath. Cant.* say "printed at Wesel for Overton of Ipswich, 4to, 1548, 1549." A copy of the book now before me, in the original binding, has 1548 in the title, but not a word about Wesel,

nor Ipswich either. At the end there is "Excusumque fuit Gippeswici in Anglia per Joannem Overton, anno a Christi incarnatione 1548 pridie Calendas Augusti." The additions which follow this colophon are of the same type and paper as the work, and make no mention of place or date. No other work is traced to Overton: but he has told a very circumstantial falsehood if he did not print it. Does this work exist under two title-pages? And, generally, what are the facts? Since this was written I have seen another copy exactly like the above. A. De Morgan.

Barbadicus.—I have come across, among a box of put-away books, a large folio entitled,—

"Numismata Virorum Illustrium ex Barbadica Gente. Patavii, ex typographia Seminarii, CIↃIↃCCXXXII. Apud Joannem Maufrè. Superiorum permissu."

It contains copperplate representations of eighty-five medals, beautifully surrounded with emblematic figures: in fact the finest and most artistic engravings of the sort I have seen. I ask your correspondents is the book scarce? are the medals rare? John Davidson.

Sir Martin Beckman was a prisoner in the Tower in 1663-4. His name occurs twice in Bayley's list; once, however, as Bokman. *Tower of London*, p. 624, 4to, 1821.

In the *Calendar of State Papers* by Mrs. Green, Car. II. 1663-4, Dom. Ser. p. 170, there is this record:—

"Petition of Martin Bökman to the King and Council for a trial. Has been half a year close prisoner in the Tower, through the malice of one person, for discovering the designs of the Spaniards and others against his Majesty, though dismissed from his service; has had his goods and clothes pillaged; often pleaded for justice, but might as well have petitioned the stone walls, being an afflicted stranger in a strange country."

Can any one say on what date these commitments took place? What were the reasons assigned? who was the informer? and what the designs of the Spaniards which Beckman had discovered?

Sir Martin died June 24, 1702. *Tower Records MS.* Where did he die? and does any memorial exist of him? If so, where?

It is just possible, as Sir Martin Beckman succeeded a son of old Talbot Edwards, as keeper of the Regalia at the Tower (see "Talbot's Mem. on the King's Jewel House, May 20, 1680," in *Archæol.* xxii. Part I. 122) that Mr. Swifte may be in possession of some particulars about Sir Martin, which he would have no objection to communicate.

Sir Martin Beckman captured Blood in his attempt to steal the crown from the Tower. He was assisted by a son of the old keeper. No one, in writing of this incident, has given the name of the son. Is it possible now to find it out? An examination of the Registry of the Births and Deaths in the Tower Chapel, as far as old Edwards's family is concerned, would certainly aid the inquiry. M. S. R.

Ancient British Idols.—Does any museum or private collection in Great Britain or France contain any Celtic idols?—or where can I find a description and drawings of such as are known to have been worshipped? I remember but one Celtic idol figured in Montfaucon; it is that of a female in the folds of a serpent, and is decidedly Indian in character. The Rev. W. Bowles, in his *Hermes Britannicus, or Dissertation on the Celtic Teutates*, while describing that god, unconsciously gives an exact account of the Hindoo God Garuden (the Indian Mercury), with the hawk's head, the same as the Egyptian god Ra, and one of the idols found at Nineveh. Mr. Higgins, in his *Celtic Druids*, endeavours to prove that the Druids were Buddhists; but there is an insuperable obstacle to his theory, viz., that the Druids sacrificed human beings, while the Buddhist priests, in their care not to destroy animal life, carry a broom in front of them to sweep insects out of their path. Perhaps Mr. Higgins would have been nearer the truth had he considered the Druids to be Seevite Brahmans. The Celtic Alwani, or Alani, had a god called Alw. The word Alw is probably the same as Haul, Celtic for the Sun, from Helih, Sanscrit for the same. The god of the Celtic Ædui was Æd. The god of the Britons was called Bryt or Pryd. What were the forms of these Celtic deities? Did the Celtic emigrants from the East bring with them into Europe not only the language of the Brahmans, viz. Sanscrit, but their idol gods also? Galtruchius, quoted by Maurice in his *Indian Antiquities*, writes that, in the isle of Albion, the image of the Sun was placed upon a high pillar, as half a man with a face full of rays of light, and a wheel on the breast. This is the Hindoo god of the Sun, Suryu, with the flaming Chukram, or emblem of Vishnu on his breast.

H. Congreve.

Edward Caryll, Esq.—Who was Edward Caryll, Esq., who (July 15, 1758) founded a mission for the English Franciscans in Dorsetshire? His father was John Caryll, Esq.; his mother, Elizabeth, and his wife Catherine. The names are given in the Obligations for Masses to be said. M. P.

Lord Castlereagh's Death.—In August, 1822, there were several *brochures* written on the subject of Lord Castlereagh's suicide. In one of these the writer asks, did the reader ever see a fox break cover on a fine winter's morning—a ship with a friend on board come into port on a fine summer's evening—did he ever see an army in battle array—and did he see his wife immediately after giving birth to her first-born? and

hen says, unless the reader had seen *all* these four scenes, and could summon them together before his memory, he could form no idea of the pleasure the writer experienced on hearing the intelligence that Lord Castlereagh had cut his throat. Can any of your readers tell who the writer was, or where the article appeared?

THOS. L'ESTRANGE.

3, Donegal Square East, Belfast.

CHARLES I.—In 1813, as I believe is well known, the body of Charles I. was discovered. On this discovery, I am told there were some pasquinades in a periodical called *The Scourge*. I cannot find this in the British Museum, and have no opportunity of getting at it; and should be most grateful to any of your correspondents who would either lend me the number or numbers in which the allusion occurs, or else give me the quotations at full. Any further information on the subject of the discovery of the body (additional to that given in Sir H. Halford's MS.) will very much oblige me. R. C. L.

THE REVEREND JAMES CORDINER, M.A., some time chaplain to the garrison at Columbo, published *A Description of Ceylon*, Lond. 2 vols. 4to, 1807. I am anxious to ascertain the date of his death. S. Y. R.

CURIOUS CUSTOM AT CRANBROOK IN KENT.—

"When a newly-married couple leave the church, the path is strewed with emblems of the bridegroom's calling. Thus carpenters walk on shavings, butchers on sheepskins, shoemakers on leather-parings, and blacksmiths on scraps of old iron."—*Murray's Handbook for Kent and Sussex*, p. 128.

Is this curious custom peculiar to Kent, or is it kept up elsewhere? EDWARD F. RIMBAULT.

GOOD, CO. DORSET.—Can you or any of your readers give me the tinctures of the arms of the above? I know the crest and motto.

R. H. RUEGG.

Customs, London.

INNES FAMILY.—Can you give me any information as to the Innes family, or rather that branch who were such benefactors to the Collège des Écossais at Paris? One of the last religious professed at the Dames Bénédictines Anglaises of Pontoise was Mary Austin Innes. Was she sister to the Rev. Alexander Innes, who was imprisoned at the Revolution, and escaped only with his life by the overthrow of Robespierre? I find the Rev. Henry Innes of Ballogie, near Aberdeen, died at Ballogie in 1833, æt. eighty-six, who also held a prominent position in the Collège des Écossais.

M. P.

IRISH CLERGY DISABILITIES ACT.—Sir W. Heathcote the other day stated in the House of Commons that "There were no disabilities in Ireland, and that country was as free, down to 1840, as England; but in that year the Irish clergy were subjected to the same restrictions which applied to the Scotch clergy." I should be glad to get some information about this act, as I had been always under the impression that Irish Orders were no impediment to holding a cure of souls in England. EIRIONNACH.

MAP OF JERSEY.—Dr. Edward Browne, in his *Travels in Germany*, p. 140, speaks of a great *virtuoso* named Von Adlershelme, who possessed in his "Chamber of Rarities" a map of the island of Jersey, drawn by our King, *i. e.* Charles II. This book was written in 1677. Where is this map now? J. BERTRAND PAYNE.

THE DUKE OF MONMOUTH'S HOUSE IN SOHO SQUARE.—In Mr. Timbs's *Curiosities of London*, 1855, p. 684, I find the following statement:—

"SOHO SQUARE, originally King's-Square, was begun in the reign of Charles II.; the south side consisting of Monmouth House, built by Wren for the Duke of Monmouth, and after his death purchased by Lord Bateman."

What is the authority for Sir Christopher Wren having been the architect of the Duke of Monmouth's mansion? I have searched the breviate of Wren's life among the Lansdowne MSS., the works of Mr. Elmes, and all the detached biographies of the architect I could find, without discovering any mention of Monmouth House. Perhaps some of the correspondents of "N. & Q." will tell me if Wren was (which I much doubt) the architect of the Duke's mansion.

EDWARD F. RIMBAULT.

THE REV. MR. MOULTRU, OR MOULTRIE, DRAMATIST.—The comedy of *False and True, or the Irishman in Italy*, 8vo, 1798, 1806, is ascribed to the Rev. —— Moultru (*Biogr. Dram.*, i. 531; ii. 218). In the *Daily Telegraph*, May 18, 1864 (p. 2, col. 3), he is called the Rev. Mr. Moultrie. Information respecting him, and especially his Christian name, is desired. S. Y. R.

THE HON. BARON MOUNTNEY.—Having a particular object in view, I am anxious to ascertain where the Hon. Richard Mountney, of whom frequent mention has been made in "N. & Q.," was buried. He was a Baron of the Exchequer in Ireland, having been appointed in the year 1741, and died in 1768; and as I mentioned in 2nd S. xii. 254, his first wife and some members of his family, were buried in the churchyard of Donnybrook, near Dublin. Can you aid me in my inquiry?

A literary friend, when lately sending me some very interesting notes on a small publication, entitled *Brief Sketches of the Parishes of Booterstown and Donnybrook*, wrote as follows:—

"I shall add no more, but that as to Baron Mountney, whom you mention in p. 163, you might state that he was not only a Baron of the Court of Exchequer in Ireland, but a very distinguished lawyer, as appears from

his charge upon the trial to which you allude, and which is reported at length in the *State Trials*, and, as I recollect, occupied several days in its delivery. He was born in England, and on his appointment to the Irish Bench, settled in Dublin; but before he came to this country [in 1741], he was known as an eminent classical scholar, having published an edition of *Demosthenes* (Cantab. 1731), which long maintained its place as the edition used in the University of Oxford. A fine portrait of him by Hogarth is in the possession of the Rev. John Mounteney Jephson, who is maternally descended from him; and of this I possess a duplicate. You do not mention where Baron Mountney was buried; but it is probable he also was interred at Donnybrook."

There is no mention of his burial in the parish registers. ABHBA.

PETER PAXTON, of Pembroke Hall, Cambridge, M.D. by royal mandate, 1687, published medical and other works, 1701-1711 (one of them was published at Edinburgh, 1705). Any information respecting him will much oblige

C. H. & THOMPSON COOPER.

COLONEL PAYNE, TEMP. CHARLES II. — In the *Naval Chronicle*, vol. iii., 1803, honourable mention is made of this worthy, who, after the battle of Worcester, fled with his Royal Master to a house on the coast, belonging to the former, and situated at Ovingdeane, Sussex. Contemporary letters show he was a countryman of Colonel (afterwards Sir George) Carteret. Where is a life or mention of Colonel Payne to be found?

J. B. PAYNE.

PETER PERCHARD was Lord Mayor of London in 1804. He was descended from a Guernsey family, which originally migrated thither from Jersey. The English branch of the family is believed to be extinct. Who represents it?

J. B. PAYNE.

THE PLAGUE AT DATCHET.—The registers of the parish of Datchet date from 1559, and are most fully and accurately written. They consist of four folio volumes, all of which the curate kindly submitted to my inspection last Christmas. From many curious entries I extract the following, as I wish to ask a question on it: —

"Item. A gentleman's man lying at Thomas Tripp's of y^e^ parish, y^e^ king's ma^ty^ keping down at Windsor y^e^ said gent. servant died out of y^e^ said Tripp's house of y^e^ plague, and was buried y^e^ xxth of July, 1603."

Immediately after follow the deaths of Thomas Tripp himself and his two children. Was the "plague" mentioned some general or local epidemic, or the name of a common disease? Also, what is the meaning of the words, "They died by God's visitation," attached to several deaths in 1608 or 1609? JOS. HARGROVE.

Clare Coll. Camb.

QUOTATION WANTED. — Whence is the following couplet, quoted in Chesterfield's *Letters to his Son*, ccxlvi.: —

"Ah! qu'il est doux d'aimer, si l'on aimait toujours!
Mais, hélas, il n'est point d'éternelles amours."

CYRIL.

REFERENCE WANTED. —The following is quoted as from Buchanan. Query, where may it be found in his writings? "Ne commonentem recta sperne."

I. B. E.

THE REFORMATION.—The following queries are put to me by a clergyman: "What was the name of the Bishop of Geneva at the Reformation, when the government of that church was so very near being continued as episcopal? And what was the circumstance which prevented it?"

S. W. RIX.

Beccles.

SHAKSPEARE'S JOURNEYS. — Since I made the query so kindly noticed by CRUX (*antè*, p. 66), I have ascertained that one of the old roads from Stratford-on-Avon to London passed through Banbury, Stratton Audley, Grendon Underwood, and Aylesbury. It appears that the route between Banbury and Aylesbury was altered some time between 1610 and 1660, which is the reason of Grendon not being found in Ogilby. Any particulars or traditions respecting places in this route, especially in relation to the old inns, would be very acceptable. J. O. HALLIWELL.

WASHINGTON AND EXCELSIOR. — I have an old China saucer, given to me by a relative, which is said to have formed part of a set of China belonging to General Washington. In the centre is the following device: A globe supported by two female figures; one of them Justice (as conventionally represented) blindfolded, and with scales in hand; the other figure has something in her hand like a bulrush in flower, or a slender rod with a thimble on top. In the middle of the globe appears the sun emerging from clouds: above the globe is something like a bird-cage, upon which an eagle stands with wings spread, and a flower in his beak; below the globe is a scroll with the motto "Excelsior." Any information respecting the above will oblige EIRIONNACH.

Queries with Answers.

JOHN LOWE, BISHOP OF ROCHESTER, was buried in his own cathedral A.D. 1467, and bore arms, according to Bedford's *Blazon of Episcopacy*, "Or on a bend 3 wolves' heads erast." He was an Augustine Friar at Droitwich, promoted by King Henry VI. to the see of St. Asaph 1439, and translated to Rochester 1443.

A native of Worcestershire, he is supposed to have been a scion of the ancient and extinct family of Lowe, whose curiously timbered mansion, though doomed to destruction, yet stands in

the vale of Teme, near Lindridge. The arms, however, till recently extant in the old church of that parish, "2 wolves passant in pale argent," slightly differed from the tomb at Rochester.

He is reputed to have been a collector of books and MSS., which he bestowed on St. Augustine's Library in London. Fuller describes him among the "Worthies of Worcestershire," and Bishop Godwin quotes Bale's character of him.

Do any further particulars exist of his history, or the exact place of his birth? and are any of the literary treasures he collected known to have escaped the ravages committed at the dissolution of monasteries.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

[John Lowe was a native of Worcestershire. See the Genealogy of Lowe of the Lowe in Nash's *Worcestershire*, ii. 95. Nash adds in a note, "Although the place of the Bishop's birth is not mentioned, yet being a native of Worcestershire, he was probably, either immediately or remotely, of this aboriginal family of Lowe." He was confessor to King Henry VI. *circa* 1432, and was appointed Bishop of St. Asaph by bull dated 17th Aug. 1433. He received the temporalities 17th Oct. following, and the spiritualities on the 21st of the same month. By his letter dated 24th Oct. 1433, he requested license to be consecrated out of the church of Canterbury, and 1st Nov. following was assigned for that purpose. He was translated to Rochester by papal bull dated 26 April, 1444, and received the spiritualities and temporalities from the archbishop 14th June, as well as from the king. He died in 1467, and was buried in Rochester cathedral. His will, dated 15th Aug. 1460, was proved 21st Nov. 1467. He was anxious, on account of his age and infirmities, to resign his bishopric before his death, and King Edward IV., on 5th June, 1465, wrote to the Pope on the subject, and recommended Thomas Rotheram as his successor. Le Neve's *Fasti*, by Hardy, i. 71; ii. 567.]

CONSTANTINOPLE.—What is the reason this city is called Room or Rome by the people of all the Mahomedan countries in the East, except Turkey and its dependencies? I never heard it called Stamboul by orientals until I went there. In all the Mahomedan books I have read in India, Constantinople is spoken of as Room. Aboo Zeid calls the Eastern part of the Mediterranean the sea of Room in his Remarks upon the possibility of a communication existing between the Indian Ocean and the Mediterranean round the Eastern and Northern shores of Asia through the Euxine, the Bosphorus, &c. He grounds this geographical conjecture on the fact that the wreck of a ship of Arab construction, that is, having the planks sewn instead of nailed together, was found on the coast of Syria. H. C.

[When Constantine transferred the seat of Empire from Rome to Byzantium, the latter city acquired at one and the same time the names of *Constantinople* and *Roma Nova*: the latter on account of its magnificence, in which it seemed to rival Rome. See Forbiger, *Handbüch der alten Geographie*, 1848, vol. i. p. 1083.]

"CHURCH AND KING," OR "CHURCH AND STATE."—Will you kindly inform me, through your valuable paper, at what period of our history the above were introduced as *toasts?*

A CITIZEN.

[It has been conjectured that the custom of giving the "Church and King" as the first toast after dinner in our times, is derived from the grace after dinner published in the Primer of Henry VIII., which concluded with the words, "God save the Church, our King and Realme," &c. We are more inclined to think that it originated with the political clubs at the period of the Revolution, when both the adherents of the Stuart family, as well as those of the Hanoverian, could respectively offer their own meaning to the word *King*, as in the well-known Jacobite toast of the witty Dr. Byrom:—

"God bless the King, I mean the Faith's Defender.
God bless — no harm in blessing — the Pretender;
Who that Pretender is, and who is King,
God bless us all—that's quite another thing."

Byrom tells us that these lines were "intended to allay the violence of party spirit!" However, to get over a difficulty, in aristocratical circles about the middle of the last century the following toast was much in vogue, "The King and Constitution."]

NESTORIANS OF MALABAR.—When the Portuguese first arrived in India, they were shown the golden sceptre of a Christian king who reigned among the mountains in the south of Malabar. The subjects of this monarch were Nestorian Christians, and descendants of those who sent the "Bishop of India" to the Council of Nice in A.D. 325. Is there any account of the first settlement of these people in India? and has their subsequent history been written? H. C.

[An interesting account of the Nestorians of Malabar will be found in Buchanan's *Christian Researches*, edited by the Rev. W. H. Foy, Lond. 8vo, 1858, pp. 10 to 46. Consult also Badger's *Nestorians and their Rituals*, 2 vols. 8vo, 1852, and Marsden's *History of Christian Churches and Sects*, ii. 99.]

A NODDY.—In *The Gentleman and Citizen's Almanack* for 1790, compiled by Samuel Watson, and printed by him in Dublin at 71, Grafton Street, I find, p. 116, a list of the rates at which carriages could be hired at that date. The charges for a *set down*, for a coach, was 1*s.* 1*d.*, for a chariot, 7½*d.*, a sedan 6½*d.*, and a *noddy* 6½*d.* I should be glad to know what sort of conveyance a *noddy* was, and whence it derived its name.

A. T. L.

[Grose, in his *Classical Dictionary of the Vulgar Tongue*, informs us, that a Noddy is a kind of low cart, with a seat before it for the driver, used in and about Dublin, in the manner of hackney-coach.]

NONJURORS.—Where can I find a catalogue of Nonjurors? I have consulted Lathbury's *History of the Nonjurors*, but it does not supply the information I want. GEORGE W. MARSHALL.

[A list of the prelates and clergy deprived at the Revolution is printed in *The Life of John Kettlewell*, 8vo, 1718, Appendix, No. vi. and also, with a few variations, in Bowles's *Life of Bishop Ken*, ii. 176. In a volume of Laurence Howell's "Collections for Cambridge," among the Rawlinson MSS. (B. cclxxxi. fol. 474), there is also a list of clergy, fellows of colleges, and schoolmasters, who had not taken the oaths in 1699. It agrees very nearly with that printed in *The Life of John Kettlewell*. *Vide* "N. & Q." 2nd S. x. 289, 376.]

ALEXANDER BROME'S SCHOOLMASTER. — At p. 279 of *Songs and other Poems*, by Alex. Brome, Gent., the second edition, corrected and enlarged, London, printed for Henry Brome, &c., 1664, is "An Elegy on the Death of his Schoolmaster, Mr. W. H." Is it known who "W. H." was?

EDWARD F. RIMBAULT.

[We are inclined to think that Alex. Brome's schoolmaster was William Hawkins, master of the Free Grammar School at Hadleigh, in Suffolk, and author of a comedy, *Apollo Shroving*, 8vo, 1627. He is noticed in Brydges's *Restituta*, iii. 236.]

Replies.

THE HORNECKS: MEZZOTINTO ENGRAVERS.
(3rd S. vi. 38.)

I wish I could give M. S. R. the information he requests regarding the Horneck family, but my own inquiries have hardly extended beyond their engraved portraits.

The first of the family known in this country was Anthony Horneck, D.D. He was born in Baccharack, a town of the Lower Palatinate, in 1641; and, coming to England at the age of nineteen, was entered of Queen's College, Oxford. He held prebends successively at Exeter, Wells, and Westminster; and he was likewise preacher at the Savoy, where his popularity was so great, that it became a common saying that his parish was much the largest in London, as it extended from Whitehall to Whitechapel. M. S. R. is wrong in supposing that he ever became a bishop. He died Jan. 1696, and was buried in Westminster Abbey.

He left two sons, and one daughter. 1. William, born 1684—of whom more hereafter. 2. Philip, described by Edward, Earl of Oxford ("N. & Q.," 2nd S. ix. 419), as "a special rascal," and celebrated by Pope for his "fierce eye" and "fierce face" amongst the "hundred sons, and each a dunce," whom Dulness recognised in Grub Street. 3. A daughter, who married, firstly, Robert Barnevelt, Esq., an apothecary; and, secondly, Capt. Warre of Isleworth. She died Jan. 6, 1735, leaving (by her first husband) "three sons; to the youngest of whom she bequeathed the bulk of her estate, reckoned about 10,000*l*.

William, the eldest son of Anthony, entered the army. He served in Marlborough's wars, and rose to be a general officer and Director-General of Engineers. He died in 1746, and was buried beside his father in Westminster Abbey.

Capt. Kane William Horneck, of the Royal Engineers, was the son (I believe the only son) of the above William. M. S. R. supposes him to have died at Antigua in 1752, when his name would appear to have vanished from the Roll of the Royal Engineers. But he must have lived sometime after this, for we find him cropping up elsewhere as "Lieut.-Colonel in the army of Sicily;" and we know that he left Burke guardian to his children; which he was hardly likely to do so early as 1752, when Burke was only twenty-four years old, and had not yet come to London. As M. S. R. is evidently well acquainted with the minutiæ of military history, he will perhaps be able to tell us in what way a Lieut.-Colonel was likely to be employed in the Sicilian service in the middle of the last century? and he will certainly be able to trace the career of Charles Horneck, the only son of Kane William. He entered the 3rd Regiment of Foot Guards in 1768, I think; and on May 31, 1773, was married to "Miss Keppel, daughter of the late Earl of Albemarle" (vide *Gent.'s Mag.* for that year). He lived to be a Lieut.-General.

CHITTELDROOG.

N.B. In my last note on this subject, the name of Haward was misprinted "Howard." He was an engraver of great note in his day; but he early gave up the pure mezzotinto, in which "Master Bunbury" is executed, for the mixed style of his "Mrs. Siddons as the Tragic Muse" and "Cymon and Iphigenia." These (especially the former) are great and effective works; but they would have been still greater, and still more effective, had they been rendered in the style of "scraping," as it was called, of M'Ardell, Houston, Dickenson, Dixon, Earlom, the Watsons, and Haward himself. But about this period, the public taste began to be corrupted by the meretricious and feeble graces of Bartolozzi and his pupils. J. R. Smith, William and James Ward, Clint, and Charles Turner, manfully preserved the grand old style in all its purity; but Cousins, with powers equal to any of them, has in his later works been —— Well, I won't say what I think Cousins has been doing! The memory of his earlier works stops my pen.

I heartily thank your correspondent for his information relative to these ladies, and I am happy

to say that the impression I possess of the "Plymouth Beauty" is not only a very fine proof, but is the genuine print. Of Mrs. Gwyn I have one, but not quite so good. The print of the youthful Bunbury also is in my possession, and is a most brilliant impression.

It would add much to the obligation already conferred, if CHITTELDROOG would throw some light on the ancestry of the ladies. I have understood that they were descendants of Dr. Anthony Horneck, who refused a bishopric: who was a powerful and popular preacher in the time of King William, whose chaplain he was, and before whom he preached in the Savoy Chapel, now so unfortunately reduced to ashes.

There was, during the reign of George I., a Philip Horneck; who is said by Lady Cowper, in her delightful, but alas! too brief *Diary*, to have been author of the *High German Doctor*; and to have had a government appointment worth 200*l.*— a large sum then. This gentleman, in a note by the editor of the *Diary*, is represented as the author of an *Ode addressed to the Marquis of Wharton*. There was, I believe, a general of artillery of the name, who served under Marlborough, and who is buried in Westminster Abbey. Dr. Horneck had at least one daughter, who was twice married. Her first husband's name was Barneveldt; by him she had three sons. Her second was a Captain Warre (or some such name) of Isleworth: by him she had no family. Information in relation to any of these persons would be of deep interest to me, from being in the female line a direct descendant of this eminent divine. There was a very beautiful portrait of Dr. Horneck in the possession of his grandson, which was inconsiderately sold by the latter's executors, with his other moveable property. No traces of it, after a search of many years, could be found. It was probably the one from which the fine print was taken prefixed to the reverend gentleman's *Sermons*, in two volumes 8vo.

J. M.

THE NAME "HOGARTH."

RHYMES OR RHYTHM OF POETS: HOW FAR AUTHORITY FOR PRONUNCIATION.

(3rd S. v. 418, 507; vi. 58.)

Your correspondent JAYDEE quotes two lines from so well known a poem as Swift's *Legion Club*; and, assigning them to Churchill, who was not breeched when they were written, proceeds to argue from them on the assumption that, "in the case of a proper name, pronunciation was not sacrificed to rhyme." But, on perusing this self-same short poem of the Dean's, I find: —

> "Who is that hell-featured *brawler?*
> Is it Satan? No—'tis *Waller.*"

And —

> "Harrison, and D——ks, and *Clements,*
> Keeper, see they have their *payments.*"

JAYDEE, therefore, would maintain that Waller and Clements must, in the days of Swift (or Churchill) have been pronounced Wawler and Clayments, which I am hardly prepared to admit. At the same time it cannot be denied that rhyme may often, and rhythm oftener still, be most useful guides as to the contemporary pronunciation of words and names. Indeed, a very interesting paper in the "old Disraeli" style might, with small research, be drawn up on this subject. When are they safe guides, when are they not? Its author, for instance, would tell us that when Milton wrote —

> "Darwen stream with blood of Scots imbrued,
> And Dunbăr field resounds thy praises loud,"—

he had not learned the true pronunciation of the locality of the "crowning mercy," and would probably argue that the sonnet was written before the army returned to head-quarters. But he would add, that Pope was right about the position of the accent in the family name of Bolingbroke in —

> "Awake my St. John! leave all meaner things."

He would then, however, go on to tell us that, although this same Dan Pope wrote the couplets —

> "'Tis a fear that starts at shadows:
> 'Tis (no 't isn't) like Miss Meadows,"—

and —

> "Their full-fed heroes, their pacific Mayors;
> Their annual trophies, and their monthly wars,"—

we were not to conclude that he pronounced Meadows—Maddows; or that he confounded the Lord Mayor with the Earl of Marr.

He would, nevertheless, express himself perfectly prepared to swear that the two couplets —

> "Yet ne'er one sprig of laurels graced these ribalds,
> From slashing Bentley down to piddling Tibalds,"—

and —

> "To second Arbuthnot! thy art and care,
> And teach the being you preserved to bear,"—

established the points that Theobald was pronounced Tibbald, in Grub Street and elsewhere; and that the brethren of the Scriblerus Club, in naming their wisest and wittiest member, accented the *first* and *third* syllables, instead of the *second*, as in the case with the Scottish family of the present day. He would also perhaps moralise on the castigation which the *Athenæum* and *Saturday Review* would bestow on any rhymer of 1864 who should shift from singular to plural, as Pope did in the last quoted couplet!

And another apparent paradox would be, that Pope's coupling *join* and *divine*, *owls* and *fools*, *streams* and *Thames*, *race* and *pass*, *flood* and *nod*, *awake* and *speak*, *gate* and *eat*, *break* and *crack*, *care* and *fear*, *reserve* and *starve*, &c., &c., proved nothing but the exigencies of rhyme; while, on the other hand, his pronunciation of the word

oblige was fixed beyond a doubt by the single couplet: —

> "Dreading even fools, by flatterers besieged,
> And so obliging that he ne'er obliged."

The subject is worth returning to.

CHITTELDROOG.

If SIGMA THETA be correct in his assertion, that this name was originally spelt *Hogard*, is it not probable that it is the same as *Ogard?* Sir Andrew Ogard, of Buckenham Castle, Norfolk, and of the Rye, Herts, was a famous general, *temp.* Henry VI., and left several sons. His descendants in the male line have never yet, I believe, been properly traced or proved to be extinct. The arms of Ogard—Azure, a mullet of six points argent—are borne by the family of Haggard.

G. A. C.

The name Hogarth, Hogard, or Hoggart, may be rendered "very great" (*hoog-hard*); or "Son of Hoog, Hog, or Hugh," *Hoog-ard.* The termination *ard*, *art*, *hardt*, which forms part of 3000 surnames, is generally a patronymic; thus, Philippart, Philippard, "Son of Philip;" Musard (perhaps = Mozart), "Son of Mus," *i. e.* Thomas; Willard, "Son of Will;" Stievenard, "Son of Stieve," *i. e.* Stephen. In such names as Hunnard, Cunard, Maynard, Reichardt or Richard, Reynard or Reinhardt, the termination is the Ger. *hart*, fortis, valde. R. S. CHARNOCK.

ARMS OF CAMPBELL THE POET.

(3rd S. iv. 304.)

Campbell, as stated by NORTHMAN (3rd S. iii. 276), was of the family of Mac Iver of Kirnan (misprinted Kirvan), which, like the other Argyllshire branches of the Clan-Iver, adopted the name, and became merged in the clan Campbell during the seventeenth century. The Mac Ivers, although the theory of their descent in the male line, from the ancestors of the Campbells, is one of a class of fictions now well understood, had been long closely allied to the house of Argyll by frequent intermarriage with its branches; and the chief of the clan held the hereditary office of captain of Inverary Castle, the principal fortress of the earldom.

The arms of the Clan-Iver (Nisbet, i. 31) were: Quarterly, or and gules, a bend sable; and the crest is believed to have been a dexter hand in fess, holding a dagger in pale, gules. These, suitably differenced, are still the proper arms of the Mac Ivers (sometimes incorrectly written, as by Sir W. Scott, "M'Ivor"), who retain their old patronymic. With what difference, if any, they were borne by the poet's family, the Mac Ivers of Kirnan, before they adopted the name of Campbell, I have been unable to ascertain. No heraldic insignia can be deciphered on the old tombstone of the family at Kilmichael Glassary.

When the chiefs of the Clan-Iver, and their cadets in Argyll, in accordance with the wish and policy of their "local sovereigns," adopted the name of Campbell, they became bound by clauses inserted (on renewal) in charters of lands held by them of the house of Argyll, to bear the arms of that family along with their own as given above; and they have accordingly borne since then—first and fourth grand-quarters, the quartered coat of the Earls of Argyll, differenced by substituting in the second quarter the old Mac Iver crest for the Galley of Lorn; which, however, was retained in the third quarter. Second and third grand-quarters, the paternal coat of Mac Iver. They also adopted the Argyll crest, with the motto, "Nunquam obliviscar," — a reply to that of the Argyll family, "Ne obliviscaris." It may be observed that while the boar's head crest, variously formed and tinctured, is frequent among the branches—whether by descent or incorporation, of the clan Campbell—it was the peculiar distinction of the Mac Iver Campbells that they bore it precisely as borne by the Earls of Argyll, viz.: Coupé, or.

The only Mac Iver families, whose arms have been recorded in the Lyon Register, since the adoption of the name of Campbell, are that of Ashnish—the direct male line of the old chieftains of Lergachonzie and Stronshiray, which died out nearly fifty years ago, and which bore the coat given above, with two leopards as supporters; and that of Duchernan, as a cadet of the same (Douglas, *Baronage*, 538), represented by the Rev. Dr. Campbell, Principal of the University of Aberdeen, which bears the same coat within a bordure argent, charging the bend with three cross-crosslets fitched of the same, and placing below the shield the additional motto: "Per crucem ad lucem." The Kirnan branch, of which the representative was resident some time ago in Virginia, does not seem to have exemplified its arms since it adopted the name of Campbell. The poet, however, used the boar's head as a crest; and among his poems is one addressed to a lady, who had presented to him a seal which bore it. That poem, while containing some lines of great power and beauty, shows that the gifted author had paid but little attention to genealogical matters. One stanza exhibits two singular blunders: —

> "So speed my song—marked with the crest
> That erst the advent'rous Norman wore,
> Who won the Lady of the West—
> The daughter of Macaillan Mor."

Assuming, as the poet does, and as we believe on good grounds, the Norman origin of the name Campbell, the boar's head crest was not that of the adventurous bridegroom, but that of his bride's family, the descendants of "Brown Diar-

mid," who slew the wild boar. And the bride, instead of being the daughter of Macaillan Mor, was probably the grandmother, or great-grandmother of the chieftain Colin the Great, who transmitted that title to his successor.

WESTMAN.

WHITTLE DOWN.

(3rd S. v. 435, 527.)

The poetry of the great American civil war will some day be eagerly sought after by antiquaries. You will then be thanked for having preserved the following *Whittling Song* in your pages. I cut it some time ago from the columns of an American newspaper:—

"ANGLO-SAXON WHITTLING SONG.

"'Your Yankee is always to be found with an old jack-knife, and when he has nothing else to do, is eternally whittling.'—*Growling old Traveller.*

"In the olden times of England, the days of Norman pride,
The mail-clad chieftain buckled on his broadsword at his side
And, mounted on his trusty steed, from land to land he strayed.
And ever as he wandered on he whittled with his blade.
Oh, those dreamy days of whittling!

"He was out in search of monsters—of giants grim and tall;
He was hunting up the griffins—the dragons great and small;
He broke through the oaken doors of many a castle gate,
And what he whittled when within, 'tis needless to relate.
Oh, those foolish days of whittling!

"But, when the pomp of feudal pride, like a dream had passed away,
And everywhere the knightly steel was rusting to decay,
The common people drew their blades in quite another cause,
And in the place of giants grim, they whittled up the laws.
Oh, those stern old days of whittling!

"They whittled down the royal throne, with all its ancient might,
And many a tough old cavalier was whittled out of sight:
They whittled off the king's head, and set it on the wall;
They whittled out a commonwealth, but it could not last at all.
Oh, those fiery days of whittling!

"They came across the stormy deep, a stern and iron band,
A solemn look on every face, their hatchets in their hand;
They whittled down the forest oak, the chestnut and the pine,
And planted in the wilderness the rose-tree and the vine.
Oh, those fearful days of whittling!

"They made themselves a clearing, and housed their little freight,
And put their Sunday coats on, and whittled out a State:
They cut it round so perfectly, they whittled it so 'true,
That it still stands in beauty, for all the world to view.
Oh, those grand old days of whittling!

"When England sent her hirelings, with cannon, gun, and blade,
To break and batter down the State which these good men had made,
The people seized for weapons whatever came to hand,
And whittled these intruders back, and drove them from the land.
Oh, the heroic days of whittling!

"In men of Saxon blood it stays—this love of whittling—still,
And something must be whittled to pacify the will;
When the old wars were over, and peace came back again,
They took to whittling mountains, and filling vale and glen.
Oh, those days of peaceful whittling!

"They whittled out the railroad path, through hill and rock and sand,
And sent their snorting engines in thunder through the land;
Sails whitened all the harbours; the mountain valleys stirred,
And the hum and roar of labour through all the land were heard.
Oh, those busy days of whittling!

"But there long had dwelt among us a gaunt and hideous wrong,
Set round with ancient guarantees, with legal ramparts strong;
With look and tone defiant, it feared not God or man,
But snatched on every side for power to work its wicked plan,
All ripe and dry for whittling.

"Of old this wrong was humble, asking with piteous cry,
This only, to be left alone, in its own time to die;
But fed by this first yielding, bolder and bolder grown,
Shameless before the nations now, it reared its bloody throne.
The time draws nigh for whittling.

"'Pride goes before destruction,' the wise man said of old;
'Whom the gods seek to ruin, they first make mad' and bold;
In the frenzy of its madness this Wrong forgot its place,
Came out with the noise of gongs to fright our Yankee whittling race.
God gave this chance for whittling.

"And now, my trusty Saxons, who come from near and far,
Remember who your fathers were, and set your teeth for war:
'Sword of the Lord and Gideon!' be still your battle-cry,
And strike as Samson struck of old, smite Slavery hip and thigh!
Now is your time for whittling!

"And when the land shall rest again from all this noise and strife,
And Peace her olive-branch shall wave o'er this broad realm of life,
Fair as the sun our nation before the world shall stand,
Freedom on all her banners, freedom throughout the land.
Oh, these grand rewards of whittling!"

EDWARD PEACOCK.

THOR'S HAMMER (3rd S. v. 524; vi. 51.)—A. A. will find that he is on the right track when he supposes a link by means of this mark, between the Indo and Germanic races. For he will find it figured as the Tao-Sze, and appropriated by "Zadkiel" in his *Almanack* for 1862, page 61, who claims to inherit it from the followers of Buddha. If, however, A. A. will refer to the "Table of Alphabets" in Gesenius by Tregelles, he will find the Hebrew Vau = 6, to be in *antient* Hebrew *a cross;* therefore Edmondson is quite correct when he figures in plate 4, figure 47, the Gammadion or Fylfot, and calls it the Cross Potent Rebated, or Cross Componée. In conclusion, A. A. may see that there was once a community of knowledge on many abstruse points between Egypt, Babylon, India, and the Germanic tribes, whoever these last may be?

LE CHEVALIER AU CIGNE.

The Valpy monogram is a recognised heraldic bearing, known as the cross potence (not cross potent, observe, which is a much commoner bearing). Robson has a print of it, vol. iii., as the arms of a Saxon bishopric; and in the *Encyclopædia Metropolitana* it is given as a quartering of Caroline of Anspach. It is also the family arms of Valpy, who are of foreign extraction, and have not registered it in the English College of Arms. This has led to the well-known classical editor (a son of the doctor's) using it as a monogram; but to say that "Dr. Valpy first used it as a monogram, and afterwards had it painted on his carriage as his coat of arms," is surely not quite fair. P. P.

In my *Monumental Brasses and Slabs* the fylfot is described and figured. This device occurs in brasses to priests at Kemsing, Leuknor, Oakham, Shottesbrooke, and Merton College Chapel, Oxford; also upon the sculptured effigy of Bishop William Edington (A.D. 1346—1366), in Winchester Cathedral. It is introduced as a decorative accessory of the adornments of the vestments, and it always alternates with some other figure. The fylfot, again, is cast in relief upon a bell at Appleby, in Lincolnshire, where it acts as initial cross to the legend SCA.MA.RIA.O.P., &c. I send a tracing from a cast of this Appleby fylfot, and I shall be happy to send a tracing of it to A. A. Thor, wielding his famous hammer, Mjölnir, appears in true Scandinavian form upon the beautiful silver vase presented by the Anglo-Danes to the Princess of Wales, and graciously lent by Her Royal Highness for exhibition at the South Kensington Museum; and I would suggest a visit to the vase at the Museum to all who are interested in Thor and his characteristic weapon; and I venture to add that another visit to the artist of the vase, Mr. Barkentin, of 23, Berner's Street, will be certain to prove agreeable and gratifying to every lover of noble art, who also can enjoy a chat with a true artist, who has very clear and decided views as to the heroes of the Walhalla. CHARLES BOUTELL.

Norwood.

NATHANIEL BENTLEY *alias* DIRTY DICK.—(3rd S. v. 482.)—In the Editor's account of this worthy it is stated that "by some untoward event the match arranged with the daughter of a wealthy citizen was broken off." This "untoward event," as the story more frequently goes, was DEATH. That "wonderful room, whose inside no mortal might brag to have viewed," and the circumstances in which it became so, are described in "The Dirty Old Man, a Lay of Leadenhall," by William Allingham, who notes that the verses accord with the accepted accounts of the man and his house:—

"That room—forty years since folks settled and deck'd it,
The luncheon's prepared, and the guests are expected;
The handsome young host he is gallant and gay,
For his love and her friends will be with him to-day.

"With solid and dainty the table is drest,
The wine beams its brightest, the flowers bloom their best;
Yet the host need not smile, and no guests will appear,
For his sweetheart is dead, as he shortly shall hear.

"Full forty years since, turned the key in that door;
'Tis a room deaf and dumb 'mid the city's uproar.

. . . . . .

"Cup and platter are mask'd in thick layers of dust;
The flowers fall'n to powder, the wines swath'd in crust;
A nosegay was laid before one special chair,
And the faded blue ribbon that bound it lies there."

Charles Dickens had evidently poor Bentley's story in mind when writing *Great Expectations*. It appears to have been the custom of curious strangers to visit Bentley's shop, when he lived in Leadenhall Street, "less to buy than to stare," and it was usually confessed,—

"though the dirt was so frightful,
The dirty man's manners were truly delightful."

A. C.

1, Verulam Buildings.

ROBIN ADAIR (3rd S. v. 500.)—MR. PINKERTON tells us that of the parentage of Robert Adair, "the fortunate Irishman," nothing is known. There is some probability that he was of kin to his cotemporary, William Adair, Esq., of Flixton Hall, in Suffolk, inasmuch as the portraits of Lady Caroline, of the Duke and Duchess of Richmond, and, if I mistake not, other members of the Keppel family, formerly adorned the walls of that fine old mansion, and fell a sacrifice to the fire by which the whole interior was consumed about twenty years since. The Right Hon. Sir Robert Adair, G.C.B., was a frequent visitor at Flixton, when the residence of Alexander Adair, the nephew and immediate successor of William. Upon Alexander's decease the estate devolved, by virtue of the entail, upon the Adairs of Ballymena, in Ireland, and is now possessed by Sir Robert Shafto Adair,

created a baronet in 1838. In the pedigree of of this family, which appears in Suckling's *History of Suffolk*, purporting to be taken from the heraldic records of Ulster King of Arms, the name of Sir Robert, the G.C.B., does not appear; neither do those of William and Alexander of Flixton; but Suckling states, doubtless on good authority, that the latter was great grandson of Sir Robert Adair, Knight of Ballymena, who died in 1745, and was also the lineal ancestor of the present baronet. The pedigree shows that this common ancestor had four wives. Is it therefore an unreasonable conjecture that our hero was a scion of the Ballymena family? G. A. C.

FREEMASONS (3rd S. v. 97.)—Will your correspondent H. C. C. excuse my saying that *Collegii Fabrûm Liberalium* is not the Latin for "Freemasons," but may be put in English as the "College of Free Workmen," which are well known to have existed among the Romans, and have nothing whatever in connection with our modern Freemasons. There is yet no sufficient historical data found to prove that the mediæval Freemasons existed as a society much before 1450.

W. P.

TOTHILL AND PYNSENT FAMILIES (3rd S. vi. 48.)—E. W. queries Eukfont, and asks whether it be not Enford? Let me ask, whether it be not Erchfont, near Devizes, which is meant?

W. DENTON.

ANECDOTE (3rd S. v. 477.)—ST. SWITHIN will find the anecdote which he cannot recall in the concluding chapter of Scott's *Life of Swift*.

The Dean had a habit of doing whatever he fancied, and of quoting an extemporised proverb as his warrant. On this occasion his host having shown him some fine fruit without offering any, Swift helped himself, and added, "It was a favourite saying of my poor grandmother—

"'Always pluck a peach,
When it's within your reach.'"

VINCENT S. LEAN.

Windham Club.

H. MADDISON TWEDDELL (3rd S. vi. 29.)—By a reference to the "Pedigree of Aynsley and Tweddell of Threapwood" in Hodgson's *History of Northumberland*, part ii. vol. iii. page 370, it appears that Maddison Tweddell, born 29 April, 1799, was second son of *Francis*, elder brother to the Athenian traveller, John Tweddell, by Esther, daughter of Joseph Harrison, Esq., of Lancaster, Lieut.-Col. of the 52nd Foot. By this marriage he had four other sons; and by his second, with Anne, daughter of John Greenwell, of London, he had other three sons and three daughters, (1) Jane, born 26th September, 1804; (2.) Anne, born 31st March, 1809; and (3.) Fanny, born 21st August, 1812.

One of these daughters was the late wife of Mr. Wm. Bewicke, whose case of false imprisonment has so recently been brought before the House of Commons. In right of his wife, report says that he has a life interest in the estate of Threapwood, which otherwise, when that gentleman's goods were so ruthlessly scattered, would no doubt have followed. THOMAS H. CROMEK.

Wakefield.

NOLI EPISCOPARI (3rd S. vi. 48.)—It is quite true, as your correspondent JOSEPHUS mentions, that the late Professor J. J. Blunt declined the bishopric of Salisbury, offered him by Lord Aberdeen on the death of Bishop Denison. The following extract, from the Preface to Professor Blunt's *Two Introductory Lectures on the Study of the Early Fathers*—in which Canon Selwyn gives a short sketch of his life—will show the circumstances under which the bishopric was declined:—

"On the death of the late Bishop of Salisbury, the vacant see was offered to Professor Blunt; but acting on his constant maxim—'versate diu quid ferre recusent, quid valeant humeri,'—and feeling that he was too far advanced in life to undertake so great a change of habits and duties, he declined the offer: and though urged by zealous friends in high quarters to reconsider his determination, his habitual steadiness of purpose enabled him to persevere."

It would be difficult indeed to mention any one more generally honoured and loved in life, and whose memory is more reverently cherished in death, than Professor Blunt. With him and the late Dr. Neill passed away two men who left their mark on their generation; and no one who listened to their sermons from the University pulpit, or their lectures in the schools, but must have felt that they were masters in our Israel; and that when they were called away, it would be long before we should look upon their like again.

I remember hearing it stated at the time, on good authority, that the terms on which Lord Aberdeen offered the Bishopric of Salisbury to its present occupant, Dr. Hamilton, were as follows:—

"Having done my duty towards my country by offering the Bishopric of Salisbury to Professor Blunt, and he having refused it, I now have her Majesty's commands to offer it to you," &c., &c.

Is it not true that the late Dr. M'Caul refused the bishopric of Jerusalem? I think I saw this in some memoir printed since his death.

A. T. L.

SITUATION OF ZOAR (3rd S. v. 117, 141, 181, &c.)—I observe that, in the Index to your fifth volume just published, as well as in the original query itself, my signature has been misprinted "A. *E.* L." instead of A. T. L. As I see you have another correspondent A. E. L., to prevent mistakes, perhaps you will kindly insert this correction. A. T. L.

MONSOON: MANSOUNDS (3rd S. vi. 28.) — The Malay word *Moosen* is doubtless a corruption of the Arabic, *Mousim*, which is applied to whatever may recur at stated times of the year, whether seasons, meetings, or trade—the Etesian winds of Greek and Roman writers. This is no idle conjecture; as the Malays are chiefly Mahommedans, and the sacred language is exclusively Arabic, and as the Arabic characters are employed wherever the Malay language is spoken, which is itself an intermixture of Arabic and Sanscrit; while a dialect, purely Malayan, constitutes only one-fourth of the written and spoken language. WITTALP.

Conservative Club.

I thank your correspondent for his reply, p. 59. Is his author to be depended upon? I find Worcester giving "Arab. *Monsom*, a season (Thompson); Hind. *Muosim*," &c. I suppose we may refer them all to the same ultimate root as our own moon—month? J. D. CAMPBELL.

SIR EDWARD MAY (3rd S. v. 35, 65, 84.) — Sir Edward May had two sons—Sir Stephen May, Knt., Sovereign of Belfast, and Rev. Edward May, Vicar of Belfast. The vicar married a Miss Sinclair, daughter of William Sinclair, Esq., of Fort William, Belfast (another daughter of Mr. Sinclair, Charlotte Maria, married Conway R. Dobbs, Esq., of Castle Dobbs, by whom she is the mother of Sydney, Dowager Duchess of Manchester), by whom he had Edward, formerly Captain in the army; and Charles Henry, Captain, R.N., and other issue. The baronetcy was created June 30, 1763. Sir James May, Bart., was M.P. for the county of Waterford, in the Irish Parliament of 1789. D. S. E.

WASHINGTON FAMILY (3rd S. iv. 231, 279.)—By the kind courtesy of the Rev. J. N. Simpkinson, I have seen the Washington inscriptions in Brington church. Their coat of arms—Two bars, and in chief three mullets—are supposed to have furnished the idea of the stars and stripes of the American Republic. Laurence Washington, 1616, and Elizabeth Washington, 1622, were buried there. I visited Brington in order to view the unrivalled series of Spenser family monuments, from 1522 to the present day; and was not until then aware the name of Washington was connected with the place. T. E. WINNINGTON.

Stanford Court, Worcester.

PUNCTUATION OF HEB. X. 12 (3rd S. vi. 48.) — Nearly all the copies of the Authorised Version to which I have referred concur in placing a comma after *sins* in the text "after he had offered one sacrifice for *sins*, for ever sat down." The difficulty originates in the Greek MSS., as they are not pointed. Griesbach inserts in his margin a note, unsupported by MS. authority, but conjectural, that this text *may* be read as applying the words *for ever* to *sacrifice*. Baxter's Bibles, excepting only his Scholz editions, insert the comma after *sins*, as in the Epistle for Good Friday in the Common Prayer. Some interpreters, says Kuinoel, among whom are Dindorf, Valcknaer, and Böhmius, refer *for ever* to the *sacrifice* preceding, and put a comma after *for ever*. Many join *for ever* with *he sat*, which he prefers; so does Barnes. The Greek words εἰς τὸ διηνεκὲς, meaning *continually*, do not, I believe, occur elsewhere in the New Testament than in Hebrews vii. 3; x. 1, 12, 14. The proper Hebrew word is תָּמִיד. The sense, therefore, is, that he sacrificed *once*, but he sits * at God's right hand *continually*. This is the sense of the Syriac, Arabic, Latin Vulgate, and modern Greek, as also of the French versions, and Diodati's Italian, and the Spanish and Danish versions, as well as the modern Hebrew translation. The reading, as respects pointing with a comma *before* "for ever," is followed by Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Rheims, 1582; Ogilby, 1660; Field, 1660; Baskett's Common Prayer, fo., 1715; Oxford Bible, fo., 1727; Baskerville's Cambridge Bible, fo., 1763; Oxford Prayer, fo., 1788; and Cambridge Bible, fo., 1827. Luther, on the contrary, translates εἰς τὸ διηνεκὲς, das ewiglich gilt = *always availuble*, referring to the *sacrifice*, and continues, sitzt er *nun* zur Rechten Gottes = and *now* sits at God's right hand; but there is no authority for *now*. Wicliff, 1380, and the authorised Version, 1611, place the comma *after* "for ever." Tischendorff leaves it doubtful, by omitting the comma; so do Scholz and Alford, but Alford prefers the comma *before* "for ever." T. J. BUCKTON.

Perhaps in Sharp's Translation of the New Testament from Griesbach's text, some elucidation may be thrown on the right punctuation of the above passage. In his verbal rendering, which slightly differs from that of the Authorised Version, Mr. Sharp places the comma *before* his synonym with "for ever;" the passage reads thus — "But he, having offered one sacrifice for sins, for the future sat down at the right hand of God." WILLIAM GASPEY.

Keswick.

THE LORD'S PRAYER (3rd S. vi. 47.) — I cannot give early versions; but I think I can give the latest. I recently kept my thoughts together during a sleepless and half-feverish night, by trying whether the prayer could be roughly versified, in a manner which might have passed muster two or more centuries ago, so as to keep as near as possible to the common words. Finding that many of the phrases fell in very easily, I proposed, without very clearly seeing where to go,

* The aorist, ἐκάθισε, admits of present as also of future time (Matthiæ, 503, 506).

to examine old attempts; and to ascertain whether any of those monsters in human form *qui ante nos nostra dixere* have been poaching.

Your correspondent's query suggests to me to throw this trouble upon his respondents. My attempt runs as follows:—

Father in Heaven, hallowed be thy name.
Thy kingdom come: thy will be done the same
In earth and Heaven. Give us daily bread.
Forgive our sins as others we forgive.
Into temptation let us not be led;
Deliver us from evil while we live.
For kingdom, power, and glory must remain
For ever and for ever thine: Amen.

Here seventy words are reduced to fifty-nine, though the original is fully implied in all points except two. "This day" is omitted: but, if anything, the Greek is slightly approached; for ἐπιούσιον refers rather to *to-morrow* than to *to-day*. The antithesis in "*But* deliver us . . ." does not appear: if the word "deliver" be sacrificed, we may read, "But keep us safe," which I prefer.

INSOMNIS.

Though MR. BAILY requests copies of early English versions of the Lord's Prayer, the following Anglo-Saxon version may not be unacceptable. It is given in Dr. Lingard's *History and Antiquities of the Anglo-Saxon Church*, at the end of vol. ii. of the 2nd edition, as taken from the Cotton MS. Cleop. B. XIII., supposed to be of the tenth century:—

"Thu ure fæder the eart on heofenum, se thin nama gehalgod, gecume thin rice, sy thin willa swa swa on heofenum, swa eac on eorthan; syle us to dæg urne hlæghwamlican hlaf, and forgyf us ure gyltas swa swa we forgyfath tham the with us agyltath: and ne læd thu ha us on costunge, ac alys us fram yfele. Sy it swa."

F. C. H.

"EL BUSCAPIÉ" (3rd S. v. 512.)—Your correspondent J. DALTON does not appear to have seen a translation of the above work published by Deighton, Cambridge, 1849. I should be glad to learn the translator's name. He is stated in the title-page to be a member of the University of Cambridge. In his preface he says that Miss Thomasina Ross's translation is "sadly mutilated, and full of faults." In addition to the squib, my little volume contains: the translator's Preface; the Spanish editor's Preface, an unpublished letter of Mateo Aleman to Cervantes; and about twenty pages of notes. Can any of your readers inform me who this translation was by?

L. C. R.

LONG GRASS AND WATER MEADOWS (3rd S. iv. 488; v. 464; vi. 53.)—On this, see Southey's *Common-place Book*, "Choice Passages;" "Irrigation, when Introduced," from *Mystery of Husandry*, p. 17; and "Duncomb's Account of his Experiment in Irrigation," from Duncomb's *Hereford Report*, p. 19.

J. D. CAMPBELL.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Miscellany, Volume the Fifth, containing, *Five Letters of Charles II., communicated by the* Marquess of Bristol; *Documents relating to Sir Edward Coke and Sir Walter Raleigh, communicated by* Mr. Gardiner; *Catalogue of Early English Miscellanies, communicated by* Mr. Hazlitt; *Letters selected from the Autographs in the Collection of William Tite, Esq., M.P.; Leng's Account of Sir F. Drake's Memorable Service in* 1587, *communicated by* Mr. Hopper; and *Enquiry into the Genuineness of a Letter signed "Mary Magdaline Davers," by* Mr. Bruce. (Printed for the Camden Society.)

It will be seen from the enumeration of the contents of this new volume of the *Camden Miscellany*, that they exhibit an amount and variety of interesting and important historical material, sufficient to secure for it the favour with which the preceding volumes were received both by the Members of the Camden Society and the public generally. To the liberality of the Noble President and of Mr. Tite, the volume owes much of its value. While Mr. Bruce's paper on the supposed Letter of Mary Magdaline Davers, supplies a grave warning to future editors—nay more, a profitable lay sermon might be preached upon it to critics of a certain class.

GEORGE DANIEL'S LIBRARY.

On Wednesday last, July 27th, was brought to a close the sale of the Books of this remarkable library. During the three following days the amateurs of the Fine Arts had their *fête* at the dispersion of Mr. Daniel's valuable Collection of original Drawings and Engraved Portraits of eminent Actors, Actresses, and Poets, as well as of his beautiful water-colour Drawings, and miscellaneous objects of Art and Vertu.

The bibliographical rarities of this library will ever be "renowned in story" for their unrivalled beauty in point of internal and external condition, resembling in many respects the magnificent collection of that accomplished bibliographer, the Right Hon. Thomas Grenville. The well-arranged Catalogue, which has laid open to our view these literary treasures, will become a manual of reference for the study of our early literature.

In glancing over the names of the purchasers we much regret to find that so many of the literary curiosities of this memorable collection have been *lost* to our National Library; and so probably have become inaccessible to lovers of our early English literature. All that we can do for the literary brotherhood is to chronicle, or, as Captain Cuttle says, "Make a note of," the titles and prices of some of the more remarkable lots in this collection of bibliographical relics:—

Chester's Love's Martyr; or Rosalin's Complaint, small 4to (1601). A fine and perfect copy of this rare volume. At page 172 is a poem "Threnos" by Shakspeare, 138*l.* (Thompson.)

Christmas Carols, Bellman's Verses and Broadsides, in a folio volume, 13*l.* (Lilly.)

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THE LATE MR. THACKERAY. *We have received a strong remonstran against some passages in Mr. Fitzgerald's article on this subject* (an p. 7). *If we have not inserted it, it is not from any disrespect to the m mory of that accomplished gentleman, which we should be the first defend; but because it contains language so strong as to be open to t very objection which the writer urges against Mr. Fitzgerald. The lett appeared in* The Athenæum *as well as in* "N. & Q.," *and was the answered by the proprietor of the MS. Diary.*

MATTHEW ROBERTSON. *The passage you refer to is most probably* Timon of Athens, Act III. Sc. 4:—

> "The sun's a thief, and with his great attraction
> Robs the vast sea," &c.

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Notes.

LOGICAL BIBLIOGRAPHY.

There was a time when I thought that nothing could be worse than the state of description of mathematical books. This notion was partly founded on comparison with the bibliography of the classics; but for the superior—though far from perfect—goodness of this branch there are special reasons. Not only are books the object of research, but *texts;* so that editions are, in some sort, separate works, especially old ones. The subject is limited: the number of writers to be recorded cannot be augmented, except by the rarest accidents. All the writers have biographies; and a list of editions is a necessary appendage to any biography worthy of the name. Many of the editors have biographies—and the same may be said. The subject is "respected like the lave:" there is no class of scholars who turn up their noses at those who search into the history of their pursuit. And John Albert Fabricius and Harles have given it a push the impetus of which is not yet exhausted. But even with all this there is yet something to do: bibliographers have to learn that worthless, trumpery, obscure editions are not to be neglected. No book is too mean for a record of books; and no man knows what books will be wanted, even of those which hitherto have not been usable. I never yet met with an old book, in any language which I could read—and this exception not by any means a rule—which did not prove something and teach something.

When I came to examine into logical bibliography—a subject which is much more connected in history with scholarship than with science—I found, to my surprise, that the thing does not exist as a pursuit. There are some repertories of philosophical works, of which the oldest I know is that of Martin Lipenius. This is in six bulky folios: of which two contain theology, one law, one medicine, and two others (1682), contain *philosophy*, which here means all that is not theology, medicine, or law. To make this valid, the philosophy is *philosophia realis*. A great many books on logic are to be found under Dialectica, Organon, and Logica. The whole book must be searched before it is declared exhausted. Under Ramus, for example, there is a large quantity of logical controversy; but the wide character of *philosophy* may be judged of by the next following subjects, which are *Rana*, *Rangifer*, *Ranzoviana*, and *Raptus* (i. e. *Sabinarum*). Nevertheless, until better advised, I shall consider these volumes as containing the princeps of logical catalogues. The titles are too brief, as in all the similar works of the time.

There is a host of literary annalists, who give the titles of books, and are frequently referred to as bibliographers. They run lists of books into paragraphs, with or without comment, as may happen: so that they cannot be looked over without reading. Of this class are Morhof and Stolle, whom I mention as containing a considerable quantity of logical works. Also Kahle, in his *Bibl. Philosoph. Struviana* (2 vols. 8vo, Gottingen, 1740), has mention of many books. A catalogue of such books as Morhof, &c., with a good account of their several chief matters, would be a valuable auxiliary; but I think it would hardly be possible to select any one which is a tolerable book-list on any given subject.

The only English attempt at a list in our own day, so far as I know, is in Mr. Blakey's *Essay on Logic* (*second* edition, Lond., 1847, 8vo). As a book of logic, this would suit my budget of paradoxes: for the art of logic, says the author, is confined by its very nature to subjects connected with human nature: he intimates that logic is for morals and politics, if you like; but only reasoning, or something below logic, is for mathematics. Such a fancy will prevent the book from being used as logic, and will tend to throw out of sight the list of upwards of a thousand works which comes at the end. Ours is a very unreasonable world: if a man publish a list of logical titles, brief and imperfect as they may be, of much greater extent than can be found elsewhere, why should it be quarrelled with because the author chooses to say that the books ought to have treated

only of human nature, or pickled salmon, or anything else he pleases? And I do not object to the entrance of a few other subjects connected with *logos* in etymology. As Barlaam's *Logistica*, a Greek monk on arithmetical fractions, which were *logistics* from Aristotle to Kepler. But Mr. Blakey is in good company: for the logicians have translated Aristotle's ἀριθμὸς καὶ λόγος, number and fraction, into number and *speech*, down to the present day; though I believe Plato's ἀριθμὸς καὶ λογισμός has been more respectfully treated. There is also Werenfels, *De Logomachiis Eruditorum*, Frankfort (1701 (?), 1716, 1724, 8vo), a most truculent squib on learned men in general, and logicians among the rest; translated into English, as I find by accident on the very day I write, by John Hughes, as *A Discourse of Logomachys*, London, 1711, 8vo. But these are faults on the right side: a book-catalogue may go a little beyond its subject. Mr. Sampson Brass was not far wrong in saying, when he bought a stool with one leg longer than the rest, that he had got a bit of timber in. Mr. Blakey's list is very valuable; and probably his *History of Logic*, which I have never seen, contains more books.

The one man who, so far as the century has gone, could have been its Fabricius in this matter, has passed away. I am much confirmed in my conviction that there is no logical list worth mentioning by Hamilton never referring to such a thing. Not that he himself had any bibliography in him. There is record of a genuine brother of the craft, who said of another person: "He knows nothing about books, Sir, nothing at all!—*except, perhaps, about the insides.*" This is, with some exaggeration, a description of Hamilton. As a young man at Oxford, he presented himself for his degree to be examined in an immense quantity of books which the examiners had never read, perhaps never heard of, over and above as large a quantity which they knew. But his notions of books, as books, were always very innocent. He says of Genovesi's *Logic*:—

"There was an edition of this work published in Germany in 1760, at Augsburg; but the impression seems to have been small, for it also is out of print."

Now whether he fancied that a small work of 1760, at Augsburg, would probably continue "in print" until 1836, if the edition were large, or whether he used the technical phrase "out of print" to signify "rare," in either case, so far as this point is concerned, *exposuit nuditatem gentibus*. But if, with his tremendous knowledge of that secondary matter, the insides of books, he had applied himself to the important points of editions, dates, forms, &c., he would in six weeks have been qualified to begin doing for logical bibliography more than has been done for any other subject. I hope the next edition of his lectures will contain an alphabetical catalogue of the works cited in the notes by author and editors.

This seizing of the points of a book is a habit, formed by practice: many men of deep learning are wholly without it, and fall into inaccuracies for want of it. I will take another example, and, that I may not be supposed to have formed an opinion of an old opponent on one instance only, I will bring Hamilton forward again. In 1850, I sent him a copy of a paper on logic, which he answered in the *Athenæum* journal in a few weeks after the receipt. In his answer, he described this paper as "in the volume of the *Transactions of the Cambridge Philosophical Society*, which has just appeared." No such volume had appeared. The paper was marked IV., as being the fourth in the volume; but the paging was 1, 2, 3, &c. This could not have happened in any book. The paper was one of the *separate copies* which are given to authors as fast as they are printed, in which each paper is made to have its own paging. Hamilton must have received hundreds of papers of the same kind; but it seems his eye had never learnt to distinguish an author's copy from a real excerpt. Had he ever made this distinction, he would not have neglected to be accurate when liable to answer from an opponent whom he himself had criticised so closely as to remark on the date of the old year being prefixed to a letter a few days after the new year had come in. Such inaccuracy in the matter of books, on the part of persons learned in their contents, has much tendency to impede bibliography, and leads to all kinds of error.

I may give from time to time—but not in papers of this length—descriptions of logical books which have escaped notice. I will take one on this occasion, chiefly because it is connected with Hamilton as one of the few books which he could not have seen. He says, somewhere, that he had examined *thousands* of logical books, and I have no doubt that this quantification is correct. I mean systems of logic, either complete, or devoted to systematic treatment of parts. The book I am going to mention contains a representation which he afterwards invented, and on which he lays stress. That he did not take it from this book I am assured, as well by the general honesty of his character, as by his not producing a particular part which would have given stronger representation to his great point. And this second circumstance equally assures me that his notion was not a suggestion of forgotten reading. The book is by John Christian Langius, Professor at Giessen (Gissæ Hassorum, 1714, 8vo). The title is—

"Inventum novum quadrati logici universalis: trianguli formam commode redacti. . . . . Accedit Dissertatio Apologetica pro Logica Aristotelica genuina. . . Sicque una ad publicam Censuram, qua Joh. Chr. Lang

. . . Commentariolus . . . ad Nucleum Logicæ Weissianæ nuper editus . . . in Act. Erud. Lips. Lat. . . . minus propense fuit exceptus . . . respondetur."

I can find no mention of this work in any logical writer, or list of books; though Stolle mentions the *Commentariolus* as of 1712. Watt mentions the work, and from him I take the date: for the title-page, being of a larger form than the page of the work, and quite full, has had the last figure of the date shaved off in my copy. The *Quadratum Logicum* sets out A, the highest genus, divided into genera B, C; each of which is subdivided, and so on down to individuals. This contrivance is placed in a square table, mounted on a tripod, with several adjuncts; and used in illustration of all parts of logic, through 175 pages. If any reader will look at Hamilton's *Discussions* (1st ed. p. 644*, 2nd ed. p. 699), he will see the same mode of representation, and the same kind of use; but Hamilton says it would be clearer if the parts were turned into parts of a *circular* machine. Now what Hamilton has omitted, and would certainly not have omitted if, consciously or unconsciously, Langius had been his guide, is the representation to the eye of the increase of intension by lines parallel to his "line of depth:" one beginning at E, another at I, &c. Langius does this with shaded rulers, which bring out the point very strongly. On extension and intension, Langius speaks as follows, and also prints, if a dozen words be turned into italics: —

"Quod posset sic ostendi, quomodo termini reales generaliores a suis specialioribus abstracti, et tamen sub generalitate sua spectati, quam habent respectu specialiorium, semper *extensive* sint majores; contra autem termini reales specialiores cum suis generalioribus concreti semper *intensive* sint majores."

This work of Langius is rendered almost unreadable by excess of a practice very common in German works of its time: namely, printing many words in italics, and many in capitals. How is one to go through a whole bookful of sentences like this, taken at a chance opening? —

"Hæc PRIMA veluti et RADICALIS est MATERIA omnium nostrarum RATIOCINATIONUM; hoc est, *Conceptuum*, *Judiciorum*, atque *Illationum*; ad *cujus* proinde RATIONUM *Quadratum* nostrum pariter ac *Triangulum* (*SUPPOSITA* nempe par BACILLOS, atque *NATURAS* per sui ipsius PARTES *repræsentans*) totum est instructum et compositum."

I am glad I was not an acquaintance of Langius. I am sure he dug his knuckles into the ribs of his friends at every third word.

A. De Morgan.

ST. ALBAN'S: VERULAM.

On a late visit to St. Alban's, I amused myself with tracing the limits of the old British town, and I send the results of my search in hopes of encouraging others to pursue the inquiry, and fill up what is wanting.

On leaving St. Alban's northward by the Harpenden Road, at about three quarters of a mile from St. Peter's church, we come to the well-known ditch called Beech Bottom. This runs for about a mile to the north-east till it meets the Sandridge road. It is well marked in the Ordnance Map. It is perhaps twenty feet deep, with the earth thrown up, chiefly, but not wholly, towards the south—that is, towards the town. From bank to bank it may be, by guess, forty feet wide. Both banks are well covered with trees. In this ditch the riflemen have found a very convenient place for setting up their targets, and for practising with a 600 foot range. Any one on examining this ditch will soon convince himself that it is an ancient work of art, made for military reasons, and will naturally ask himself where is its continuation to be found, and what is the space which it enclosed when it was perfect.

If we return to the Harpenden Road, the eye traces something like a continuation in the hedges and rows of trees which run from the end of the ditch westward; and, on following the path in this direction, we meet with unmistakeable traces at various intervals of banks, which no farmer could possibly have wished to throw up, and which he certainly would wish to get rid of. The greater part of the ditch in this neighbourhood may have been carefully filled up to regain the use of the fields.

We will now go out of St. Alban's by the Dunstable road towards the north-east, and after passing the turnpike half a mile from the Abbey, and the road on the left which leads to St. Michael's, we may remark a valley running across the fields in a direction towards the Beech Bottom. The plough has very much lessened the depth, but if we follow it we shall soon find that the hedge on our right-hand side stands on higher ground, and that the bank is evidently artificial. On the other side of the Dunstable road the valley, or depression, reaches to the river Ver, opposite to St. Michael's church.

We now go out of St. Alban's by the London Road, and, after passing the turnpike, we shall find a similar depression or valley running down to the river at Sopwell Mills. It is a very little nearer to London than the new cutting for the railway. From the river it runs to the north-east, parallel to the line of railway, till it meets with the turnpike-road to Hatfield; and along this portion of its route, which is of about a mile and a half, there are several spots where the artificial steepness has been allowed to remain, though

for the most part the yearly plowing of the fields has made it so far smooth as to look like a natural undulation of the ground.

Along the Sandridge Road which runs to the north-east, we meet with the end of the Beech Bottom on the left-hand about a mile and a half from St. Peter's church; but on the right-hand side it seems to have been filled up. Its course, however, seems marked by the line of the woods, but the want of a footpath forbids our following it. We therefore return a little way towards St. Alban's, and taking the first lane which runs eastward, we soon meet with the line of woods which we had before remarked; and here we again find satisfactory traces of the great ditch.

In this way the circuit may be traced with tolerable certainty. The whole length of the ditch was about four miles and a half. That part of the river which formed one side of the enclosure is about a mile and a half long, and was once widened into a succession of lakes, or rather marshes, by banks drawn across it. The four spots where it is at present banked up to make falls for the mills are no doubt those in which it was blocked up by the Britons to flood the neighbouring low grounds.

Thus the whole enclosed area was about equal to a square plot measuring a mile and a half on each side large enough to enclose pasture land for the cattle of the town and neighbourhood, when danger from without might drive them to find shelter there. It can only be called a town by bearing in mind the explanation of the word as used by the Britons: —

"When woods," says Cæsar, "which are nearly impassable, have been strengthened by bank and trench, and the people are accustomed to assemble there to avoid hostile incursions, the Britons call it a town."—"Oppidum autem Britanni vocant, quum silvas impeditas vallo atque fossâ munierunt, quò, incursionis hostium vitandæ caussa, convenire consueverunt."—See *Bell. Gall.* lib. v.

This area is the old town of Cassivelaunus, the capital city of the Cassii, which Cæsar describes as "fortified by woods and marshes," "silvis paludibusque munitum;" and again as "excellently fortified by nature and by art," "egregiè naturâ atque opere munitum." Within this area stands the modern town of St. Alban's, while the Roman camp, or town of Verulam, is on the opposite side of the river, and is about an eighth part of the size.

The trench, then, near St. Alban's, now called the Beech Bottom, is the oldest work of art in England to which we can assign a date. The date of Stonehenge, and of all similar monuments is unknown, but this ditch was certainly made before Cæsar's troops reached the spot. SAMUEL SHARPE.

32, Highbury Place.

CURIOUS OLD WILLS: ST. DIONIS, BACKCHURCH, LONDON.

The parish of St. Dionis, Backchurch, in the city of London, possesses freehold houses situate Nos. 9, 10, and 11, Lime Street, with warehouse and stable in Leadenhall Place; in respect of which property it was utterly unknown up to the beginning of the year 1857 how the parish acquired it, and whether it was subject to any and what trusts. The only documents in the possession of the parish relating to the said property that survived the Great Fire of London, consisted of mortgages, counterparts of leases, and account and minute books.

The granting of a new lease by the rector and churchwardens at a very largely increased rent, and the official visit of the inspector of charities in 1857, stimulated still more the desire of the parishioners to ascertain if possible the purposes for which the property in question had been given to the parish. And as the Table of "Benefactors" in the church commences with the following names and dates: —

"A.D. 1377. Gilles de Celsey,
1466. John Darby, Alderman, and
1490. William Bacon, Alderman,"

it was conjectured that amongst these worthies the donor or donors might be found. Accordingly, further searches for their wills were instituted. The vestry-clerk, about three years before, had been unable to discover any will at Doctors' Commons; but at this time (the beginning of the year 1857) his attention was directed to the Records of the Court of Hustings of the City of London at Guildhall, where the wills of citizens of London devising lands or tenements within the city were enrolled; and there most fortunately he found the wills of Giles de Kelseye and of John Derby, written in abbreviated Latin. He obtained from the librarian a translated copy of each will *in extenso*.

The will of Giles de Kelseye is dated the 18th day of February, 1377, in the first year of the reign of King Richard II., and is enrolled "Roll 106, Membrane 15." He thereby bequeaths to the rector of St. Dionis, for his tithes and oblations forgotten, 13*s*. 4*d*. Also he devises as follows: —

"Also I devise to my executors all my tenement, with the appurtenances situate in Lime Street, in London, between the tenement of Richard Preston on the one part, and the tenement late of John de Stodey on the other part, and the said street of Lime Street on the east part, and the place called Leadenhall on the west part; to have and to hold to my said executors, from the time of my decease unto the end of ten years then next following fully to be complete, to find thereout and sustain *a lamp burning every day and night, before the High Altar* in the aforesaid church of St. Dionis, which said tenement, with the appurtenances after the said ten years fully completed, I devise to remain to the rector and

parishioners of the aforesaid church of St. Dionis, and their successors, rectors, and parishioners for the time being to find thereout and sustain *the lamp aforesaid burning every day and night before the aforesaid High Altar for ever.* And the whole of the profits arising from the aforesaid tenement beyond the sustentation of the lamp aforesaid, and the reparation and sustentation of the tenement aforesaid, I leave *for the amending and sustentation of the books, vestments, and ornaments of the aforesaid church.*"

The will of John Derby, who is therein described as late alderman and citizen, and clothworker of London, and a freeman of the same city, is dated the 17th day of February, 1478, in the eighteenth year of the reign of King Edward IV. It is enrolled "Roll 210, Membrane 3." He makes no mention whatever of any house or ground in Lime Street; but he thereby gives a house, garden, and premises, which, from the boundaries and abuttals as described in the said will, appear to have been on the west side of St. Andrew Hubbard, otherwise Philpot Lane, and other tenements, after the death of his wife, to the rector and churchwardens for the time being, to provide two chaplains for the chapel which he had founded in the parish church of St. Dionis to say certain masses, and for other uses; viz. to keep the obit or anniversary of his death, and of the deaths of his late wife, and his then present wife, and to distribute 13*s.* 4*d.* on such obits between the rector, chaplains, clerk, and poor attending such services, as therein particularly mentioned.

The property referred to in this latter will is supposed to have been forfeited absolutely to the Crown under the statutes of Henry VIII. and Edward VI. which dealt with endowments left for so-called "superstitious uses," because the parish does not seem to have had possession of it at any period subsequent to the Reformation.

The discovery of Giles de Kelseye's will removed altogether the doubts hitherto existing with respect to the property in Lime Street, and proved very satisfactorily that it was derived from Giles de Kelseye. The purposes named in the will "for the amending and sustentation of the books, vestments, and ornaments of the church" did not come within the definition of "superstitious uses," whatever may have been the construction put upon the sanctuary lamp. This property, therefore, escaped forfeiture to the Crown, and the rector and churchwardens seem to have had undisturbed possession of it from the time of the testator's decease: which conclusion is supported by the documents belonging to the parish adverted to above, and the minute books. As showing how property of this kind in the city of London has increased in value, it may here be mentioned that the rent appears to have been in the year 1625 12*l.* per annum; in 1668, 20*l.*; in 1679, 36*l.*; in 1757, 70*l.*; whereas in 1857, after the expiration of a ninety-nine years' lease, the premises were re-let to the present tenant at the annual rent of 540*l.* for twenty-one years.

No will has been found of William Bacon in the Court of Hustings.

From Bohun's *Privilegia Londini* we learn that, by the custom of London, confirmed by the Charter of Edward III., the citizens of London had liberty to devise their lands in mortmain or otherwise, as they were wont in former times, and also that in London, by special custom, the parson and churchwardens are a corporation to purchase lands, and demise their lands. LONDINENSIS.

"LET THE DREADFUL ENGINES."—No. II.*

Amongst the things which PROFESSOR TAYLOR said to me concerning "Let the Dreadful Engines," I understood him even to express an opinion that it had not been done at all in Purcell's time; and, certainly, nothing could be stronger than the expression of his opinion, that neither the ostensible original singer (Mr. Bowman), nor anyone else amongst the public singers of that time, were in the least able to execute Purcell's composition properly. Similar opinions will be found most strongly expressed in the paper upon Mr. Bartleman, already referred to, and from which I shall now quote again, previously to offering some reasons, and also some presumptive evidence, that such opinions, however respectable the source from which they come, are yet *extremely unwarrantable.*

How uncompromisingly these opinions were expressed, the following passage will show: —

"It may . . . be safely affirmed that some of Purcell's great songs were unknown until Bartleman revealed their varied and extraordinary excellencies. In Purcell's time the vocal art, lost and forgotten in the age which immediately preceded him, was yet but in its infancy, while his songs demand the powers of its full maturity. He wrote them for posterity."

And again: —

"Purcell's finest base songs were written, not for the display of any existing singer's powers, but rather to afford fit employment for the talents of one of future generations."

Upon my beginning to search for what could be offered as something like *evidence* upon either side of the question, I was first led to look into D'Urfey's musical play of *Don Quixote*, when my feeling was, that it certainly did seem, from the nature of the whole scene, to be very probable that the action could not well have been stayed for a song of such unusual length and variety as "Let the dreadful Engines," a question quite apart from the ability of Mr. Bowman (who performed Cardenio), to execute the song. The state of the case is this: that the first scene of the

* *Vide* 3rd S. v. 472.

fourth act opens with Don Quixote and Sancho lying upon the ground in the Brown Mountain, after the severe castigation they have just received in their adventure with the galley-slaves. A long dialogue ensues between the Knight and the Squire, when they hear Cardenio singing without, and then there is this stage direction: —

"Cardenio enters in ragged clothes, and in a wild posture sings a song. Then exit."

Again, in addition to the possibility that the action might have seemed to be impeded by a long and elaborate song being given, where a few wild notes would answer the dramatic purpose (which is that of inciting Don Quixote to a fresh adventure), it must also be observed that D'Urfey, in the preface to the second part of his *Don Quixote*, expressly says: —

"I have printed some Scenes, both in the First and Second Part, which were left out in the Acting—the Play and the Musick being too long; and I doubt not but they will divert in the Reading, because very proper for the Connexion."

So far, then, the presumptive evidence seemed to be upon Professor Taylor's side, but the question still remained open, as to whether it was very likely that D'Urfey and Purcell would have written and composed, in the first instance, a very peculiar song for the part of Cardenio, yet well knowing that the original Cardenio was not competent to execute such a song. Now I was aware that Colley Cibber, in his *Apology*, had once mentioned Mr. Bowman, calling him "old solemn Bowman, the late actor of venerable memory;" and, upon relating an anecdote as to Charles II. and the Duke of York, which he had received from Bowman himself, Cibber prefaces the anecdote thus: —

"Bowman, then a youth, and famed for his voice, was appointed to sing some part in a concert of Music at the private lodgings of Mrs. Gwynne."

Here then were two facts ascertained: 1st. That Bowman, in his early time, had been noted for his voice; and, 2ndly, that even then he was professionally employed as a singer. At this point, however, I was obliged to stop, although I wished to "have grounds more relative than these." I therefore applied for additional information to a friend, who has for many years made dramatic literature his study, and he was able to point out to me three notices of Bowman in the *Dramatic Miscellanies* of Thomas Davies; notices, also, which most remarkably show that, even in extreme old age, Mr. Bowman had retained just those *declamatory* qualities which are wanted above everything in anyone who undertakes "Let the dreadful Engines." In order to aid us in coming to some conclusion as to his ability, in the prime of his life, to execute the song, I propose to give one of the three notices above-mentioned. It is from Mr. Davies' second volume, wherein, upon giving some account of a performance of Ben Jonson's *Volpone*, he observes, that —

"To omit mentioning the part of the first Avocatore, or superior judge, would be an act of injustice; for it was represented with great propriety by the venerable Mr. Bowman, at that time verging to the eightieth year of his age. This actor was the last of the Bettertonian school. By the remains of this man, the spectators might guess at the perfection to which the old masters in acting had arrived. Bowman pronounced the sentence upon the several delinquents in the comedy with becoming gravity, grace, and dignity."

Mr. Davies' other notices are to the same effect, and so we now seem to be accumulating evidence which must go a long way indeed towards proving that Mr. Bowman, both as actor and singer, possessed the very qualities which would have enabled him to give Cardenio's song as it should be given. Fortunately, it is possible to go farther, and to show that Bowman *actually did sing that very song*. This will appear from the following interesting advertisement, to which my friend's stores of knowledge enabled him to direct me: —

"*Daily Courant*, June 14th, 1703.

"For the Entertainment of his Excellency Don *Luiz da Cunha*, Envoy Extraordinary from the King of *Portugal* to Her Majesty the Queen of Great Britain. At the New Theatre in *Little Lincoln's Inn Fields*, this present *Monday*, will be revived a Play called *The Villain*. With several Entertainments of Singing, particularly that celebrated Trumpet Song compos'd by the late Famous Mr. *Henry Purcell*, beginning at '*The Fife and Harmony of War.*' With several Italian Trumpet Sonatas, being intirely new. And the mad Song in *Don Quixote*, which was omitted in the Play, will, at the request of some Persons of Quality, be performed by Mr. *Boman*.

As, in 1703, nine years had elapsed since the first part of *Don Quixote* was first performed, it seems to be a very just inference, that notwithstanding the omission in the Play, Mr. Bowman had yet completely identified himself with the Song upon other occasions, and that by virtue of being really equal to its performance. Nor is this all; for there are other signs that this fine song had attained a marked favour with the public, since, towards the end of 1702, we find Richard Leveridge, the base singer (and composer of the happy melody, *Black-eyed Susan*), giving Purcell's work twice within three weeks. Here are the interesting advertisements of the fact. They are both from the *Daily Courant* for 1702: —

"At the Theatre Royal in *Drury Lane*, this present Thursday, being the 19th of *November*, will be presented a Comedy call'd *The Old Batchelor*, with several Entertainments of Singing by Mr. *Leveridge*, particularly the mad Song in *Don Quixote*, beginning, 'Let the dreadful Engines,' &c."

I could wish to call attention to the use of the word "particularly" in the above announcement, and also to its repetition in the next one. There

seems to be a significance in this use of "particularly," indicating that the song in question had "achieved greatness" with the public.

"At the Theatre Royal in *Drury-Lane*, to-morrow, being Tuesday the 8th of *December*, will be revived a Comedy call'd *The Bath*, or *The Western Lass*; Made shorter, and intermix'd with Vocal Music and dancing; particularly a Song, beginning '*Let the dreadful Engines*,' &c. perform'd by Mr. *Leveridge*."

And now to conclude; at least for the present. I am in hope that others, as well as myself, will be not a little pleased to see something like evidence that our ancestors could enjoy and appreciate a fine song, composed by an Englishman, and that they were *not* without English singers competent to execute Purcell's music for them.

ALFRED ROFFE.

Somers Town.

THOMAS GRAY ON THE BRITISH MUSEUM.—I transcribe a passage from a letter (xxxv.) of Gray to Mr. Palgrave, dated July 24th, 1759, in Mason's collection. The extract is made by me on account of the interest it may have in the minds of many of your readers by comparing the present condition and prospects of our great national museum with the reference here made to it by Gray.

He tells his friend Mr. Palgrave that he has established himself (probably for twelve months) at his new habitation commanding Bedford Gardens and the uninterrupted view of Hampstead and Highgate, and trusts, with all the inconveniences enumerated humorously by him, that he shall still be indemnified by his *vicinity to the Museum*.

It must be remembered that this great institution was only opened to the public on the 15th of January, in the year of the date of the poet's letter. Now follows the extract:—

"I this day past thro' the jaws of a great Leviathan into the den of Dr. Templeman, superintendent of the reading-room, who congratulated himself on the sight of so much good company. We were, 1st, a man that writes for Lord Royston; 2ndly, a man that writes for Dr. Burton of York; 3rdly, a man that writes for the Emperor of Germany, or Dr. Pocock, for he speaks the worst English I ever heard; 4thly, Dr. Stukeley, who writes for himself, the very worst person he could write for; and lastly, I, who only read to know if there be anything worth writing, and that not without some difficulty. I find that they have printed 1000 copies of the Harl. Catalogue, and have sold only four score; that they have 900*l.* a year income, and spend 1300*l.*, and are building apartments for the underkeepers; so I expect in winter to see the collection advertised and set to auction." *

How pleased would the shade of the great bard be could he see, in this lapse of a century, his fears falsified, and his hopes, for doubtless he had them, realised so far beyond his expectations.

J. A. G.

[* Gray forwarded the same account of the British Museum the day before to the Rev. William Mason. See their *Correspondence*, edited by the Rev. John Mitford, edit. 1855, p. 183.—ED.]

ANTIQUITY OF HERALDIC CRESTS IN THE EAST. The reply of HERALDICUS ANGLICANUS (3rd S. vi. 31) reminded me of the annexed passage in Pococke's *India in Greece*, which being curious and interesting, you will perhaps consider worthy of insertion in the columns of "N. & Q.":—

"The martial Rajpoots are not strangers to armorial bearings now so indiscriminately used in Europe. The great banner of Mèwar exhibits a golden sun on a crimson field, those of the chiefs bear a dagger. Ambér displays the Panchranga, or five coloured flag. The lion rampant on an argent field is extinct with the state of Chanderi. In Europe these customs were not introduced till the period of the Crusades, and were copied from the Saracens, while the use of them among the Rajpoot tribes can be traced to a period anterior to the war of Troy. Every royal house has its palladium, which is frequently borne to battle at the saddle bow of the prince. The late celebrated Jey Sing never took the field without the god before him. Their ancestors who opposed Alexander did the same, and carried the image of Hercules (Baldeva) at the head of their array."—Page 92.

The sovereigns of the ancient states of the south of India also had their crests, which are preserved engraved on copper sasanams, or grants of land or revenue, for the support of pagodas or water reservoirs for the irrigation of the country. While on this subject, I wish to ask what is the date of the foundation of the Persian order of the Lion and the Sun, of which several officers of the Indian army who served under the Shahs have been knights?

H. CONGREVE.

BEATING THE BOUNDS OF THE TYNE.—The curious observances at this triennial ceremony are not perhaps known much beyond the limits of the town of Newcastle. I venture to think that they possess more than a local interest. I, therefore, forward for insertion in "N. & Q." the following account of the ceremony, as recently observed; which account I have copied from the *Morning Star* of July 21:—

"Yesterday the chairman of the Tyne Commission, Mr. Joseph Cowen, Sen., had to do what in London you call 'beating the bounds,' only in this case the boundary is not of a parish but of a famous border river. When the triennial perambulation takes place, a traditional rule of a thousand years old prescribes that the chief commissioner of the Tyne shall find some way of impressing the fact of his presence on the imagination and memory of the rising generation, who shall perpetuate the visit and make it matter of tradition; and the mode hit upon does infinite credit to the wit, taste, and gallantry of ancient Newcastle. It consists of catching the prettiest maiden in the neighbourhood of the boundary stone or rock, giving her a glass of wine, presenting her with a guinea, and impressing upon her lips a kiss. Nothing could be prettier; and as the present chairman of the Commission is as handsome as gallant, the ceremony is immensely popular, and rumour says maidens on that day linger in the way. The chairman yesterday proved his kindness, which is higher than gallantry, by selecting a modest

and humble maiden, working honestly and laboriously in the fields hard by. He afterwards makes a fabulous investment in oranges for the benefit of surrounding urchins, who will recollect the bountiful scramble until the last day of their lives. Silver fish, as Mr. Clephan relates, are also dropped into the sea, after which juvenile descendants of the ancient Norsemen dive vigorously. No boundary in England is more poetically beaten than that of the Tyne."

JOSEPHUS.

SEPULCHRAL TABLETS.—It may interest some of your readers, and also afford a hint to antiquaries, when they have an opportunity, to look on both sides of sepulchral tablets—whether of stone or brass—to mention that lately, when removing for repairs, in the church at Nettlecombe, Somerset, a mural monument erected to one of my family, who died in 1697, the following portion of an earlier inscription was found on the back of the tablet:—

"Here lies the body of Anne Walter, the youngest daughter of Sir William Walter, Barronett, de...sed, and one of the grandchildren . . . Sir John Walter, K^t, who dyed the . . ."

It appears that Sir John Walter, Knt., of Sarsden, Oxon, was Lord Chief Baron of the Exchequer in 1625. The baronetcy was conferred on Sir William Walter in 1641, but has long been extinct. W. C. TREVELYAN.

Wallington.

SAVOY CHAPEL.—The recent destruction of the Savoy Chapel may cause a passing notice connected with this ancient foundation to be acceptable at the present time, and I quote from a MS. about 1670 in my possession, the inscription which the gate-house towards the street "carrieth:"—

"1505.

"Hospitium hoc inopi turbe Savoia vocatum,
Septimus Henricus fundavit ab imo solo."

"Henry the Seventh, to his merit and honor,
This Hospital founded pore people to socor."

THOMAS E. WINNINGTON.

Queries.

BARKER FAMILY.—1. Was Edward Barker (stated by EDWARD FOSS to be Cursitor Baron in the reign of George II.) a son of Scorie Barker?

2. Whose son was Henry Barker, knighted by King James in 1605? And where did he reside?

3. The parentage of Benjamin Barker, for many years an eminent Smyrna merchant, supposed to have died about the year 1796 or 1797, is also solicited?

Any information on these subjects will be gratefully received by M. M. M.

Audley House, Sandown, Isle of Wight.

BANK OF ENGLAND TRANSFER BOOKS.—Are the Transfer Books at the Bank of England for the early part of the last century accessible to genealogists? as I think that much valuable information might be gained from them in giving the names, description, and place of abode of all persons holding stocks from a very early period.

J. G.

MAJOR-GENERAL HOLDCROFT BLOOD was celebrated as an engineer in the Irish war under King William, and in Flanders under Marlborough.

There was a sad chance of his obtaining the same infamous notoriety as his father Colonel Blood; but fortunately for him, his innocence was established, and he was thus relieved from the odium of being concerned in a theft which, were there not some great design in it, military or political, was as paltry as base.

An old memoir of him makes this remark:—

"He was in a rising posture till being unhappily accus'd for robbing a post-boy of some letters that came from Spain, he was tryed for his life at the Old Bailey and acquitted; and his Majesty King William was so satisfy'd of the Innocency and Usefulness of the gentleman, that he was quickly promoted to higher commands than before."—*A Compleat Hist. of Europe*, 1707, printed for H. Rhodes, 1708, p. 477, 8vo.

What are the particulars of the charge? When did it occur, and where? and in what work can I see an account of the trial?

He died at Brussels, July 30, 1707. The memoir thus concludes:—

"He was about fifty years of age when he dy'd; however, he surviv'd all his brothers, but with him the whole male line of the Bloods is extinct unless he has left any natural children behind him; for he had none by his wife, with whom he had been at ill terms for many years, and who I think survives him."—*Ibid.*

Seemingly, his fate was very hard. The robbery affair was bad enough; but to be estranged from his wife, worse. He was also "at ill terms" with his commanding officer, Colonel Seymour; and to rid himself of the injurious possibilities of such a connection, he exchanged into Bridge's regiment.—*Ibid.*

Much in all this requires to be explained and cleared up. The extracts are suggestive enough without asking formal questions. Will any of your readers be good enough to throw light, in any way, on the subjects here brought to notice?

M. S. R.

BREECH LOADING.—Can any of your readers inform me when breech loading, as applied to ordnance, was first invented? Lieut.-General Sir Wm. Congreve, Bart., of the Royal Artillery, shortly before his death in 1814, exhibited at a review of that corps a breech-loading field piece, invented by himself the quick firing of which elicited the admiration and surprise of the spectators. Is there any record of this invention kept at Woolwich? or is there a model of it in the

Rotunda there? If I recollect rightly, allusion is made to the invention in a pamphlet entitled *A Concise Review of the British Artillery*, published about forty years ago. H. C.

Sir Leonard Chamberlain.—Where can I find any account of Sir Leonard Chamberlain, who, in 1549, was Lieutenant of the Tower of London? P. S. C.

Col. James Capper of the East India service published *Observations on the Winds and Monsoons* illustrated with a chart, 4to, 1801, and *Meteorological and Miscellaneous Tracts applicable to Navigation, Gardening, Farming, &c.* Cardiff, 8vo, n. d. Further information about him will oblige S. Y. R.

The Reverend Mr. Dawes, lately curate of St. Pancras, published four sermons preached at Hawkshead in Lancashire, Lond. 12mo, 1774. I hope some correspondent can supply the *Christian name* of this gentleman, and other particulars respecting him. S. Y. R.

Dr. Doddridge's MSS.—I am anxious to trace some letters and papers formerly in the possession of Dr. Doddridge, and also to see some unpublished letters of his own if still extant; and, therefore, should be glad to know who has possession of his MSS.? Is the editor of his *Correspondence*, J. D. Humphreys, Esq., still alive? Eirionnach.

"European Magazine."—Who was editor of the *European Magazine*, 1821-24? Can any reader of "N. & Q." inform me who wrote the following dramatic poems in that magazine:—1. "Ianthe," Feb. 1822, Anon.; 2. "Jealousy," by Asia, 1823; 3. "Cora and Rosenwald," a dramatic sketch, 1824 or 1825? The editor of the *European Mag.*, about 1825-26, was Mr. M'Dermott, who wrote a work on *Tragic Representation*; and also, a *Dissertation on Taste*, 1822. Was Mr. M'Dermott author of any other work? Iota.

Peter Ford died in South Brent, Devon, about the year 1814. Any particulars relating to his ancestors and armorial bearings would be gladly received. Yorke.

Fraunge.—What is the etymology of the Lincolnshire word *fraunge* (phonetic spelling)? The word is used to denote a village feast. Griffin.

Portrait of Gildas, the British Historian. I have before me a beautifully printed little volume, entitled "*The Epistle of Gildas, the most ancient British Author, &c.* Faithfully translated out of the originall Latine. London, printed by T. Cotes, &c. 1638." The translation was made by Thomas Habington, father of William Habington, the author of *Castara*. Prefixed to the volume is a well-executed engraving by W. Marshall, with the following lines underneath:—

"Vera effigies Gildæ qui ob insignem
Prudentiam, Morumque Severitatem,
Cognominatus est Sapiens.
Floruit anno reparationis humanæ
DXXXXVI."

Is this portrait taken from any authority, or is it merely "fancy's sketch"? Edward F. Rimbault.

"Memoir of Francis Marquis of Hastings," etc.—I am anxious to know the name of the author of a *Memoir of the Most Noble Francis Marquis of Hastings, K.G. and G.C.B., Governor-General and Commander-in-Chief in India, &c.* 8vo, London, 1819. His lordship was born at the family mansion, in the county of Down, in 1754, and died in 1826, and certainly was a credit to his native land. Abhba.

Heraldic.—Can any of the readers of "N. & Q." give an answer to the following questions?—

Has an heiress a right to use the family motto? and if so, whether her children quartering her arms have a right to the motto?

What were the arms of William Bowen, Esq., of Bally Adams, Queen's County, who died about 1650?

Are there any heraldic or other dates as to the right of Scottish clans to wear particular plaids? and does the female carry such a right into the family she marries into? E. J. L.

"Hints on Lay Co-operation"—At the Cambridge Church Congress (1861), Mr. Henry Hoare laid on the table a portion of a work (stereotyped) called *Hints on Lay Co-operation*. Is this work accessible; and, if so, who is the London publisher?

Before closing this query may I also ask, if the Churchwardens' Association have published any pamphlets explanatory of their views or not? Aiken Irvine, Clk.

Fivemiletown.

Hugh Hird.—There is no doubt but that during the seventeenth century there lived in Troutbeck, Westmoreland, a giant of the name of Hugh Hird. I have seen a record in the parish church that he lived in Troutbeck and was buried there; the *History of Westmoreland* also contains accounts of his prodigious strength, and amongst other things, it is stated that he went on a mission to *the* king, being sent to London by Lord Dacre. I have searched in every direction to find which king it was Hugh Hird went to see; indeed, the matter is just now exciting a good deal of interest in Westmoreland, therefore I have concluded to ask this favour,—if you or any of your readers can inform me in whose reign

Hugh Hird, the Troutbeck Giant, went to London, and what king it was he saw? A. R.

Windermere.

"A Key to the Drama."—I have in my possession the first volume of a work called —

"A Key to the Drama; or, Memoirs, Intrigues, and Atchievements of Personages, who have been chosen by the most celebrated Poets, as the fittest characters for Theatrical Representations."

Vol. I., containing the "Life, Character, and Secret History of Macbeth. By a gentleman, no professed Author, but a Lover of History and of the Theatre. London: Printed for the Author by J. Browne, No. 73, Fleet Street, Shoe Lane." 12mo, 1768.

I should like to know who was the author.

Scotus.

A Loan wanted.—If a paper containing a notice of St. George, read by Mr. Kays before the Royal Society of Literature, be in print, I shall be most grateful to any one who will grant me a few days' loan of the publication in which it is contained, or will tell me where a copy of it may be procured. St. Swithin.

Joseph and Thomas Meller.—Information is requested relative to the following persons mentioned in the *Catalogue of Graduates of the University of Oxford*, 1851: Joseph Meller, St. Mary Hall, B.A. June 14, 1734; and Thomas Meller, New Inn Hall, B.A. June 23, 1713.

George W. Marshall.

Moyle's Regiment.—In what work can I find the services of field officers of the army living in 1715, 1728, 1743, and 1754? I have a letter, written in 1738, addressed to an officer in Major-General Moyle's Regiment, in Minorca. Can you inform me what the number of this regiment was?

H. C.

"The Newcastle Magazine," 1822-30. Was this magazine edited by Mr. Mitchell, and is the editor still living? Can any correspondent give me the names of the following poetical contributors? 1. "The Minstrels, a Poem," by J. A. Tyne, vol. vii. p. 72. 2. "Life and Matrimony," a dramatic sketch, Anon. same vol. p. 49. 3. Vol. viii. "The Unnatural Tragedy," by J. C. p. 463. Also in vol. v. p. 413, "The Brothers," a dramatic sketch, by Y. Iota.

Sir Stephen Payne, Bart. — In the *Gentleman's Magazine*, vol. xviii. p. 187, the following marriage is recorded: —

"Edward Huddle, of Henbury, Cheshire, married April 1 [1748], to the only daughter and heiress of Sir Stephen Payne, of Millor, Derbyshire, Bart."

I do not find this name in the Baronetages, or in the list of Creations. Who was this Sir Stephen? and from whom did he descend?

Paganus Paganelli.

Origin of Pens. — In the excellent article in the recent number of *The British Quarterly Review*, the writer tells us "Queen Jezebel is the first letter-writer on record, and that she used her pen (by-the-way there were no pens in those days) for the purpose of deception."

Will any of your readers do me the favour to inform me when pens first came into use for the purpose of written communication.

Fra. Mewburn.

Larchfield, Darlington.

Ode to Bishop Percy.—There was printed at Edinburgh —

"An Ode to Dr. Thomas Percy, Lord Bishop of Dromore, occasioned by reading the 'Relics of Ancient English Poetry.' Edinburgh, printed for Mundell and Son; and for Longman and Rees, London. 1804."

It is in folio, exceedingly well printed, and dedicated to Robert Anderson, M.D., the editor of the *Collection of British Poems*, and an original patron of Thomas Campbell. The dedication is dated at Edinburgh, July, 1803, and has the initials J. S. at the end. The copy before me is a presentation one to Miss M. S. Anderson, "from her affectionate friend," the author. This lady was a daughter of Dr. Anderson, and I suspect afterwards the wife of David Irvine, LL.D., the author of the *Life of Buchanan*. Can any of your readers tell me who J. S. is? J. M.

Henry Pimpernel and John Naps. — Elia, in his Southsea House Essay, says, in conclusion, "Peradventure the very names I have summoned up before thee are fantastic, insubstantial, like Henry Pimpernel, and old John Naps of Greece? To what is the allusion? C. B.

Popham Tradition.—Can any of your readers give an explanation of the tale which follows, which is told as a tradition amongst the peasantry in the parish of Popham, Hants? It is said that some time ago, in the house which is now the manor farm, lived the Earl of Popham and his lady; who was a very bad woman, and treated her husband ill. In progress of time, Lord Popham, while riding with a single servant not far from home, disappeared. No one knew what had become of him, and the servant was tried for his murder. Another version of the story says, that Lord Popham was banished. After his disappearance, Lady Popham kept a good deal of company; and, amongst others, a foreign captain visited there, who seemed to have great power over her. At last she was to be married to him. (Another version says, that she was going to be married to the coachman.) On the morning of the marriage a shepherd, going out with his dog early, had to pass a little dell (which I know well), when the dog began barking violently; and on searching, a man was found there with his hair and beard grown to a great length, and his nails

like claws. On being asked who he was, he said that he was Lord Popham. He then asked what the bells were ringing for, and he was told for my lady's marriage. He said that he would soon put a stop to that; and sent by the shepherd a ring, or a coin, to the lady—who fainted on seeing it, and the marriage was stopped. Lord Popham afterwards went up, and lived at the house for a short time, when he disappeared, and was never again heard of.

There was, three or four years ago, a dungeon under the manor house, where he was said to have died. And there was a chain, which used to hang beside the little church, by which Lord Popham was said to have been confined. This chain was given away by a recent occupant of the farm to a friend, at Stoke Charity, where it now is said to be.

Can any of your readers throw light upon this old tradition? Those who relate it are very aged people themselves, and they speak of the tradition as an old one as long as they can recollect.

FRED. W. MANT, Incumbent of Popham.

REV. THOMAS REYNOLDS, M.A. — This gentleman, who was of Lincoln College, Oxford (B.A. 1773, M.A. 1777), became rector of Little Bowden, Northamptonshire, in 1776. He published *Iter Britanniarum, or that Part of the Itinerary of Antoninus which relates to Britain; with a New Commentary*, Cambr. 4to, 1799. His death occurred in or shortly before 1830. I shall be much obliged by the exact date of that event.

S. Y. R.

REINES.—"A cloth of *reines*" —"*reynes* . . . . powdred with precious stones." *History of the Jewes*, 1561, fol. lxi.) What is the meaning of the word? ST. T.

CAREL REYER. — An old subscriber would be glad to receive any information respecting a painter of the name of Carel Reyer. G.

THE REV. MR. WINSTANLEY occurs in 1752 as rector of Gritworth, Northamptonshire. I hope to obtain his *Christian name* and other particulars respecting him. S. Y. R.

PHRASES OF OUR OWN TIME.—It is of great importance to know the history and date of popular phrases. They often settle the question as to the period or genuineness of a composition. The following have sprung up within a few years —

"Best man" at weddings, meaning the bridegroom's principal friend. When was this expression first used, and by whom?

"Leave one's mark," applied to a person having done something by which he will be remembered. With whom did this phrase originate, and when? A. A.

Poets' Corner.

Queries with Answers.

"MOBLED": "WEASEL." — On looking over my Knight's *Shakspere*, I cannot find the word "mobled"; and I, therefore, suppose G. H. of S. has either made a wrong quotation, or the word is omitted in my edition.

As I am paying particular attention to this play, I shall feel obliged if you can give me further information on the point. I would now ask some questions respecting the following quotation in the same Act and Scene: —

"*Ham.* Methinks, it is like a weasel.
"*Pol.* It is back'd like a weasel."

On referring to Theobald's edition, I find the word *weasel* changed to *ouzle*—which, by the way, is spelt *ouzel* in Baird's *Cyclopædia*, and means a bird; and another alteration is, *weezel* for *weasel*, without mentioning the change of *back'd* to *black*.

I wish to know which is the correct way of spelling *ouzel* and *weasel*, and what is the derivation of both words? And also, what authority there is for the change in the different editions?

E. L.

[Our correspondent has overlooked the passage in Knight's *Shakspere*, viii. 78, edit. 1843, where he will find the following note: — "*Mobled* is the reading of quartos (*A*) and (*B*). In the folio we have *inobled*, which is, we have little doubt, a misprint. In the folio of 1632, the original reading was restored."

In Nares's *Glossary* we read that "*Ousel*, or *ouzel* (Sax. *osle*), is the blackbird. Drayton writes it *woosel*, but evidently means the same bird: —

'The *woosel* near at hand, that hath a golden bill.'
Polyolb., Song xiii. p. 914.

In the *Shepherd's Garland* he has it also *osel*. In the passage of *Hamlet* (Act III. Sc. 2), where some modern editions have read *ouzle* for ousel, the old editions all read *weasel*, which is now adopted."]

ANCIENT MONOGRAMS.—On the faces of the octagon font at Elmswell, Suffolk, are shields charged each with the following letters: I. H. E. D. G. E. The letter on the seventh face is destroyed; the eighth bears three cockle-shells. Can any of your readers supply the missing letter, and explain the inscription?

In the same church, in the flint work on the north side of the west door, is the monogram of "Maria;" on the south is the letter "S." entwined with an "I." Is this S. John, Ioannes, or is it Jesus, and = I. C.? C. W. J.

[Davy, in his Collections for Suffolk (Addit. MS., 19,079, p. 107, Brit. Museum), offers a conjecture that "these letters form the name of the person who erected the font, HEDGE; and the escallops may have been his arms. It appears from Martin's notes, that Jo. Hedge was concerned in building the porch." Vide *Bibl. Topog. Brit*,

No. lii. p. 17, and *Archæologia*, x. 194. Davy has given the letter X (the monogram of Christ), as on the south side of the west door.]

WADE, OF THE NORTHERN MYTHOLOGY.—I beg to ask, through your journal, for information as to the traditions respecting the hero "Wade," mentioned in Chaucer and in the *Mort d'Arthur*, and probably elsewhere. In Wright's edition of the latter work, reference is made on this subject to the Wilkina *Saga*, and to a pamphlet in French entitled *Wade—Lettre à M. Henri Ternaux-Compans*. Are there translations of these works into English, or is the information otherwise accessible? J. S.

[In Wright's edition of the *Canterbury Tales* (vol. ii. p. 93, note), it is stated that "M. Fr. Michel has collected together all the passages of old writers that can now be found, in which Wade is mentioned, in an essay in French, *sur Wade*." M. Fr. Michel certainly did publish such a work, but we are unable to furnish the precise date. It was a thin 8vo, and written in French.]

DAVID WM. MITCHELL.—In what month of what year (may be seven or eight years since) did *The Times* newspaper publish a report of the trial, which took place in Paris, on the death by a pistol shot of Mr. Mitchell, Director of the Zoological Society? LECTOR QUÆRENS.

[We are inclined to think that the documents relating to the lamented death of Mr. Mitchell, required by our correspondent, are those printed in *The Critic* of Dec. 31, 1859. Mr. Mitchell died at Neuilly, near Paris, on Nov. 1, 1859.]

Replies.

THE HORNECKS.

(3rd S. vi. 38, 92.)

I offer many thanks to CHITTELDROOG for his information about the Hornecks. William Horneck never was a general officer. So far as I have been able to trace him, he appears not to have advanced, by royal commission, beyond the rank of lieutenant, which he obtained on the 6th April, 1708, in Brigadier Cornwallis's regiment of foot. See *List of Colonels, Lieut.-Colonels, Majors, &c.* p. 24, published by order of the House of Commons, 1740, fol.

In 1711, he received his first warrant in the Engineers, and in 1742 attained the rank of Director (an Ordnance commission, equivalent to that of Lieut.-Colonel in the army). His epitaph in Westminster Abbey intimates that he served under Marlborough. I should like to know in what battles or sieges. In 1713, I know he was in Flanders, and afterwards, for many years, he served as chief Engineer, respectively, in Newfoundland, Gibraltar, and Minorca. He was the author of a work called *Remarks on the Modern Fortification*, a 4to volume published in London in 1738.

Kane William Horneck joined the Engineers in 1743, and *most certainly* died in 1752. I suppose at Antigua, as he was sent there late in 1751 or early in 1752. My wish is to learn the place without doubt, and the actual date. I have two entries of his death from the *Tower Records*, showing it to have taken place in 1752. One I quoted in "N. & Q." 3rd S. vi. 38; and I will now offer another to settle the question. In the *Establishment Book*, 1752, now in the Tower, the name of Kane William Horneck appears, at which time he held the rank of "Engineer in Ordinary." Against his name is written this remark, "Dead. D. Watson in room of Horneck, p. Com. 31 Dec. 1752."

In "N. & Q." 2nd S. viii. p. 71, K. W. Horneck is stated, for the first time, to have been a "Lieut.-Colonel of the army in Sicily." On what authority the writer ventured the information I know not. If ever Captain Horneck was in Sicily, it must have been before 1752; and even then, I know of no particular service in which he could have taken part as a British officer, unless he were lent by our government for engineering purposes to the King of the Sicilies. It was not unusual in those days for English engineers to be placed at the disposal of foreign crowned heads.

From the time of Capt. Horneck's entry into the Engineers until his embarkation for Antigua, his services were chiefly given to the military works at Plymouth, Lyme Regis, and Dartmouth.

If it be a fact, that the Captain left Burke guardian to his children, which I presume can be proved by his will or other equally authentic instrument, he must have done so, however strong appearances may be against it, in 1751 or 1752.

As Charles Horneck, his son, did not belong to the Engineers, I have not troubled myself to collect any notes respecting his history. I may, however, state, on the authority of the *Annual Army Lists*, 1769—1805, in my possession, that he received his first commission in the 3rd Foot Guards 25th March, 1768; was promoted to be Lieutenant and Captain 7th June, 1773, and Captain and Lieut.-Colonel 25th March, 1782. On the 5th June, 1789, he became a Lieut.-Colonel of the 62nd Foot; was made Colonel 12th October, 1793, and Major-General 26th February, 1795, still continuing his command of the 62nd. In 1798 he was given the chief command of the Northampton Fencible Infantry, and on the 29th April, 1802, was commissioned as Lieut.-General. In 1804, his regiment being disbanded, Lieut.-General Horneck was placed on half-pay.

Any particulars that can be added about the two former Hornecks will be a great assistance

to me. I ask it, not in the interest of the family, of whom I know nothing, but for historical purposes. M. S. R.

Brompton Barracks.

ALBINI BRITO.

(3rd S. vi. 13.)

D. P. having been so kind as to supply your readers with all the quarterings of the shield at Haddon Hall, I have worked hard to make something out of it. I am not sure that I have succeeded. But, at all events, what I have done may be of some use to other inquirers; and I therefore beg leave to offer the following observations to your readers generally, and to D. P. in particular:—

1. The arms of Newburgh, Berkeley, Lisle, and Gerrard *alias* Lisle, I suppose to be inserted in the shield as quarterings of Beauchamp.

2. The tenth quartering, which D. P. assigns to Edmund of Woodstock, I suppose to be the arms of Thomas Holand, Earl of Kent, who assumed the arms of his wife. This coat, as well as that of Cherlton, I suppose to be inserted in the shield as quarterings of Tiptoft.

3. The shield appears to be made up of the arms of Manners and Ros, with no other quarterings than what came through Ros.

4. For the purposes of the present inquiry, the shield may be described as follows:—1. Manners. 2. Ros. 3. Espec. 4. Azure, a Catherine wheel or, attributed to *Belvoir*. 5, 6, 7, 8, 9. Beauchamp, with the quarterings of Beauchamp. 10, 11, 12. Tiptoft, with the quarterings of Tiptoft. 13. Badlesmere. 14. Vaux. 15. Gules, an eagle displayed within a bordure argent, attributed to *Todeni*. 16. Argent, two chevrons and a bordure gules, attributed to *Trusbut*.

5. The alliances whereby quarterings were brought into the Ros arms were, I believe, with the following families, in the order here given:—Espec, *Valoines* (?), Trusbut, Albini, Vaux, Badlesmere, Beauchamp, Tiptoft.

6. In comparing this list with the quarterings as numbered by D. P., there are two things that at once attract our attention, as regards the marshalling of the shield. 1st. The arms of Beauchamp and Tiptoft appear to be placed out of their order, being both of them taken before those of either Badlesmere or Vaux. 2nd. The arms of Vaux and Badlesmere appear to be placed in inverted order; Badlesmere standing first, and Vaux after.

7. This apparent inversion affords something like a clue, which I have endeavoured to follow out.

8. In order to come to any satisfactory conclusion, I have been obliged to assume the three following points; on only one of which, however, do I differ materially from the opinions expressed by D. P.:—1. The fourth quartering I suppose to be the arms, not of *Belvoir*, but of *Valoines*. 2. The fifteenth quartering, attributed by D. P. to *Todeni*, I suppose to be inserted in the shield as the arms of *Albini*. 3. The sixteenth quartering I suppose to be rightly attributed to *Trusbut*.

9. If I am correct on these three points, it will be seen that the four first quarterings, composing the upper tier in the shield, stand in their proper order: Manners, Ros, Espec, and Valoines.

10. If from the first tier we jump at once to the lowest, and, beginning with the last quartering, go backward from 16 to 13, we get the second quaternion of quarterings in their proper order: Trusbut, Albini, Vaux, and Badlesmere.

11. The same system being continued, we have Beauchamp and the quarterings of Beauchamp in the second tier, and Tiptoft with the quarterings of Tiptoft in the third.

I leave it to the consideration of others how far, in this conjecture of mine, I have hit on the true solution of what D. P. justly styles an heraldic puzzle. Stafford Carey.

THE BASQUE LANGUAGE.

(3rd S. vi. 47, 76.)

Whilst it was competent to Mr. Max Müller to insert or omit any language in his comprehensive sketch of a scientific classification, it is remarkable that, in noticing the *Mithridates* of Adelung (p. 134)—the edition by Vater and the younger Adelung—he omits the important addition to that work of Baron William von Humboldt (of eighty-three pages) on the Cantabric or Basque Language; although he refers generally to his works, and especially to his posthumous one on the Kawi language in the island of Java (p. 159). Perhaps he is unaware of the existence of this valuable treatise. Upon examining the Lord's Prayer in Basque with Finnish, it will be found that they are entirely distinct languages. Comparing it with the Celtic, the only affinity I can discover is in the word for *father*. In the Basque Lord's Prayer, the words for *hallowed*, *kingdom*, *will*, *done*, *forgive*, and *temptation*, have been imported from the Latin with their Christianity. The word *name* is Arabic, and *to-day* Tartar.

The Basques call their own language *euscara*, and themselves *Escualdunac*. In the opinion of Adelung (ii. 14), the Basque has no affinity with the Celtic; but is an original language, unconnected with any known tongue. The Basque Lord's Prayer has no affinity, as supposed, with the Finnish, Lapland, Esthonian, Livonian, or Hungarian (*Mithridates*, ii. 25—30, 755—792): hence the difficulty of genealogical classification. The language has a very peculiar grammatical

construction (Humboldt in *Mithridates*, iv. 315—331). The verb has eleven moods: indicativus, consuetudinarius, potentialis, voluntarius, coactus, necessarius, imperativus, subjunctivus, optativus, pœnitudinarius, and infinitivus. The first six moods have two present, two past, and two future tenses (ii. 19). There are eight voices for every verb, and 206 conjugations in all the voices (iv. 322). Humboldt admits only three dialects of the Basque, the Labortan, Guipuscoan, and Biscayan (iv. 281). Lucien Buonaparte gives six, namely, three in Spain, Guipuscoan, Biscayan, and Upper Navarrese; and three in France, Labortan, Lower Navarrese, and Soulan; but the ten years given by Humboldt (iv. 277) to the study of this language, adds weight to his judgment. The various works written on the Basque will be found enumerated by Adelung and Humboldt in the *Mithridates* (ii. 21—23; iv. 333—341). T. J. Buckton.

GENERAL LITERARY INDEX: INDEX OF AUTHORS: ST. JOHN CLIMACHUS.

(3rd S. v. 241.)

Your correspondent, Mr. Workard, having expressed a desire to be supplied with some bibliographical notes of the treatise, *Scala Perfectionis* of Joannes Scholasticus, cognomento Climachus, I propose to submit for insertion a few references and extracts, which will perhaps be generally acceptable, since this writer is not noticed in Vaughan's *Hours with the Mystics*.

His *Opera* were printed, *Latine*, in *Biblioth. Maxima*, x. 390—505; the *Climax* in *Bibl. Patr.*, 1624, v. 178—291. His Life, by Daniel Raithuensis, is here given, and by Lipomannus, Surius, and Bollandus, in *Actis Sanctorum*, ad 30 Martii.

Neither Roche's edition nor the Paris edition of 1511 is mentioned by Oudin. He states that a Latin version by Ambrosius Camaldulensis was printed Venetiis 1539, 1569, Coloniæ 1540 and 1583, with the Commentary of Dionysius Carthusianus. According to Dupin an old version before that of Ambrosius was printed at Venice in 1531 and 1569. Oudin does not mention the reprint by Ximenes in the early part of the sixteenth century. Raderus of the Society of Jesus published the same treatise in Paris, 1633, in Greek and Latin with the Scholia, Gr. and Lat., of Elias Metropolitan of Crete, who was present at the Second Nicene Council. There is a translation of it into Italian, printed at Venice, 1585. A translation into modern Greek by Maximus Marguinius, Bp. of Cythera, was published at Venice in 1590. To the French translation by D'Andilly, or rather his nephew Le Maitre, there is a Life prefixed. For other versions and editions see Zedler's *Universal Lexicon*.

Of no other Greek writer are MSS. so frequently found in Greek collections; there are several copies in the Imperial Library of Vienna (vide *Cæsar. Bibliothec. Vindobon.* vol. iv.), and in *Bibliotheca Coisliniana*. In the former, p. 190, and in Nesselii *Catalogus*, Vindobonæ, 1690, vol. i. p. 306, is an engraving of the ladder (Scala Paradisi) extending from earth to heaven, and consisting of thirty steps, each of which is distinguished by its peculiar title. See Dupin, Fourth Century. On the top of the ladder is stationed our Saviour stretching out his hand to the monks, who are ascending on the right side, but at the bottom the infernal Dragon with wide-open mouth, is swallowing those who are falling down on the left side. Lambecius remarks:—

"Similis fere descriptio Scalæ Paradisi exstat in antiquis Actis Passionis Sanctarum Perpetuæ et Felicitatis Romæ, ab Avunculo meo, Luca Holstenio, primum in lucem editis, ubi S. Perpetua visionem in carcere sibi divinitus oblatam, narrat his verbis, &c."

"One day my brother said to me: Sister, I am persuaded that you are a peculiar favourite of heaven: pray to God to reveal to you whether this imprisonment will end in martyrdom or not, and acquaint me of it. I, knowing God gave me daily tokens of his goodness, answered, full of confidence, 'I will inform you of it tomorrow.' I therefore asked that favour of God, and had this vision. I saw a golden ladder which reached from earth to the heavens; but so narrow that only one could mount it at a time. To the two sides were fastened all sorts of iron instruments, as swords, lances, hooks, and knives; so that if any one went up carelessly he was in great danger of having his flesh torn by those weapons. At the foot of the ladder lay a dragon of an enormous size, who kept guard to turn back and terrify those that endeavoured to mount it. The first that went up was Saturus, who was not apprehended with us, but voluntarily surrendered himself afterwards on our account; when he was got to the top of the ladder he turned towards me and said: 'Perpetua, I wait for you; but take care lest the dragon bite you.' I answered, 'In the name of our Lord Jesus Christ he shall not hurt me.' Then the dragon, as if afraid of me, gently lifted his head from under the ladder, and I having got upon the first step, set my foot upon his head. Thus I mounted to the top, and there I saw a garden of an immense space, and in the middle of it a tall man sitting down dressed like a shepherd, having white hair. He was milking his sheep, surrounded with many thousands of persons clad in white. He called me by my name, bid me welcome, and gave me some curds made of the milk which he had drawn: I put my hands together, and took and eat them. And all that were present said aloud, Amen. The noise awaked me chewing something very sweet. As soon as I had related to my brother this vision, we both concluded that we should suffer death."—Butler's *Lives of the Saints*. (Compare also the vision related by the Papists in White's *Way to the True Church*, Pref. p. xiii. and St. Antony's Vision, recorded by Athanasius, in Vaughan's *Hours with the Mystics*.)

This celebrated ascetic, who lived in the time of Constantine, Constantius, and Constans, A.D. 346, was the author of another treatise, *De Pastoris Officio*, vide Biblioth. Patr. 1624, v. 730—766. On the "Ladder" there are several Greek

commentaries described in Montfaucon's *Bibliotheca Coisliniana*, pp. 305-6: "Codex, 262, fol. 1, repræsentatur Scala ad cœlum pertingens, cujus gradibus interseruntur hi Iambi. Κλῖμαξ κέκλιμαι, καὶ τέθημαι τὴν χαρὶν τῶν ἀζύγων τε καὶ θεῷ προσκειμένων, Τῷ ἦν δραμοῖεν εὐκταῖοι προθυμία. In marginibus habentur Scholia ex Basilio, Joanne Damasceno, Ephræm, Diadocho, Thalassio, Macario, Joanne Carpathio et aliis. Codex 263, fol. 8, repræsentatur scala duplex. Fol. 9, Imago Joannis Climaci sedentis, stantibus Monachis ab utroque latere. Deinde vita Joannis Climaci cum Epistolis. Codex 264. Præmittuntur Iambi multi in scalam." In p. 141 he mentions a Synopsis of the *Scala* in Greek Iambics. See also Fabricii *Bibl. Græca*, lib. v. c. 28.

"The thoughts of St. John Climacus," says Dupin, "are more sublime, more solid, and more just than those of the greater part of ascetical authors; his style is close and elegant; he writes with much brevity, and includes many thoughts in a few words; he speaks by sentences and aphorisms."

These ἀναβιβασμοὶ θεολογικοί, or thirty degrees (gradus) which are so many Christian and religious virtues, and which the author explains and enforces by maxims and counsels, obtained for this work the title of Κλῖμαξ or Scala, διὰ τὴν κατὰ τάξιν τῶν ἀρετῶν ἀνάβασιν, propter concinnum virtutum ascensum (*vide* Arnoldi *Theologiæ Mysticæ Historia*), the thirtieth and last degree being of faith, hope, and *charity*.

"For fear but freezes minds, but love, like heat,
Exhales the soul sublime to seek its native seat."

BIBLIOTHECAR. CHETHAM.

CARY FAMILY.

(3rd S. v. 525.)

I beg leave to assure MR. ROBINSON that I had no intention of holding him in any way responsible for the statements contained in his first contribution, respecting the Cary family in Holland. I was perfectly well aware that he derived them from the papers that he referred to; but not having those papers before me, I took the facts as he stated them. I should, however, be glad to know whether, in the papers put forward by William Ferdinand Cary in support of his claim, *Ferdinand* his grandfather is represented to have been the youngest son? If he was, W. F. Cary must have satisfied the Lords that the line of all the elder brothers was extinct. Supposing this to be the case, there appears to be only the one question left that I adverted to in a former communication, viz. Whether Sir Edmund Cary had more sons than one?

The supposition that Valentine Cary, Bishop of Exeter, was a member of this family, is altogether new to me. If he really was a grandson of the first Lord Hunsdon, and nephew of Sir Robert Cary, afterward Earl of Monmouth, it strikes me as very singular that his parentage should not be more generally known. Besides which, I have some doubts whether Sir Edmund Cary would be likely to have had a younger son old enough to be made a bishop in 1621. At the same time, the extract from Lysons, in which Ernestus Cary is spoken of as the nephew of Valentine Cary, Bishop of Exeter, is quite enough to justify further inquiry. It must however be observed, that the bishop died in 1626: so that Lysons is certainly in error, when he speaks of him as the proprietor of certain lands in 1632.

The arms attributed to Valentine Cary, in Izacke's *Antiquities of Exeter*, are the same as those of Lord Hunsdon, viz.: Argent, on a bend sable, three roses of the first. But I am not sure that Izacke is always to be depended on in such matters; and I have some faint recollection of having seen a coat of arms attributed to the bishop, differing from those of Lord Hunsdon in having a chief of some sort.

Valentine Cary was buried in St. Paul's cathedral. The monument was probably destroyed in the Fire of London, and I am not aware whether any record is preserved of it. But there was also a monument erected to his memory in the cathedral of Exeter, which is still in existence. And perhaps some of your correspondents may be able to state whether any information is to be collected from it, respecting either the bishop's armorial bearings, or his supposed connection with the Hunsdon family.

From the passage extracted from Lysons, it is to be inferred that the bishop left no male issue; but the question still remains, whether there may not have been another brother? I must however observe, that the descendants of any such brother would probably have to be looked for in England rather than in Holland.

Is it supposed that Dr. William Carey, who was made Bishop of Exeter in 1820, was in any way connected with the Hunsdon family, or with any other branch of the original stock of Cary of Cockington?

MELETES.

A NODDY.

(3rd S. vi. 91.)

I beg to send you two extracts, which will, I feel assured, prove interesting to many, and will supply A. T. L. with all the information he can require.

The first is from Bush's *Hibernia Curiosa; a Letter from a Gentleman in Dublin to his Friend at Dover*, pp. 23, 24 (London, 1769):—

"The rates of hackney-coaches, and sedans, are established here as in London, for the different distances, or *set-downs*, as they are called. But they have an odd kind of hacknies here, that is called the *Noddy*, which is

nothing more than an old cast off one-horse chaise or chair, with a kind of stool fixed upon the shafts just before the seat on which the driver sits, just over the rump of his horse, and drives you from one part of the town to another at stated rates for a *set-down*; and a damn'd set down it is sometimes, for you are well off if you are not set down in a kennel by the breaking of the wheels, or an overset-down, nor can you see anything before you but your nod—nod—nodding charioteer, whose situation on the shafts obliges his motion to be conformed to that of the horse, from whence, I suppose, they have obtained the name of the *Noddy*; I assure you, the ease of the fare is not much consulted in the construction of these nodding vehicles. However, they are convenient for single persons, the fare being not more than half that of a coach, and are taken to any part of the kingdom, on terms as you can agree."

The second extract is from a more recent publication, entitled *Sketches of Ireland Sixty Years Ago*, pp. 76, 77 (Dublin, 1847):—

"The precise date of the introduction of hackney-coaches into Dublin, we know not; but the first arrangement for regulating and controlling them was made in 1703, when their number was limited to one hundred and fifty, and each horse employed in drawing them was required to be 'in size fourteen hands and a half, according to the standard.' The hackney-coaches we borrowed from our English neighbours, as their name imports; but our one-horse vehicles have always been peculiar to ourselves, and were in use long before anything of a similar kind was introduced into England. The earliest and rudest of these were the 'Ringsend cars,' so called from their plying principally to that place and Irishtown [near Dublin], then the resort of the *beau monde* for the benefit of sea-bathing. This car consisted of a seat suspended in a strap of leather, between shafts, and without springs. The noise made by the creaking of the strap, which supported the whole weight of the company, particularly distinguished this mode of conveyance. This machine was succeeded by the 'noddy,' so called from its oscillating motion backwards and forwards. It was a low vehicle, capable of holding two persons, and drawn by one horse. It was covered with a calash, open before, but the aperture was usually filled by the 'noddy-boy,' who was generally a large-sized man, and occupied a seat that protruded back, so that he sat in the lap of his company. The use of the noddy by certain classes grew into a proverb—'Elegance and ease, like a shoe-black in a noddy.'"

Bush gives a rude sketch of the figure and construction of a "chaise-marine," with rather curious particulars; but for further information regarding the old Dublin vehicles, I must refer the reader to the two volumes from which I have quoted. ABHBA.

SMYTH OF BRACO (3rd S. v. 498.)—I have not at hand the number in which C. H. appealed to me for information relating to George Smyth, a member of the House of Braco, and William Smyth, and cannot therefore reply to his query through the columns of "N. & Q.," at least at present; but if C. H. will communicate with me at the address subjoined, I shall be happy to enlighten him, so far as my own acquaintance with the Methven family will permit.

I may also mention that if Σ. Θ. is still desirous of information regarding Katherine Smyth, subsequently Mrs. Williamson, and Lady Threipland of Fingask, or her sister, the wife of Patrick Davidson of Woodmill, he will find accounts of them in Douglas; should that work not be accessible to him, I shall have much pleasure in transcribing my notes for his use. I shall be at the address I have given for a short time, and therefore should advise C. H. to write as soon as may be convenient. C. H. E. CARMICHAEL.

P.S. If Σ. Θ. is the correspondent who addressed me a letter from Montreal, Canada East, I should like to hear from him again.

The College, Isle of Cumbrae, Greenock.

DR. JOHN GORDON, DEAN OF SALISBURY, AND LORD OF GLENLUCE (1st S. vii. 208.)—The following queries respecting the above dignitary were asked in "N. & Q." more than eleven years ago, and still remain unanswered. "What I desire to ascertain is, who was Lady Gordon's father, this Dean of Salisbury. His marriage, death, &c., and more especially how he was Lord of Glenluce?" My attention having been lately directed to Sir Robert Gordon's *History of the Earldom of Sutherland*, I was thereby enabled to collect sufficient materials for a satisfactory answer to the above queries; and, as an account of the Dean is not often to be met with, I have thought it desirable to send the result of my researches.

He was the son of Alexander Gordon, Bishop of Galloway, by his wife Barbara Logie, daughter of the Laird of Logie. After he had gone through a course of study at the University of St. Andrew's, the bishop sent him into France in 1565 to be instructed in learning and virtue by the special direction of Mary Queen of Scots, who allowed him a yearly pension out of her dowry and jointure in France. He studied for two years in the universities of Paris and Orleans, and entered into the service of Charles IX., Henry III., and Henry IV., kings of France. In the massacre on St. Bartholomew's Day, 1572, he saved himself and several of his countrymen of the reformed religion. In March, 1576, he married a noble and rich widow, Antoinette de Marolles, by which marriage he obtained the lordship of Longormes. She died in 1591. In 1594, he married Genevieve Betard, the daughter of M. de Moylett, first President of the Court of Parliament in Brittany, and by her had a daughter Louisa, born Dec. 20, 1597. On the accession of King James VI. of Scotland to the throne of England, he sent for Dr. Gordon, and in February, 1604, made him Dean of Salisbury. The lordship of Glenluce, in Scotland, fell to him through the death of his youngest brother Lawrence without issue male. This lordship, together with all his lands and heritages in France, the Dean transferred to Sir Robert Gordon,

second son of Alexander, eleventh Earl of Sutherland upon his marriage with the Dean's only child, Louisa Gordon. He died in his triennial visitation, at Leuson House in Dorsetshire, Sept. 3, 1619, in the seventh-fifth year of his age, and was buried in the cathedral of Salisbury. He is mentioned in Wood's *Fasti Oxonienses*, and Le Neve's *Fasti Eccles. Angl.*, under the name of Gourden. He was author of the following books: —

"Assertiones Theologicæ pro vera veræ ecclesiæ nota, quæ est solius Dei adoratio." Rupellæ, 1603, 8vo.

"England's and Scotland's Happiness in being reduced to Unity of Religion under King James." Lond. 1604, 4to.

"Antitorto Bellarminus." Lond. 1610, 4to.

"Orthodoxo-Jacobus et Papapostaticus." Lond. 1611, 4to.

"Anti-Bellarmino-Tortor, sive Tortus Retortus et Juliano-Papismus." Lond. 1612, 4to.

"Εἰρηνοκοινωνία." Lond. 1612, 4to.

"The Sacred Doctrine of Divinitie, gathered out of the Word of God." Lond. 1613, 4to.

Ἁλιεύς.

Dublin.

Thomas Taylor's Catalogue (3rd S. vi. 49.)— I have special reason for thinking that a named and priced Catalogue is not likely to be found, except in the British Museum. It should be known that Sotheby and Wilkinson, some time ago, presented the official copies, as I may call them, of their old Catalogues to the British Museum, where they may be consulted in the usual way.* A. De Morgan.

Carlingford (3rd S. vi. 70.) — My late kinsman, Godwin Swifte, the representative of our family, who had some years since assumed, and at the time of his decease was taking steps to claim, this title in the Irish peerage, was the nearest collateral relative of Barnham Swyfte, the first Viscount Carlingford, and husband of his cousin, the Lady Mary Crichton, daughter of William, the second Earl of Dumfries, and of Penelope, the daughter of Sir Robert Swyfte, of Rotheram, in Yorkshire, from which marriage the Earls of Dumfries and of Stair were lineally descended, until 1768, when they became separated; the Dumfries title of our common ancestor reverting to the Crichtons, and subsequently merging in the Marquisate of Bute. The first Viscount Carlingford having died *s. p. m.* in 1642, the title remained dormant through the next two centuries, till my late kinsman discovered an additional patent, extending it to Sir *Francis* Swyfte, the second son of "old Sir Robert," and from whom our line is descended. Even before its discovery he had resolved on assuming the ancestral title. Not expecting the *concessere columnæ* of "N. & Q." I pass over our other blood minglings with the elder peerage, long before seven-tenths of its later coronets had superseded the flat caps of the counter. Let me, however, add that "the Dean's" contemporary cousins were by no means disposed to recognise their celebrated kinsman's arrogation of being "the top o' the tree." My late cousin, the *de jure* Viscount Carlingford, whose senior I am by nearly upon thirty years, inherited this recalcitrance from his father and grandfather, not more strongly than do I from mine. I trust that his son will follow up and accomplish his effort.

Edmund Lenthal Swifte.

Truly may it be said that we never know what a day may bring forth. Lord Carlingford, to whom your correspondent Ahbha refers, called on me about a fortnight ago, to consult me relative to his claim to the above title, and left with me an office copy of the Patent of Creation of the Carlingford Peerage. In less than a week from that time I heard of his death. He appeared in excellent health and spirits when I last saw him.

Noel H. Robinson.

Early Marine Insurance (3rd S. v. 319.) — These additional notes are interesting: —

"Lord Keeper Bacon's speech on opening Elizabeth's first Parliament in 1588: 'Doth not the wise merchant in every adventure of danger, give part to have the rest assured?'"—*Parl. Hist.* i. 541, quoted by Southey, *Com. Pl. Book*, "Eng. Man. and Lit."

"In the days of Fynes Morison (*c.* 1617), travelling was made a curious sort of gambling. The adventurer, instead of insuring his life, insured his return. Henry, brother of Fynes, was going to Jerusalem and to Constantinople. He gave *four* hundred pounds, and was to receive *twelve* hundred if he returned." — Southey, *Com. Pl. Book*, "Middle Ages," &c.

J. D. Campbell.

Serjeants' Rings (3rd S. vi. 69.) — In "Observations touching the Antiquity and Dignity of the Degree of Serjeant-at-Law," contained in Wynne's *Law Tracts*, 1765, Mr. Octavius Morgan will find an account of the ceremony at the admission of fourteen serjeants in the year 1737. Rings were delivered by their "colts" to the Lord Chancellor, the judges, the barons, and ancient serjeants, and many other officers of the courts, and by the King's serjeant to the Speaker of the House of Commons, and each member of the royal family: —

"The number of rings given as of duty, great and small, amounted to 1409, and came in all to the sum of 773*l.*; besides what every Serjeant had made on his private account, and gave away to Gentlemen of the Bar, Attornies, and others of his Friends in Westminster Hall, and upon their respective circuits, which came to more than all the rest of the expense."

A list of persons to whom rings were given, on a more ancient occasion, will be found in Dugdale, *Origines Juridiciales*. See also Serjeant Manning's *Serviens ad Legem*, 1840.

Job J. Bardwell Workard, M.A.

[* As Taylor's Catalogue is not entered in the General Catalogue in the Reading Room, application must be made for it under the date of sale, Feb. 2, 1836.—Ed.]

French Confession of Faith (3rd S. vi. 47.)—The Confession of Faith, about which P. S. C. inquires, was adopted by the French Calvinists at their first Synod, held at Paris in 1559. This Confession was presented to the king, Charles IX., at the Conference of Poissi, in 1561, by Theodore Beza, and other ministers, in the name of all their churches. Beza had the chief hand in drawing up this Confession of Faith. F. C. H.

Fardel of Land (3rd S. v. 358) — There is a word in common use among the Dutch in this colony, pronounced Farndel (*a* as in *fare*), and applied to the fourth of anything in weight or measure. The proper orthography is vieren-deel (fourth part). Carilford.

Cape Town.

J. G. Grant (3rd S. v. 458.) — A dozen years ago Mr. James Gregor Grant, the very genial and most accomplished author of *Madonna Pia, and other Poems*, lived in Tavistock Place, Bishopwearmouth, and I have no doubt that a letter addressed to that town would reach him in safety. A. C.

1, Verulam Buildings.

Charles I.: "The Scourge" (3rd S. vi. 89.) —I have eight volumes of *The Scourge* in my possession, being a set from Jan. 1811 to Dec. 1814, and I shall be happy to give R. C. L. full access to them. I fear that some of the plates are missing, but otherwise it is complete.* G. H. Virtue.

1, Amen Corner.

Ancient Tombstones (3rd S. vi. 40.) — I have been much interested by the notes on this subject, because they help to confirm an opinion I have always held, viz. that the custom of erecting monuments in graveyards is quite modern. Down to the middle of the seventeenth century, I suspect that, with few exceptions, all who could afford the fees buried their dead within; while the poor and friendless were always buried *without* the church. Hence the old verse: —

> "Here I lie *outside* the church door,
> Here I lie because I'm poor:
> The further in, the more they pay;
> But here I lie as snug as they."

Even in the case of the few wealthy persons who were buried in the graveyard, the monument, if any, was set up *in the church*. I have somewhere read that the apostolic Bishop Wilson was the first to anticipate modern sanatory enactments, by an ordinance forbidding burial in churches throughout his island diocese of Man.

I have rarely found any tomb in a graveyard with a more ancient date than 1670. And the comparatively excellent preservation in which I usually find tombs of this date induces me to believe that earlier examples would not have so entirely decayed as to be quite lost, if they had ever existed. The earliest tomb in the churchyard of the parish, from which I now write, bears the date of 1678. I have made a pilgrimage to no less than four ancient parochial graveyards in this locality, but I can find nothing older than 1668. These are all parishes so sparsely populated, that there is no likelihood of older tombs having been destroyed to satisfy the necessities of an ever increasing mortality. May I suggest how easily country clergymen can contribute to this subject, by noting the dates on the monuments in their several churchyards?

Since writing the foregoing note on this (to me) interesting topic, I have been pedestrinating through a corner of Oxfordshire, and gathering fresh data. The oldest gravestone I have seen is a heavy altar-tomb in the churchyard of Dorchester to John Wise of Drayton, dated 1634. Close by are two upright slabs dated respectively 1643 and 1657. I remarked, *en passant*, that this ancient cemetery had many quaint and curious epitaphs, and I regretted I had no time to transcribe some of them. The church, as is well known to antiquaries, is a venerable and handsome structure. Has there been published in recent times any good account of its history?

Nearer Oxford than this place is the tottering little church of Sandford-on-the-Thames, now about to be restored, I sincerely trust not to be *destroyed*. This is a Norman church with later styles superinduced, and on the south side is a Tudor porch, dated 1652. Near this porch lies the oldest gravestone here, dated 1646.

At Oxford there is a plain upright gravestone close to the rails at the south-east corner of All Saints' Church, inscribed, "to John Freeman, Nov. 1656." This is the oldest outdoor tomb, I believe, in Oxford city.

The opinions advanced in my former note that gravestones are *modern* inventions is confirmed by all that I saw in Oxfordshire. Durotrix.

Dr. Brabant (3rd S. vi. 68.) — The address of this gentleman, asked for by an inquirer at Melbourne, is Dr. Robert Herbert Brabant, Marlborough Buildings, Bath. J. M.

Tendency of Scotchmen to come South (3rd S. vi. 68.) — I do not understand the reasoning of Juxta Turrim. I should have drawn the opposite conclusion from the figures. The population of England is 20,000,000, and 56,000 of them migrate to Scotland; that is, 1 in 357. The population of Scotland is 3,000,000, and 169,000 of them migrate to England; that is, nearly 1 in 18. The proportion, therefore, of Scotchmen who

[* The pasquinade on the discovery of the body of Charles I., and entitled "A New Song to an Old Tune," is in *The Scourge* of June, 1813 (vol. v. p. 449). A complete set of this work is in the British Museum, entered under "Periodicals."—Ed.]

go south is twenty times as great as that of the Englishmen who go north. J. C. M.

Prince Eugene's Prayer (3rd S. vi. 79.)—The evidence which I now produce will throw light on the name given to the prayer composed by Pope Clement XI.; for the Latin original of which the readers of "N. & Q." are so much obliged to F. C. H. The following statement occurs in *The Historical and Political Mercury* for the month of July, 1708, p. 282.

"The following Paper having been published in several Languages as a Prayer made and used by Prince Eugene, we shall insert it in this collection; but we shall not affirm that it is a genuine piece. However, we shall venture to say, That if the Prince is the Author of this Prayer, he knows as well how to pray as he knows how to fight."

Then the prayer is given in English. The version is not an exact one; but I will not occupy space by giving it, unless any readers of "N. & Q." express a wish to see it.

I never heard that Prince Eugene had left the Catholic church, of which his illustrious house had for ages been devoted children. If any statement, such as Cyril mentions, can be found, it would be desirable to make it public at once.

D. P.

Stuarts Lodge, Malvern Wells.

Ward of Devon (3rd S. vi. 69.)—The query of D. being of *private* interest, will not probably be answered very fully, if at all. I may be able to assist him, and shall be pleased to do so, if he will drop the initial and add his habitat; or he may address me direct. H. T. Ellacombe.

Rectory, Clyst St. George, Devon.

Elias Juxon (3rd S. v. 498.) — I cannot think that the Hall Marks, said to be copied from the original, on the gold cups once belonging to Archbishop Juxon, are read correctly by Ω (3rd S. vi. 74); or if so, that the counterpart of the MS. in the British Museum, or the latter document itself, are veracious. One reason why I entertain this supposition is, because if the stamps are given accurately, and your correspondent has interpreted them properly, the inscription and the arms must be elaborate and extravagant forgeries, the utility of which, executed at a period when the falsification must have declared itself, is difficult to discover. Will Ω kindly state the marks as he notes them, and also some tangible reference by which the MS. in the British Museum may be identified and consulted; in what collection, and by whom presented? The arms as given in 3rd S. ii. 232, are apparently (*vide* Papworth's *Ordinary*) Samon of Nottinghamshire, and Entwesell, quartered; and on reference to Thoroton's *Nottinghamshire*, vol. ii. p. 39, "Anthonius Samon de Annesley Woodhous married Maria, *fil.* Antwesel." This is tolerable evidence of the correctness of the baron side of the shield, which impales *femme* Juxon. It would appear as though a Samon or Salmon, or an Entwesell, or a descendant, married a Juxon. Can none of your industrious and diligent correspondents discover any record of the fellow cups supposed to have been presented to a see or corporation? If this clue assists your obliging and valuable correspondent, C. J. R., or any other persons really interested, I shall indeed be glad. If they, like the former, are accomplished genealogists, they must smile at the expression "if such evidence," *i. e.* tradition and *inscriptions* (!) "are of any value;" which reminds me of a sentiment somewhat similar I noticed in another part of "N. & Q.," and relating to the same subject, to the effect that ancient armorial seals and pictures are no evidence! I am induced to mention this, as lately appeared in "N. & Q." an excellent disquisition on this subject; and because we genealogists and heralds have no desire to see our occupation defamed, useful as we deem it, and closely connected with history. An excellent "Essay on Genealogy and Evidence," is to be found in Burke's *Patrician*, or his *St. James's Magazine*. F. G. H. S.

Marriage before a Justice of the Peace (3rd S. v. 400, 469, 526; vi. 57.)—I was not aware, until so many notices appeared under this head, that special interest could attach to a form of marriage of which such numerous instances occur to the genealogist during the period of the "Commonwealth" (as the rule of Oliver Cromwell is termed) when the law was in force. Here is one of many cases amongst my papers: —

"Bartholomew Hounsfield, of Brimington, had his marriage with Elizabeth Haslam published at the Cross, Chesterfield, on three consecutive market days, and was then married before the Mayor, 16th January, 1653."

S. T.

Quotation wanted (3rd S. vi. 28.)—

"Angusta innocentia est ad legem bonum esse."
Seneca, *De Irâ*, ii. 27.

C. T. R.

Neef (3rd S. v. 346, 427.) — The North Yorkshire for a clenched fist, is etymologically connected with *nip*, to cut, bite, or pinch off with the ends of the fingers, to clip; *nip*, a seizing or closing in upon; as in the northern seas, "the *nip* of the ice;" D. *knippen*, to nip, clip, pinch; Sw. *knipa*; G. *kneif*, *kneifen*, to nip, *kniff*, a pinch; A. S. *cnif*; Fr. *canife*; Eng. *knife*.

R. S. Charnock.

Nolo Episcopari (3rd S. vi. 48, 79, 97.)—By the notes on this topic, I am reminded of reading in *The Patriot* of August 14, 1862, the following words in an article upon the then vacant Irish primacy. The writer is suggesting to Lord Palmerston the practicability of presenting himself—the premier—to the office, thus: —

"Were we quite sure of the noble Viscount's orthodoxy, we could add another hint; but we remember his

speech against original sin, and we shrink. We were thinking of providing a snug retreat for him in his old age; but we have not the courage to recommend that he shall take orders like a certain bygone Irish bishop for the purpose of taking a see, and thus put an end to the embarrassment of riches under which, as a lucky minister, he labours."

Controversialists in (so-called) religious newspapers cannot always afford to be very scrupulous or exact, and rarely accept correction. The remark occurred in a leader, and I wrote at the time to the editor for the name of the bishop referred to. Perhaps I showed myself so profoundly ignorant as not to merit a reply. At any rate, no reply was accorded; but may I still ask through "N. & Q.," can this statement referred to be verified? Who was the prelate in question?

JUXTA TURRIM.

Dr. John Barwick refused the bishopric of Carlisle (see his *Life* by his brother, p. 301), and Mr. Benjamin Gilpin, rector of Houghton-in-le-Spring, Durham, who for his preaching and charity, was called "the Northern Apostle," and "the Common Father of the Poor," refused the same bishopric, after the *congé d'élire* had been issued by Queen Elizabeth. See note in Barwick's *Life*, as above, p. 291.

HENRY SHORTHOUSE.

Several living persons, I believe, have refused bishoprics, but they would not wish their names mentioned.

LYTTELTON.

Other instances: —

Dr. George Gordon, successively Dean of Exeter and Lincoln, refused the Bishoprick of Peterborough, which, on his declining it, was given to Dr. Herbert Marsh, Bishop of Llandaff. Dr. Gerrard Andrewes, Dean of Canterbury, refused the Bishoprick of Chester, which was, on his declining it, given to Dr. Law, successively Bishop of Chester and Bath and Wells. Dr. Thomas Powis, Dean of Canterbury, refused the Primacy of Ireland. The Rev. Robert Alwood, Canon of St. Andrew's, Sydney, refused the Bishoprick of Newcastle, now so ably filled by Bishop Tyrrell.

V. S.

JOKE OF ARCHBISHOP WHATELY'S (3rd S. vi. 86.) — This joke I have heard attributed to a famous Irish wit, Chief Justice Doherty. He died many years ago, an old man, and I hope MR. CAMPBELL is young enough not to disprove this paternity of the joke by the fact that he has known it all his life.

LYTTELTON.

WM. NUTTER.—S. Y. R. (3rd S. v. 355) mentions an engraving, after Shelley, by Nutter. I possess an engraving of a female head, after Shellye, by W. Nutter, published by C. Taylor, No. 10, Holborn, August 1, 1795. I wish for some particulars regarding the engraver above mentioned.

OTHY T.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Scotland, from the Accession of Alexander III. to the Union. By Patrick Fraser Tytler. *In Four Volumes. Vol. II.* (Nimmo.)

This second volume of Mr. Nimmo's neat and compact reprint of Tytler's valuable *History of Scotland*, comprises the period between the Accession of Robert III. (1390) and the Death of James V. (1542). This volume is one of peculiar interest, inasmuch as it contains Mr. Tytler's "Historical Remarks on the Death of Richard the Second," in which he argues with great ingenuity against the more generally received opinion that that monarch died in Pontefract Castle.

Lectures on the Prayer Book, delivered in the Morning Chapel of Lincoln Cathedral in Lent, 1864. By the Rev. F. C. Massingberd, M. A., Chancellor, &c. (Rivingtons.)

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SHIELD OF WILLIAM DE VALENCE. — The monument of William de Valence, Earl of Pembroke, is one of the most interesting among the many interesting monuments in Westminster Abbey. The enamelled shield, which is a magnificent example of early Champlevé enamel—the work probably of Master John of Limoges—remains almost in its original freshness and brilliancy; and we are indebted to Mr. Berrington, the intelligent verger of the Abbey, for a chromolithographic fac-simile, which reproduces the original most effectively. The fac-simile is accompanied by an able descriptive notice of the shield, effigy, and monument, by Mr. Boutell.

Notices to Correspondents.

JAMES II. AT FEVERSHAM. *The interesting Diary of Sir John Knatchbull will be continued in our next.*

QUERIST. *The price of the Bible was obviously nine shillings.*

CYRIL. *The epitaph on John Cabeça, or Quebeça, is printed in our* 1st S. iii. 223, 459; *and that on Baskerville, the printer, in Pettigrew's* Chronicles of the Tombs, p. 515. —— *Six articles have already appeared in our First Series on the passage in* Childe Harold, iv. 182, "*Thy waters* wasted" (*for washed.*)

H. ORBY FARQUHAR. *The poem containing the quotation is noticed in our last volume*, p. 271.

J. DALTON. *Some particulars of Dolly Pentreath, "the last old woman that spoke Cornish," are given in* "N. & Q." 1st S. xii. 407, 500; 2nd S. i. 17, 359. *Consult also Chambers's* Book of Days, ii. 18.

E. J. WOOD. *The judges sitting in Banco were enlightened on the proper definition of the word "Team" in our last volume*, p. 187.

ERRATUM.—In p. 83, *antè*, col. i. line 47, for La *Baunie* de las Donmaisellas, read *Baume* des la Donmaisellas.

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LONDON, SATURDAY, AUGUST 13, 1864.

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Notes.

JAMES II. AT FEVERSHAM.

From MS. Diary of Sir J. Knatchbull, Bart., continued from p. 82.)

Dec. 19th, Wednesday. Mr Cook, who had been itt Canterbury to visitt Lord Salisbury and Mr Hales, brought me a letter from Sir Will. Honywood, intimating that his Majesty was upon the oad with his Guards, in order to pass the Seas: nd the Gentlemen did apprehend he would atempt the rescue of the Prisoners then att Canerbury; and, therefore, desired me to come away ext morning betimes, with all the Horse I could aise, &c.; adding, that it was said by some, his Majesty was on this side Rochester.

I immediately writt this news to my neighbours at Ashford, to save my own creditt and try their nettle in fighting for Priests that had been soe forward in catching them; but withall, told my Family my opinion was that it would prove a false alarm, because the Prince being now in London, I could not thinke probable, though he might consent to his Majesty's goeing, that he nor our other Governors, the Lords, would suffer him o come away in a capacity of doing any violence; but afterwards, in regard I had the warning from he Gentlemen of Canterbury, and that they thought the King might do such a thing, tho' I said itt was a thousand to one against itt, I was loth on the other hand to neglect it totally, and leave it to a *non putavi*; therefore, considering Sir Edward Hales was in Maidstone, and I thought it most likely if his Majesty intended anything of this kind he would make his attempt there, and consequently come by my house to Dover; and, therefore, I stood as much upon my guard as was possible, that since I had declared for the Prince, and was soe fair for him or any of his party to do any Injury, I might be in a capacity to slip out of the way, &c.

But when the post came in, about one o'clock in the morning, it proved in all particulars as I had said before, that his Majesty was come to Rochester with the Prince of Orange's Guards, &c.

However, in compliance with the Gentlemen att Canterbury, and my neighbours att home, I mett about forty of them next morning at Wye; but I sent my man before to the Gentlemen to desire them to discharge us, if they were better satisfied; and accordingly, my man mett us at Chatham Downs with the true account of the matter.

I immediately sent my company home, but went to Canterbury myselfe.

29th. At 11 o'clock att night, I received the Association of this County to the Prince of Orange from Sir Bazill Dixwell, who brought it from London, and had got it subscribed by about fifty gentlemen.

On Monday following I sent itt to Mr. Gambledon, Mr Deeds, Mr Brockman, Mr Morris, &c. On Tuesday I sent itt to Sir Nicholas Took, Mr Randolph, Mr Brett, and the town of Ashford.

About this time the printed papers came down to us from the Lords Spirituall and Temporall imparting their request to his Highnesse the Prince of Orange to take the Government upon himselfe till the meeting of the Convention of Lords and Commons in nature of Parliament to be had on the 22d of next month, for which his Highnesse was likewise desired to send his circular Letters instead of Writts to the Counties and Boroughs.

Jan. 11th. Mr Chadwick and I went to Sir Edward Dering's after dinner, Sir Edward having sent me word by Mr Gibbs the day before as he went to Hythe; that he hoped I would come to his house in my way to the election, and that he would wait upon me thither.

I sent therefore to Sir George Curtis to excuse me, and went accordingly; and there I heard the news of Sir Vere Fane's missing his Election at Maidstone, upon Sir Thomas Tailor's pretending, who, not intending to oppose Sir Vere, and Mr Sanders being a little obnoxious to the Towne about the surrender of the Charters, were happening in too much confidence of Sir Vere's succesee, to call the freemen Rabble, they took soe much distaste at it that they chose Sir Thomas Taylour and Mr Banks.

I was sorry to hear Sir Vere had lost itt in respect to himselfe, as well as to Sir William Twisden, because if he persisted to scruple the Association, as we had heard it, I knew it would make work for Sir William, as it was apparent enough he would be opposed by somebody if he did soe; and therefore we all concluded he would not stand, or that we should heare he had signed next day when he came into the field; and therefore whatever suspicion I might have of any practice, I forbore discoursing Sir Edward of what might happen next day to Sir William: upon that single reason, that since Sir William had never sent to me after my letter to him, he would not pretend to stand, or that he had or would sign the Association, and therefore was not aware I could doe Sir William or myselfe any prejudice by forbidding the Gentlemen and the country to come in as I had done, by the Extremity of the weather, and the badness of the ways, having done the same thing the Election before with good success too, and to the great ease of the East parts of the county.

About 7 att night Mr Brockman and Mr Gibbs came from Hythe, and brought the news of Sir Edward's missing itt att Hythe, and the resentment of which Sir Edward dissembled extraordinary well.

(*To be continued.*)

GEORGE DANIEL AND HIS SEVENTY BLACK-LETTER BALLADS.

One day Mr. George Daniel was leaving Evans's Rooms, when he observed a young man on the point of putting his foot on the doorstep. The young man asked whether that was the auctioneer's. Daniel told him that it was, and inquired what his business might be. He had seen something of the young man before; he had done him a service. He was a clerk, or in some such subordinate employment in London. So Mr. Daniel was in a position to put the query. The young man replied that he had got certain old black-letter ballads to sell, and he was going to speak to Mr. Evans about them. "What sort of things are they," quoth Daniel? "Elizabethan ballads," answered the other. "In what state are they," asked Daniel? The young man told Daniel that they were loose and unbound, in a portfolio, which notion Daniel pooh-poohed at first; "but," said he to the young man, "come along with me, and we will talk about this."

It turned out that the ballads did not belong to the young man himself, but to a friend at Ipswich. So Daniel jumped on the next Ipswich coach, with all the money he had by him in his pocket, and was down there in double quick time. He saw the proprietor of the ballads, and, better still, he saw the ballads themselves. Nay mor this wondrous youth had books of price to boo viz. *The Boke of Hawkinge, Huntinge, and Fys yng*, a Caxton (I know not what), *XII Me Jests of the Wyddow Edyth*, &c. Daniel was course in raptures. The price was agreed upo it was about 120*l.* for the whole lot, and Dani was happy.

"What is that smell?" asked Daniel. "Pork replied his friend; "I am going to dinner. W you have some?" "That I will," said Danie and the two set to with good will.*

Such is the version of the story which I ha heard, of Mr. Daniel's acquiring the Seven Black-letter Ballads at Ipswich. I never hea Mr. Fitch's name mentioned in connection wi them. If any gentleman has what he has reas to believe is a truer account of the transactio the readers of "N. & Q." will doubtless be gl to hear it.

The Caxton was exchanged by Mr. Daniel wi a bookseller for another, or other works. He s no value on it. If I may be permitted to lengthe this already somewhat long note, I may add, th the *Love's Martyr*, by Robert Chester, 1601, a the *Lucrece*, by Shakspeare, 1594, were obtain by Mr. Daniel from the same private source one time. His *Westward for Smelts*, 1620, procured from Mr. Halliwell in exchange for Shakspeare quarto. He picked up his copy *Westminster Drollery* at a stall for 1*s.* 6*d.*; a his unique copy of *Sir Bevis of Hampton*, Abe dene, 1630, 16mo, was found by a stationer's tr veller at *Aberdeen*, and sold to Mr. Daniel.

W. Carew Hazlitt

P.S. The copy of Hannay's *Poems*, 1622, 8v in the sale, had belonged to Archdeacon Wran ham. He met with it in Yorkshire somewher and it was bound up in a thick volume of tract the whole of which was valued by the owner 12*s.* The Hannay was taken out, and put in an old vellum wrapper, in which state it was so among the archdeacon's books. Not more tha six or seven perfect copies of this interestin volume are known. I believe that another h recently been discovered.

THE AGE OF MYTHS.

I fear, Mr. Editor, that neither you nor you correspondents are bestowing the attention it de serves upon a wonderful discovery which has ju been made public, on the authority of "a learne Professor of one of the Italian Universities." C course the readers of "N. & Q.," in common wit

* Daniel used to give an account of a jovial litt dinner which he and Charles Lewis, the binder, had o occasion of Daniel inviting him to exercise his bibliop gistic skill on the *Lucrece*, and the *Love's Martyr*.

ll well-educated persons, have long been aware hat Hengist and Horsa are fabulous characters— hat Arthur is a fiction of the Middle Ages—that King Alfred did not let the cakes burn—that the British Solomon was the silliest of men, and that he immaculate excellence of character displayed by Richard III. is only to be equalled by that of Henry VIII. But I am greatly afraid, from the ilence which "N. & Q." has preserved on this important subject since the terrible discovery was announced to the world in the pages of the *Court Journal*, that your correspondents are carcely prepared for the startling news that there never existed any such person as Julius Cæsar. A learned Italian Professor has discovered some Celtic graven stones, which, according to the various *savans* consulted on the subject, go far to prove that the long series of historical errors, which we have been mistaking for truth, have been founded entirely upon the traditions left by the Celts. Among the most flagrant of these errors, according to the *savant*, is the belief in the existence of Julius Cæsar."

Yes, we shall be obliged to give up Julius Cæsar; and with him, of course, must go Brutus, who could not stab a myth; and Antony, who could not deliver an oration at the funeral of a non-existent personage. Indeed, it will now become a grave question whether the existence of Augustus can be maintained, as well as the whole line of subsequent Cæsars. I trust that the Society of Antiquaries will at once devote itself to the solving of this interesting problem, as well as of two kindred ones which strike me as equally important. First, if Cæsar did not invade Britain who did (supposing, of course, that Britain ever was invaded at all)? And, secondly, who wrote Cæsar's works? Books do not, under ordinary circumstances, write themselves; and the books can only be proclaimed myths on the Nominalist principle that you, Mr. Editor, and I and "N. & Q.," and everything are so.

May we not entertain a rational hope that when these mythological *savans* have succeeded in proving all received history a fable previous to the Norman Conquest, or whatever point they may select, they will be pleased to inform us what really is our previous history?

HERMENTRUDE.

BURNS'S POEM OF "THE WHISTLE."*

The subjoined graphic account in prose of the great drinking-bout sung by Burns, is, I think, worth a conservative corner in your columns. I extract it from the *Scotsman* newspaper of Saturday, July 30, 1864:—

"Mansfield House, New Cumnock, Ayrshire, July 27, 1864.

"SIR,—In *The Land of Burns*, by the late Professor Wilson and Robert Chambers, Esq., at p. 56, Professor Wilson states that Burns was *not* present when the drinking contest for the Danish 'Whistle' took place at Friars' Carse.

"Enclosed I send you a copy of the affidavit that was made before me, December 2, 1841, by William Hunter, blacksmith, in the parish of Closeburn, that Burns *was* present on that occasion.

"Thinking that everything connected with the immortal Burns should be known, I have sent you a copy of the affidavit, and have to request you to do me the favour to insert it in the *Scotsman*. As the drinking for the 'Whistle' is of great celebrity, it increases the interest of it to know that Burns was really present.

"In corroboration of Hunter's affidavit, I may mention that my father, the late Sir Charles G. Stuart Menteth, Bart., of Closeburn, has often told me that Burns was present on that occasion, and that he waited on him a day or two afterwards and presented him with a copy of the poem of the 'Whistle.' The late Dr. Mundell, Rector of Wallace Hall Academy, parish of Closeburn, and the late Admiral Sir Robert Lawrie, Bart., of Maxwelton, also knew that Burns was present.

"The affidavit of William Hunter is quite to be relied upon, as he was well acquainted with all the facts, and had no object in misrepresenting anything.

"I may mention that I stated all these circumstances to the late Professor Wilson after his publication of the *Land of Burns*, but he did not think proper to amend this slight error.—I am, &c.

"JAMES STUART MENTETH, Bart."

(*Copy.*)

"Closeburn Hall, December 2, 1841.

"I, William Hunter, blacksmith in Lakehead, parish of Closeburn, was for three years and a-half, previous to my being apprenticed to John Kilpatrick, blacksmith, Burnhead, parish of Dunscore, servant to Captain Robert Riddell, of Friars' Carse, in Dumfriesshire. I remember well the night when the 'whistle' was drunk for at Friars' Carse by the three gentlemen—Sir Robert Lawrie, Mr. Fergusson of Craigdarroch, and Captain Riddell. Burns, the poet, was present on the occasion. Mrs. Riddell, and Mrs. Fergusson of Craigdarroch, dined with the above gentlemen. As soon as the cloth was removed, the two ladies retired. When the ladies had left the room, Burns withdrew from the dining-table, and sat down in the window, looking down the river Nith. A small table was before him. During the evening, Burns nearly emptied two bottles of spirits—the one of brandy and the other of rum—mixing them in tumblers with warm water, which I often brought to him hot. He had paper, pen, and ink before him, and continued the whole evening to write upon the paper. He seemed, while I was in the room, to have little conversation with the three gentlemen at their wine. I think, from what I could observe, he was composing the 'Whistle,' as he sat with his back to the gentlemen; but he occasionally turned towards them. The corks of the wine were all drawn by me; and it was claret that the three gentlemen drank, as far as I could recollect. I did not draw more than fifteen bottles of claret. It was about sunrise when the two gentlemen were carried to bed. Craigdarroch never during the course of the night fell from his chair. The other two gentlemen often fell, and I had to help, with the assistance of Mr. Burns, one or other to their chairs. After Burns, myself, and the other servants, now dead,

[* *Vide* "N. & Q.," 2nd S. x. 423; xi. 232, 337.]

had carried upstairs Sir Robert Lawrie and Captain Riddell, Craigdarroch walked himself upstairs without any help. Craigdarroch then went first into one bed-room, where Sir Robert Lawrie was, and blew stoutly the 'whistle;' next he entered Captain Riddell's bed-room, and blew the 'whistle' as stoutly there, Burns being present.

"Burns, after he had seen and assisted the above-named gentlemen to bed, walked home to his own farm-house of Ellisland, about a mile from Friars' Carse. He seemed a little the worse of drink, but was quite able to walk and manage himself. Burns often afterwards talked to me of the evening that was passed at Friars' Carse, when the 'whistle' was drunk for; and he told me again and again that he almost wrote the whole poem of the 'Whistle' that evening at Friars' Carse — indeed, he filled that evening, I well recollect, four sheets of paper, larger than the present one, with writing, all of which he took home with him. As I was apprentice to Kilpatrick the blacksmith, who always shod Burns's horses when he was at Ellisland, I often saw Burns while I was shoeing his horses.

"All the above particulars I am willing to swear on oath. (Signed) WILLIAM HUNTER."

G. H. OF S.

ROBERTO DE NOBILI, THE FIRST EUROPEAN SANSKRIT SCHOLAR.

The following tribute of praise from the pen of Max Müller, with reference to the literary labours of a scholar whose name is probably unknown to many of your readers, deserves to be embalmed in the pages of "N. & Q.":—

"The first certain instance of a European missionary having mastered the difficulties of the Sanskrit language, belongs to a still later period,—to what may be called the period of Roberto de Nobili, as distinguished from the first period, which is under the presiding spirit of (St.) Francis Xavier.

"Roberto de Nobili went to India in 1606. He was himself a man of high family, of a refined and cultivated mind, and he perceived the more quickly the difficulties which kept the higher castes, and particularly the Brahmans, from joining the Christian communities formed at Madura and other places, which consisted chiefly of men of low rank, of no education, and no refinement. He conceived the bold plan of presenting himself as a Brahman, and thus obtaining access to the high and noble, the wise and the learned, in the land. He shut himself up for years, acquiring in secret a knowledge, not only of Tamil and Telugu, but of Sanskrit.

"When, after a patient study of the language and literature of the Brahmans, he felt himself strong enough to meet his antagonists, he showed himself in public, dressed in the proper garb of the Brahmans, wearing their cord and their frontal mark, observing their diet, and submitting even to the complicated rules of caste. He was successful, in spite of the persecutions both of the Brahmans who were afraid of him, and of his own fellow-labourers who could not understand his policy. His life in India, where he died as an old man, is full of interest to the missionary. I can only speak of him here as the first European Sanskrit scholar," &c. (*Lectures on the Science of Language*, p. 147, ed. London, 1861.)

Where can I find further particulars respecting the life and literary labours of this Jesuit missionary?* His defence against the charge brought against him by his superiors would no doubt be highly interesting. Max Müller quotes a German work written by Müllbauer, entitled *Geschichte der Katholischen Missionen Ostindien*, which no doubt gives many valuable details about the learned father, but I have no means of consulting the book. There must be *other* works on the subject.

Another Jesuit, named Hanxleden, is mentioned by Frederick Von Schlegel†, as having visited India in 1699, and for more than thirty years (his death happened in 1793), he laboured in the Malabar mission, and gained great renown in the department of Sanskrit literature. J. DALTON.

Norwich.

CHATEAUX IN FRANCE.

Why are there so few palaces and gentlemen's seats throughout so many delicious provinces in France! Whence is it that the few remaining chateaux amongst them are so dismantled,—so unfurnished, and in so ruinous and desolate a condition?

I apprehend there are few among your readers who will not be ready with an answer. The French revolution broke up the large properties, and what remained of them has since been indefinitely subdivided in consequence of the abolition of primogeniture.

But before we accept this oracular response let me observe that the question is not mine, nor is it one of the present day. It was committed in writing on or about March 9, 1759 (now upwards of a century ago), and was then put into the mouth of an elderly gentleman, who was supposed to have uttered it in the year 1718, not very long after the accession of Louis XV.

Take whichever date you will, it is obvious that the state of things so vividly described was not brought about by the French revolution or the abolition of primogeniture; and what has led me to draw attention to the subject is, that it is one about which I conceive that great misapprehension prevails.

Some of your readers may perhaps wish to know what is the work that I have been quoting from. I do not know that I am in any way bound to satisfy their curiosity. But, as it may save the

[* Appended to the account of Le P. Roberto de Nobili in the *Nouvelle Biographie Générale*, xxxviii. 150, will be found references to the following works for other particulars of him: Sothwell, *Bibliotheca Societatis Jesu*, pp. 724-5; Francis Ellis, dans les *Asiatic Researches*, vol. xiv.; Jouvency, *Hist. des Jésuites; Lettres édifiantes*, tom. x. p. 72, edit. 1781; Mosheim, *Hist. Ecclésiastique*, t. vii. p. 13; and Le P. Norbert, *Mémoires historiques sur les Missions du Malabar*, t. ii. p. 145.—ED.]

† In his work, *Ueber die Sprache und Weisheit der Indier.* (Heidelb. 1808.)

rouble of answering a query, I will at once refer you to the *Life and Opinions of Tristram Shandy, Gentleman*, vol. i. chap. XVIII. p. 105. My edition is the sixth, published in 1767; but I believe that the original pagination is preserved in it, and I advise the admirers of Sterne never to read any edition in which it is departed from. I was sorry not long ago to find JAYDEE driven to the necessity of quoting from an edition in which the first two volumes (and more for aught I know) were ruthlessly compressed into one (3rd S. v. 414.) Having touched upon JAYDEE's communication, I may take the opportunity of stating that the note about which he inquires is in the edition of 1767; so that there can be little doubt that it was added by Sterne himself. It would be interesting to ascertain in what edition it first appeared.

STAFFORD CAREY.

THE WORD "SUZERAIN."—I regret to find that her Majesty's ministers have permitted themselves to be led by newspaper writers to use this word in a sense exactly opposite to its true meaning. Her Majesty is made to style the Sultan the "Suzerain" of the Hospodar; whereas, the Hospodar is the Suzerain of the Sultan. Great men and great lawyers had their fingers in this speech. The Lord Chancellor even has approved it. There is no authority for whom that very learned Lord would have greater respect on this point than the late Charles Butler, joint editor of Coke Littleton. Mr. Butler, in his *Notes on the Germanic Revolution*, tells us that in the chain of subinfeudation the king was "Lord Paramount." The great vassals, who held under him, were "Princes Suzerains;" and those who held of these, were the *arrière* vassals.

Thus, the Duke of Normandy was *Suzerain;* the Duke of Bretagne, *arrière* vassal; the King of France, Lord Paramount. Butler is confirmed by Du Cange. Not having access to books at present, I cannot refer you to the page. On the Continent, the true meaning of "Suzerain" is well known. It is only within these few years that the word has been perverted here. Another vulgarism, too, has become general. *The Times*, an especial offender in the maker of Suzerainty, constantly speaks of a person's "whereabouts," forgetting the words in *Macbeth*:—

"Thy very stones prate of my *whereabout*."

A line which a final *s* would render vulgar and offensive.

CHAUCER.

THOMAS DE QUINCEY.—Thomas de Quincey, in his autobiographical sketches, records the fact of his having, at the age of fifteen, gained a certain public distinction, to wit, a prize for a copy of English verses. Three prizes were given, of which De Quincey's was the third. He describes with amusing egotism how he became, for the first time in his life, something of a "lion," and he states that all his friends, excepting his mother, assured him that his verses ought to have stood the first. He adds, that from what he could recollect of the verses after the lapse of fifty years, it was his opinion that although they might be perhaps less finished than the others, they were superior in the structure of the metre, and in the choice of expressions. And he launches out into remarks upon the *soi-disant* poets of the day, and the reasons why he has declined to take his place among them.

It may be worth preserving among the minor literary memoranda of the period, that each of De Quincey's rivals in this competition became, like himself, in due course of time, men of note. The first was J. H. Leigh Hunt; and the second, one of our most distinguished topographers, George Ormerod, D.C.L., F.R.S. The prizes were offered by the publishers of a long forgotten periodical, called the *Monthly Preceptor*, and the verses were a translation of the "Integer vitæ" of Horace. It may be added that the translations themselves are found in the *Monthly Preceptor* of the date, and that while they are all highly creditable to boys of fifteen, the composition of the now venerable historian of Cheshire is by no means inferior to either of the other two.

MANCUNIENSIS.

WHITTINGTON AND HIS CAT.—Are these lines known to MR. LYSONS and others?—

"*Nowell.* This Sir Richard Whittington, three times Maior,
Sonne to a knight, and Prentise to a Mercer,
Began the Librarie of Graie Friars in London;
And his Executors after him did build
Whittington Colledge, thirteene Almes-houses for poore men,
Repair'd S. Bartholomewe's in Smithfield,
Glased the Guildhall, and built Newgate.
"*Hobson.* Bones of me, then I have heard lies;
For I have heard he was a Scullion,
And raisde himselfe by venture of a Cat.
"*Nowell.* They did the more wrong to the Gentleman."

From *The Second Part of Queene Elizabeth's Troubles, &c. The Second Part of "If you know not mee, you know no bodie,"* 4to, London: Printed for Nathaniell Butter, 1609, by T. Heywood.

These lines appear to be a very early repudiation of the common story of the origin of Whittington, and contest the authenticity of the pictures, &c.

WYATT PAPWORTH.

"THE ANTHROPOGLOSSOS."—Notices of public exhibitions have often appeared in the pages of "N. & Q." and such records, whether of real curiosities or of mere impostures, may hereafter save much trouble to those investigating the history of inventions. At St. James's Hall there is now an exhibition which the contrivers proclaim to be "the wonder of the world," while in

reality it is the result of a trick too clumsy to deceive even an intelligent child. A coloured bust of a man is suspended from the ceiling of a room, and is fitted within side with certain machinery, which is announced as capable of imitating the human voice. This machinery, however, is merely a *blind*, and does nothing. The voice is simply that of a person in an adjoining apartment, who sings popular songs through a speaking-tube. By some contrivance beneath the floor, or elsewhere, the singer's voice is so conveyed, that it may be heard by persons applying their ear to the mouth of the bust; but any listener stationed by the side of the head, or a little behind it, can at once hear the voice of the singer as coming from the room where he is concealed. This show has nothing in common with the ingenious contrivances devised, at various times, for imitating the human voice. It is rather a very clumsy imitation of the famous Invisible Girl, so clearly described in Brewster's *Natural Magic*. J.

Printed Grants of Arms.—I send a list of printed grants of arms from such books as I possess, in the hope that other correspondents will do the same. Numbers of grants have been printed, many of them very interesting in an heraldic point of view. I do not doubt that by the aid of "N. & Q." we shall soon have a complete list:—

Arms and crest to Augustine Vincent, dated Jan. 1, 1621.—*Memoir of A. Vincent*, by N. H. Nicolas, Esq., p. 102.

Arms and crest to George Gunning, dated Dec. 6, 1821.—*Documents of the Gunning Family*, p. 30.

Crest to Tuppyn Scras, dated Aug. 14, 1616.—*Sussex Archæological Collections*, vol. viii.

Crest to Earl of Warwick, dated April 2, 1760.—*Account of Family of Greville*, p. 98.

Arms and Crest to Alan Trowte, dated Nov. 8, 1376.—Lower's *Curiosities of Heraldry*, p. 315.

Arms and crest to Ironmongers of London, dated Sept. 1, 34 Henry VI.

Arms to Nicholas Cloos, clerk, 1448-9.

Arms to Roger Keys, clerk, 1448-9.

Arms and Crest to John Shakespeare, dated Oct. 20, 1596.

Arms and crest to Peter Dodge, dated April 8, 34 Edw. I.

The last five will be found in the *Herald and Genealogist*, vol. i. pp. 39, 135, 137, 510, 515 respectively. George W. Marshall.

Rev. John Gould.—Among those clergymen of the present day who have attained great age, must not be forgotten the Rev. John Gould, B.D., Rector of Beaconsfield; who has now held that living for forty-six years, and is in his eighty-fourth year. Mr. Gould has had the honour of being praised by the Chancellor Lord Eldon for his stanch and unbending Toryism; and he has the further credit of being the restorer of the tombs in his parish of the illustrious dead—Edmund Waller and Edmund Burke. Some days since, I paid a visit to Mr. Gould; and, though age was playing sadly with his memory, I was glad to find my reverend friend in excellent bodily health and spirits. He tells me of one of his flock being a hundred years of age, and he seems to look on longevity as a thing of course in his the healthiest, and least frequented parish in England. A stalwart farmer, one Mr. Rolfe—whom, when a child, Sir Joshua Reynolds took as the model of "The Infant Hercules"—is still surviving there; and I had a pleasant chat with him the other day. The salubrity of Beaconsfield is said to be owing to its being free from damp atmosphere; but Dr. Watson, who resides there—a high authority—informs me, that in addition, the waters of the place are healthfully impregnated with iron. Those who seek to live long should sojourn at Beaconsfield. Δ.

Longevity in Russia.—In *The Courier* newspaper of January 14, 1818, it was stated that, according to a list officially published in Russia, of the number of deaths in the year 1815, there were 613 persons above one hundred years of age, viz. 209 above 105 years of age, 123 above 110, 72 above 115, 31 above 120, 13 above 125, 6 above 130, and 1 above 155. S. W. Rix.

Beccles.

Queries.

CHANGE OF NAME AND ARMS.

The following notice of change of name and arms appeared in the advertising sheet of *The Times* on July 2, 1864:—

"Notice is hereby given, that by deed poll, dated the 13th day of June, 1864, and enrolled in Her Majesty's High Court of Chancery on the 22nd day of June, 1864, under the hands and seals of Francis Paynton Pigott Carleton, theretofore Francis Paynton Pigott Stainsby Conant, of Heckfield-heath, in the county of Hants, Esq., and the Right Hon. Guy Carleton, Baron Dorchester. After reciting that, in contemplation of the marriage of the said Francis Paynton Pigott Stainsby Conant with the eldest daughter of the said Baron Dorchester, the said Francis Paynton Pigott Stainsby Conant was desirous, with the consent of the said Baron Dorchester, of assuming the surname of Carleton in lieu of the names of Stainsby Conant, and to assume and bear the arms of Carleton jointly with those of Pigott; it is witnessed that the said Francis Paynton Pigott Stainsby Conant, with the approbation and full consent of the said Baron Dorchester, testified by his executing the now stating deed, did irrevocably make known and declare that he should in all deeds and writings, and in all proceedings, dealings, and transactions whatsoever, and generally on all occasions and for all purposes adopt, use, and style himself by the name of Francis Paynton Pigott Carleton, and by no other name or names whatsoever."

"Walker and Martineau, King's-road, Gray's-inn, London, Solicitors to the said F. P. P. Carleton."

This notice goes a good deal beyond anything that I have seen issued since the recent disputes as to

change of name. Has any other such transaction occurred since the founding of the Heralds' College? If so, any one within whose knowledge the names and date may be, would very much oblige the heraldic readers of "N. & Q.," and many more, by mentioning them in "N. & Q." or elsewhere in print.

I suggest a few points which seem to me very prominent.

The parties to the deed assume that they have the power to give and receive a name. Is the exercise of such a power consistent with the prerogative of the sovereign? If so, a part of the business of the Heralds' College is at an end. It will be observed that I am not in the least impugning what is said to be decided—namely, that any one may give himself a new name at his pleasure. My point of query is, the power of one of her majesty's subjects to give his name to another person by deed poll.

Then, the notice recites that not only was Mr. Conant desirous of assuming the name of Carleton, but also "to assume and bear the arms of Carleton jointly with those of Pigott." But, although it is irrevocably made known and declared that for all time coming the name will be changed, yet no similar determination as to the arms is expressed. Yet, after the preamble, it seems difficult not to believe that the arms are to be assumed and borne as there described. This seems to be a very clear infraction of the laws of arms as now existing. If, however, I am mistaken, then another important branch of the duties for which the Heralds' College has been supposed to exist is cut off. But the assignment of arms by one subject to another, raises further inquiry. Supposing the ancient right to exist still, what is its effect? Camden, in his *Remaines*, says:—

"Touching the granting of arms from some great Earls, *and passing of coats from one private person to another*, some presidents . . . . are here inserted, *which were all before the reduction of the Heralds under one regulation.*"

The notice which I have reprinted here from *The Times* recites a transaction of the second kind of the two mentioned by Camden. The first is of an entirely different character; but the second seems, from Camden's examples, to include the effect of stripping the giver of his arms, and conferring them exclusively on the grantee. Thus Joane Lee says:—

"Noverint universi per præsentes me Joannam nuper uxorem Willielmi Lee de Knightley, dominam et rectam hæredem de Knightley, dedisse, concessisse et hac præsenti cartâ mea confirmasse Ricardo Peshale . . . . scutum armorum meorum; habend. et tenend. ac portand. et utend. ubicunque voluerit sibi et hæred. suis in perpetuum: Ita quod nec ego nec aliquis alius nomine meo, aliquod jus vel clamium seu calumpnium in prædicto scuto habere potuerimus, *sed per præsentes sumus exclusi in perpetuum.*"

This was done in the 14th of Henry VI., 1436. The other transfers recited by Camden, though less fully worded, seem to convey exactly the same meaning. Is it intended now to revert to the ancient practice of giving the coat to another person, without at the same time exacting of the giver that he shall cease to use it? If so, he can scarcely be said to give anything but a right; and that right has been considered to be in the gift of the Crown only. The ancient right was a right to transfer a property. This notice claims a right to confer, and, for anything that appears to the contrary, to retain arms.

But suppose that Mr. Francis Paynton Pigott Carleton should one day be raised to the peerage himself, would these arrangements be respected? Is it not quite certain that the Earl Marshal would disallow the assumed arms, and, through the Heralds' College, compel the new peer to have them legally assigned to him? And is it sure that the same authority might not look with some hesitation upon the arbitrary change of name?

D. P.

Stuarts Lodge, Malvern Wells.

JOHN ADAMTHWAITE, D.D. — This gentleman who was educated at Queen's College, Oxford, was Vicar of Shackerstone, Leicestershire, and perpetual curate of Baddesley-Ensor, Warwickshire. He died in or shortly before 1819. I shall be obliged to any correspondent who can furnish the exact date. S. Y. R.

ARDERNE FAMILY. — In the plaster cast of the tomb of Sir Thomas and Lady Arderne (who died *circa* fourteenth century) now in the Crystal Palace, there is a quartering on the side that I cannot identify. The tinctures I cannot for the moment remember, but the charge was . . . . on a saltier . . . . what appeared to me to be two links of a chain, placed on the fess point in pale and intertwined az. Could any of your readers give me the name of the family to whom it belonged, and how it came to the Ardernes?

R. H. RUEGG.

Customs, London.

SAMUEL BALMFORD, of Emmanuel College, B.A. 1615-6, M.A. 1619, was in 1653 appointed one of the Commissioners for Approbation of public preachers. He published—

(1.) "Oratio in Memoriam inaugurationis Jacobi Regis Angliæ in Academia Cantabr. Lond. 4to, 1618."

(2.) "Habakkuk's Prayer applyed to the Church's present occasions on Hab. iii. 2, and Christ's Counsel to the Church of Philadelphia on Rev. iii. 11, preached before the Provincial Assembly of London. Lond. 12mo, 1659."

We desire additional information respecting him. C. H. & THOMPSON COOPER.

Cambridge.

THE BURNHAM BEECHES.—I beg the favour of being told where I may find any verses that have been written about these trees. W. B.

CAREY FAMILY. — In an old edition of Redstone's *Guide to Guernsey*, published thirty years ago, we are informed that Nicholas Carey, Esq., was one of the first twelve jurats of the royal court of that island. Can any of your readers inform me the date when those jurats were appointed? And whether the Carey family was known in Guernsey before that time?

DE VIC FALLAISE.

Tottenham.

CARYL FAMILY. — There was a tradition in the Caryl family of South Brent, Devon, that they were the first paper-makers in Ireland, and that they were there in the reign of Queen Elizabeth. Is there any foundation for this belief?

CARILFORD.

Cape Town.

CHINESE DRAMA.—1. In the *Chinese Repository*, vol. xx. there is an English version of a Chinese drama from the French of M. Bazaine. Is there any name or initials attached to the translation? In the *Chinese Repository*, vol. vii. p. 117, there is a list of translations from the Chinese drama. Wanted the titles of these, and the names of translators. 2. *Indo-Chinese Gleaner*, 1820-24. Is there any translation from the *Chinese Drama* in the *Chinese Gleaner?* IOTA.

COLCLOUGH.—Will any of your readers be kind enough to inform me what was the name of the father of Mr. Sampson Christopher Colclough of Beaconfield, near Newark, who was descended from an old Irish family, of Tintern Abbey, and played a conspicuous part during the Rebellion. He (Mr. S. C. C.) was buried at the village of Coddington, near which Beaconfield is situated. It would be interesting to know the Christian name of his father, and also where he was interred. What were the arms and crest of the Colclough family? JOHN CORNER.

Ruswarp, near Whitby.

FOREIGN WRITERS ON GENEALOGY. — Can you inform me where the works of the following "authors," who are represented as having written on genealogical subjects, are to be found? So far as has been ascertained, there are no copies in any of the public libraries of the north. They are referred to as instructing the origin and descent of a family of the name of Bonar, which some fifty years ago flourished in Edinburgh, as partners in the then existing firm of Ramsey, Bonar, and Co. Okolsky, Paprocius, Mie-chow, Sinapius, Spenerus, Bucelinus, Schiekfusius, Henelius, Gauhen, Mushardus, and Niemiez.* As some, if not the whole, of these works alluded to, refer to Scotc families, it would be very desirable that the should find a place either in the University, He ralds' College, or Advocates' Library, at Edin burgh. J. M.

GREEK EPIGRAM AT OXFORD. — In or abou the year 1826 or 1827, two fellowships bein vacant at Oriel College, Oxford, there were twelv candidates: the two successful ones were Wilbe force and Froude, but they were all twelve com memorated in a Greek epigram, beginning: —

"Ἀνέρες οἵδε δυώδεκα."

Can any of the correspondents of "N. & Q. furnish you with a copy of the epigram?

MELETES.

THE GROANING TREE OF BADDESLEY. — Gilpi in his *Forest Scenery* (i. 167-9, edit. 1794), ha given some account of the above curious pheno menon, which occurred in this neighbourhood, i 1750 (I think). It obtained considerable note riety; and, "for the information of distant part of the country, a pamphlet was drawn up, con taining a particular account of all the circum stances" relating to the tree. If any reader o "N. & Q." could give particulars of the abov pamphlet, or a reference to anything printed o the subject, he would greatly oblige

EDWARD KING.

105, High Street, Lymington, Hants.

GUBBINGS AND GYPSIES.—Are there any tradi tions among the inhabitants of the villages o Dartmoor of the Gubbings, described by Fuller a a gang of thieves who lived near Brent-Tor, o Dartmoor, "in small cots like swine, having all i common, multiplied without marriage into man hundreds;" had no religion or laws, and, "such their fleetness, they could outrun many horses; and were remarkable for their longevity? Were these Gubbings the same as the gypsies of th present day? Is there any tribe of gypsies bear ing the name of *Gubbings?* H. C.

HUGH, FIFTH EARL OF CHESTER.—Is there an record of the lands of which Hugh, fifth Earl o Chester, surnamed *Cyvelioc*, was disherited by Henry II., or of those which were restored to hin in 1177? P. S. C.

HYDE FAMILY.—Who were John Hyde and Edward his brother of London, "Gentilmen, A Dni 1571"? They were descended from Rob Hyde of Norbury, as was Lord Clarendon.

J. C. J.

"JACK'S THE LAD" (3rd S. vi. 75.)—Where, o in whose collection, can I obtain that "famous hornpipe"? I have several collections of country dances, and have therein "Jack's Alive," "Jack' Delight," "Jackey Tar," &c. &c.; yet I cannot get hold of that famous hornpipe "Jack's the Lad." I wish also to obtain "The Warrior," and

* Burke's *Dictionary of the Landed Gentry*, supplementary volume. London, royal 8vo, 1848.

the "Bachelor's Fancy" country dances. Pray tell me how I can get them. R. P. Ll.

Gibbes Walker Jordan, of Pembroke Hall, Cambridge, B.A. 1780; M.A. 1799; F.R.S. 1800; was agent for the colony of Barbadoes, and published pamphlets, 1804 and 1816. When did he die? One of the same name and college (B.A. 1823), died June 13, 1856, aged fifty-six.

C. H. & Thompson Cooper.

Antonio Mosanto, linguist in King Street, Rotherhithe, published *A Tour from England through part of France, Flanders, Brabant, and Holland*. Lond. 8vo, 1752. Information respecting him will be acceptable. S. Y. R.

Quotations Wanted.—

"To pile nonsense upon nonsense,
Till it reach the skies."

Inquirer.

"Fainter her slow step falls from day to day,
Death's hand is heavy on her darkening brow."

G. H. R.

"Alone as I went up and down,
In an abbey fair to see,
Thinking what consolation
Was best unto adversity,
By chance I cast aside mine ee,
And saw this writ upon a wall,
Of what estate, man, that thou be,
Obey and thank thy God of all," &c.

R.

Whence the following, which appears to be a favourite couplet with Mr. Kingsley, occurring more than once in his novels? —

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill."

Cyril.

Whence comes the line, —

"Though lost to sight to memory dear"?

A long time ago the same query was put in your excellent publication, but so far as I can discover it was never answered. C. T. B.

Major Pierson of H. M. 95th Regiment was killed in the famous battle of Jersey, Jan. 6, 1781, in the moment of victory, and had a public monument erected to his memory in the parish church of St. Helier, by the grateful people his gallantry preserved from the sway of the French. Who now represents his family?

J. Bertrand Payne.

Early Marriages in former times in Scotland. — Marriages (not merely betrothals) seem to have formerly taken place in Scotland at as early an age as is usual among the more precocious natives of tropical climes. Calderwood records an Act of Assembly in 1600 intended "to *correct* divers and great inconveniences arising by the untimeous marriage of young and tender persons;" and ordering "that no minister presume to join in matrimony any persons in time coming, except the man be *fourteen* years of age, and the woman *twelve* complete. (*Hist.* vi. 24.) Mr. Chambers, in his valuable *Domestic Annals of Scotland*, records the marriage of one Adam French of Thornydykes in Nov. 1615, at the age of *fourteen*; and under date of Aug. 29, 1618, quotes the following paragraph from the *Chronicles of Perth*:—

"Mr. John Guthrie, minister of Perth, on ane Sunday after the afternoon's sermon, married the Master of Sanquhar with Sir Robert Swift's daughter, ane English Knight, Yorkshire. Neither of the parties exceeded *thirteen* years of age."

Were such early marriages customary in England at the same period? Would the present English or Scottish law permit such marriages now if the parents or guardians consented?

Eirionnach.

P.S. Mr. Chambers, in vol. ii. of his *Domestic Annals of Scotland*, speaking of the state of the country during the sixteenth and seventeenth centuries, observes: —

"Gentlemen of ancient family and good account were not above using the basest tricks or the grossest violence, in order to secure by marriage the fortune of some hapless young heiress of eleven years of age."—P. 497.

The following instances occur in these *Annals*: A.D. 1659, Feb. 9, the Countess of Buccleuch, a child of *eleven* years of age, was married to Walter Scott, a youth of *fourteen*; A.D. 1685, Jonet Pringle, an heiress of about twenty years of age, was carried over the Border, and married to her cousin Andrew Pringle, a boy of *thirteen*, p. 481. See also pp. 319, 390. It would seem as if the English side of the Border was used in the seventeenth century as the Scotch side (Gretna Green) was in our own times, for in two of these cases the marriage was performed by an English clergyman on English ground. It would also seem from this, that majority was attained according to the English law, *before* the age of *twelve* years, which was the Scottish period.

Multiplication of MS. Copies.—There are, doubtless, many readers of "N. & Q." who, like myself, would be grateful to be informed if there is any mode by which a person can multiply copies, in his own handwriting, of letters, documents, or even transcripts of books.

Frequently secret papers of very great importance are entrusted to me to make from four to a dozen copies of. To say nothing of the dreary labours of copying and re-copying, the most serious drawback is the time occupied, which is a very momentous matter when several copies are to be delivered, in various directions, on a given day.

May I therefore inquire, through "N. & Q.," if any of its readers can help me in suggesting a means by which MS. copies can be reproduced

by a private individual? Printing, of course, is out of the question, as the private nature of the contents of such papers are to be confined to as few eyes as possible. Lithography labours under the same disadvantage, and if adopted by any but a "litho" hand, is pretty sure to fail; besides presses, stones, &c. &c. are cumbrous and expensive. Manifold-writers are out of court; you can't get above three copies from the very best, and these are smudgy, dirty, and totally unfit to go into the hands of gentlemen? Who can help me to a plan that is simple, neat, clean, and cheap? AMANUENSIS.

ORGANS AND THEIR SCREENS.—Are we to understand that the organs of our old conventual and cathedral churches were placed within a northern arch of the choir, near to the stalls of the monks or the vicars-choral? And were those instruments, in most instances destroyed after the Reformation, among "superstitious furniture" of churches? For, after the restoration of Charles II., I find many instances of organs then rebuilt, or newly cased, in the Jacobean style of cabinetry. In such case a ponderous screen of like character is then found to be built between the nave and choir, upon which the Carolean instrument is set up. At present these bulky organ cases and organ screens are rapidly disappearing; and the instrument itself, of modest dimensions, withdraws to the vicinity of the choristers, within an archway of the choir and aisle. Is this merely the fashion of the day, or is there original authority for the alteration? SUTTONIENSIS.

PENAL LAWS ENFORCING PUBLIC WORSHIP.—The religious toleration which prevails in the British dominions is an advance in civilization and a triumph of Christianity, of which we are justly proud. At the same time, incredible as it may appear, there are penal laws with regard to religion still on the statute book which any fanatic may set in motion if he pleases. As an instance of this, I send you an extraordinary paragraph, which appeared in the *Eastern Morning News*, and, from thence, in the *Guardian* of July 20, which is well worth making a note of:—

"Isaac Watson, servant with Mrs. Hanipon, Driffield Wold, was summoned before the Rev. G. T. Clare, the Rev. R. H. Foord, and Mr. J. Grimston, and charged with refusing to attend church on Sunday, being requested by his mistress to do so. The defendant was ordered to attend some place of worship, and to pay expenses, 9*s.* 9*d.*"

In "N. & Q." 2nd S. ii. 466, is a query with regard to "Compulsory Attendance at a Parish Church," in which occurs a quotation from Professor Amos, who, under the section of "Repealed Felonies," refers to the case of Sir M. Burgoyne, prosecuted in 1817 at the Bedford Assizes for being absent from his parish church; and to the Report of Prison Inspectors to the House of Lords in 1841, "that in 1839, ten persons were in prison for recusancy in not attending their parish churches." When was this law repealed? If repealed, upon what act did the magistrates proceed in this recent case of Isaac Watson? EIRIONNACH.

PERSPECTIVE GLASS.—Thomas Hobbes, of Malmesbury, writing from Paris under date of Jan. 10, 1650, his "Answer to Sir William Davenant's Preface before Gondibert," makes use at the close of his letter of a curious illustration, derived from his foreign experience:—

"I believe, Sir, you have seen a curious kind of perspective: when he that looks through a short hollow pipe, upon a picture containing divers figures, sees none of those that are there painted; but some one person made up of their parts, conveyed to the eye by the artificial cutting of a glass. I find in my imagination an effect not unlike it from your poem. The virtues you distribute there amongst so many Noble Persons, represent (in the reading) the image but of one man's virtue to my fancy, which is your own; and that so deeply imprinted, as to stay for ever there, and govern all the rest of my thoughts, and affections in the way of honouring and serving you," &c.—Davenant's *Works*, folio, p. 27.

About the same time, Richard Fanshawe, dedicating his translation of the *Pastor Fido* of Guarini to Prince Charles (4to, 1647), alludes, no doubt, to the same instrument; and makes a similar use of it in illustrating his subject:—

"Your Highnesse may have seen at *Paris* a Picture (it is in the Cabinet of the *great Chancellor* there), so admirably design'd, that, presenting to the common beholders a multitude of little faces (the famous ancestors of that Nobleman); at the same time, to him that looks through a *Perspective* (kept there for that purpose) there appears onely a single portrait in great of the *Chancellor* himself: the Painter thereby intimating that in him alone are contracted the Vertues of all his Progenitors; or perchance, by a more subtile Philosophy, demonstrating how the *Body Politick* is composed of many *Naturall ones*; and how each of these, intire in itself, is a head, an eye, or a hand in the other," &c.

Half a century later, Dr. Martin Lister made that journey to Paris, his account of which was so wickedly satirised by the facetious Dr. William King, but which forms nevertheless, at this distance of time, a very curious and entertaining book. I do not remember that he noticed this picture and its accompanying "perspective," though few collections and galleries seem to have escaped his attention. Is anything known of these curiosities, I would ask? Are they still in existence? And is the principle of the stereoscope, or the theory of binocular vision, in any degree involved in them? WILLIAM BATES.
Birmingham.

PORTRAIT MOTTO, "NEC HABEO," ETC.—Having met with a pleasing portrait of a lady, apparently French, dressed in white satin, with light curled hair and dark eyes, and bearing the motto "Nec

habeo, nec careo, nec curo," I would fain know to whom this equivocal sentence is likely to refer. Is it a family motto or one known to belong to any distinguished personage? The writing is in black on the lower spandril of the oval. The inscription on the opposite side is partly obliterated, "Ætat. 16" is all that can be made out. The date is gone. The countenance of the lady somewhat resembles Hortense Mancini.

G. Scharf.

Rev. Wm. Romaine, M.A. (3rd S. v. 298.)—Rev. W. Romaine married Miss Mary Price, Feb. 11, 1755. Can any reader say in what church, or furnish a copy of the register, or give any account of her ancestry or family connexions?

Wm. Price.

4, Castle Street, Abergavenny.

Witnesses.—Before the writ of *subpœna* came into use, under the authority of Stat. 5 Elizabeth, what was the form of process issued by Courts of Record to compel the appearance of witnesses? And what was the mode of enforcing such process? Meletes.

Queries with Answers.

Doddridge, Hartley, and Muralt on Universal Restitution.—Dr. W. Oliver, a Bath physician, in a letter to Dr. Doddridge dated June 10, 1749, observes:—

"I do not wonder that the great variety in Dr. H—'s book should affect you very variously. He is so far from apprehending that the Scheme of Universal Restitution will harden sinners in their iniquity, that he fears that the opinion of Eternal Misery has made more infidels and hardened more sinners than any other tenet broached by heretics."—Dr. Doddridge's *Correspondence*, Lond. 1831, vol. v. p. 126.

The book referred to is, no doubt, Dr. Hartley's celebrated *Observations on Man*, first published in 1749. Almost the whole of Dr. Oliver's long letter is taken up with a statement of Dr. Hartley's views respecting "Man's Expectations." Unfortunately Dr. Doddridge's letters on the subject are not given. Are they extant?

By far the most powerful exposition of these views that I have ever met with, is contained in the *Fourteen Letters* of M. Muralt, and in *The Sequel of the XIV. Letters: Being an Answer to a Book, entitled An Enquiry into Origenism*, by Professor R—. These striking Letters are appended to, and buried under, some worthless *Dialogues*, entitled *The World Unmasked; or, the Philosopher the greatest Cheat.* In Lowndes, these *Dialogues* are said to be "attributed to Bernard Mandeville, M.D.," a not very reputable writer. All the pieces in the two volumes before me (Lond. 1743), profess to be written by the same author, and to be translated from the French. As the history of these curious volumes is involved in some obscurity, I should be glad to have your kind help in clearing it up. I have always understood the *Letters* and *Sequel* were written by Muralt; if so, what is their date and title in the original French? Also, who is the Professor R—, whose *Enquiry* is answered in the *Sequel?*

By a curious coincidence, while writing this query, *The Guardian* of this week (July 27) has arrived, containing an admirable review of *A Letter to the Bishop of London* just published by the Rev. F. D. Maurice on the very subject treated of by the above writers. Eirionnach.

[The *Fourteen Letters* are attributed to Louis de Muralt in the *Nouvelle Biographie Générale*, xxxvi. 966. The real author, however, was Marie Huber, an ingenious philosophical and miscellaneous writer, who died at Lyons in 1753. The work appeared anonymously, and is entitled "*Le Sisteme des Anciens et des Modernes*, concilié par l'Exposition des Sentimens differens de quelques Théologiens, sur L'Etat des Ames separées des Corps. En Quatorze Lettres. Nouvelle Edition, augmentée par des Notes et quelques Pièces Nouvelles. Amsterdam, 12mo, 1733." The first edition was published in 1731. To that of 1739 was appended "*Suite du livre des quatorze Lettres*, in reply to Professor R.'s [Abraham Ruchat, Professor of Belles Lettres at Lausanne] *Examen de l'Origénisme sur l'état des âmes séparées des Corps*, Lausanne, 12mo, 1733.——*The World Unmasked* was also from the pen of Madame Marie Huber, and was first published in 1731, entitled "*Le Monde Fou préferé au Monde Sage*, en vingt-quatre Promenades de trois Amis, Criton Philosophe, Philon Avocat, Eraste Negociant, Amsterdam, 2 vols. 12mo." Vide *Nouvelle Biographie Générale*, xxv. 344; *Biographie Universelle*, edit. 1818, xxi. 3; and Barbier, *Dictionnaire*, Nos. 12095, 22484, and 23411.]

Roger Payne.—I heard so much of Roger Payne, the bookbinder, during the sale of the late Mr. George Daniel's library, that I am anxious to know when and where he flourished. Scotus.

[Roger Payne was a celebrated bookbinder in Duke's Court, St. Martin's Lane, London. This ingenious artist, a native of Windsor Forest, was born in 1739, and first became initiated into the rudiments of his business under the auspices of Mr. Pote, bookseller to Eton College. On settling in the metropolis, about the year 1766, he worked for a short time for Thomas Osborne, bookseller in Holborn, but principally for *honest* Thomas Payne, of the Mews Gate, who, although of the same name, was not related to him. His talents as an artist, particularly in the finishing department, were of the first order, and such as, up to his time, had not been developed by any other of his countrymen. "Roger Payne," says Dr. Dibdin, "rose like a star, diffusing lustre on all sides, and rejoicing the hearts of all true sons of bibliomania." He succeeded in executing binding with such artistic taste, as to command the admiration and patronage of many noblemen.

His *chef d'œuvre* is a large paper copy of Æschylus, translated by the Rev. Robert Potter, the ornaments and decorations of which are most splendid and classical. The binding of this book cost Earl Spencer fifteen guineas.

It was by his artistic talents alone that Roger Payne became so celebrated in his day; for owing to his excessive indulgence in strong ale, he was in person a deplorable specimen of humanity. Of this propensity, an anecdote is related of a memorandum in his account-book of one day's expenditure: "For bacon, one halfpenny; for liquor, one shilling." Even his trade bills are literary curiosities in their way, and frequently illustrate his unfortunate propensity. On one delivered to Mr. Evans for binding Barry's work on *The Wines of the Ancients*, he wrote: —

"Homer the bard, who sung in highest strains,
Had, festive gift, a goblet for his pains;
Falernian gave Horace, Virgil fire,
And barley-wine my British muse inspire;
Barley-wine, first from Egypt's learned shore,
Be this the gift to me from Calvert's store!"

During the latter part of his life, as might be expected, Roger Payne was the victim of poverty and disease. He closed his earthly career at his residence in Duke's Court on Nov. 20, 1797, and was interred in the burial-ground of St. Martin's-in-the-Fields, at the expense of his worthy patron Mr. Thomas Payne. This excellent man had also a portrait taken and engraved of his namesake at his work in his miserable den, under which Mr. Bindley wrote the following lines: —

"Rogerus Payne:
Natus Vindesor. MDCCXXXIX; denatus Londin.
MDCCLXXXVII.
Effigiem hanc graphicam solertis Bibliopegi
Μνημόσυνον meritis
Bibliopola dedit. Sumptibus Thomæ Payne.
Etch'd and published by S. Harding, No. 127, Pall Mall, March 1, 1800."]

Madame Malibran de Beriot. — When and where did Malibran the singer die, and what caused her death? C. Smith.

[The brilliant performances of the fair vocal actress, Madame Malibran de Beriot, were brought to a close at the Manchester grand musical festival of 1836. She arrived in that town from Paris on Sunday the 11th of September. On the Monday she went through the fatigue of singing fourteen pieces with her Italian friends. She was ill on Tuesday; but insisted upon singing both morning and evening. On Wednesday her indisposition was still more evident, but she gave the last sacred composition she ever sang, "Sing ye to the Lord"! with thrilling effect; and on that evening (the 14th) her last notes in public were heard in the duet, "Vanne se alberghi in petto," from *Andronico*, with Madame Caradori Allan. It was received with enthusiastic applause, and the last movement was encored. She did repeat it; but it was a desperate struggle against sinking nature—she never sang afterwards. Her complaint proved irremediable, and she expired on the evening of Friday, Sept. 23rd, attended by her second husband, Monsieur de Beriot, to whom she was devotedly attached. The Roman service was first said over the remains of the deceased at her rooms. On the arrival of the funeral cortège at the Collegiate Church of Manchester, the organ commenced playing the "Dead March in Saul," the body was then placed on tressels in the centre aisle, and the service of the English church was read and chaunted by the choir. The corpse was then carried on the bier to the south aisle to a grave which was formerly a burial place of the Fitzherberts. Not long after her remains were exhumed and taken to Brussels, her mother coming to England for that purpose. The death of this gifted lady excited the most painful sensation at the time, for it was rumoured that it was occasioned by improper treatment. The conduct of her husband, M. de Beriot, was likewise considered perfectly inexplicable, who, within two hours after her death, quitted the country, leaving the remains of his wife to be consigned to the grave by strangers. For particulars on this delicate subject we must refer our correspondent to the *Annual Biography and Obituary*, xxi. 206-224; Nathan's *Memoirs of Madame Malibran de Beriot*, 12mo, 1836; and to Miss E. C. Clayton's *Queens of Song*, ii. 180.]

Mead and Metheglin. — What is the difference between the two? Is the metheglin a lighter drink—a diminutive of mead? In Leicestershire they distinguish between the two. Will you kindly explain? X. Y. Z.

[Since the days of Charles II., when mead and metheglin were first subjected to the excise duties, and the two confounded, the original distinction between them has not been preserved. It was not so in ancient times. What ambrosia was to the Greeks, metheglin was to the ancient Britons, and other northern peoples. Metheglin was, probably, the most primitive of wines. Both its curative and bibbing qualities have been fully endorsed by Pliny and other Latin authors, under its more classical appellation of Hydromel. As a wine it was held in the highest esteem. Its chief constituent, as its name implies in both languages, was honey. "Swish-swash mead," as old Holinshed remarks, "differeth so much from the true Metheglin as chalke from cheese." Mead, in fact, was an unfermented liquor, compounded of honey and spices—a very base imitation of metheglin; but the common drink, nevertheless, of Welshmen in mediæval and later times.]

May-Day Customs. — Any information, either ancient or modern, concerning the mode of keeping May-Day in various parts of the kingdom would oblige an Antiquary.

[The best work to consult on this subject is Brand's *Popular Antiquities*, i. 224-247 (in Bohn's Antiquarian Library). *Vide* also the General Indexes to the First and Second Series of "N. & Q.," articles "May-Day" and "May-Poles." An interesting paper on "May-Day" appeared in *The City Press* of April 30, 1864. Hone's works, *Every Day Book*, &c., may also be consulted.]

"Les Derniers Bretons," par Emile Souvestre. — Was this work originally published in

French; and, if so, is there a translation of it published in English? The information on these points is required for literary purposes.

LLALLAWG.

[This work is in French, and forms part of the *Bibliothèque Contemporaine*, 1re Série. A new edition revised and corrected was published at Paris in 1854, 2 vols. sm. 8vo. We cannot find any English translation.]

ANONYMOUS.—By whom were the following respectively written?—

1. *The Excellence of the Holy Scriptures, &c.* Second edition, 8vo. London, 1803.

[By the Rev. Joseph Hughes, M.A. late Secretary to the British and Foreign Bible Society.]

2. *On the Existence of the Soul after Death.* By R. C. 8vo. London, 1834.

[By Dr. Richard Laurence, Archbishop of Cashel.]

ABHBA.

Replies.

THE REFORMATION AT GENEVA.

(3rd S. vi. 90.)

For centuries previous to the Reformation, the imperial city of Geneva possessed certain liberties and privileges. These were confirmed towards the end of the eighth century by Charlemagne, who convoked a council of war at Geneva for the purpose of deliberating about his expedition against Didier, King of the Lombards.

The municipal government of the city, which was thoroughly republican, was vested in a council and four syndics or magistrates elected by the citizens. These were, however, subordinate to a bishop, the ecclesiastical governor of Geneva; who, after having been chosen by both the clergy and the laity, was obliged to take an oath to uphold stedfastly the rights of the city, and who could not make any change in the existing constitution without the previous consent of the syndics and citizens. The bishop was, moreover, a feudatory of the German empire. During the continual bickerings and dissensions which arose between the state of Geneva and the Counts of Genevois (an adjacent province), or "Comtes Gebennenses," the bishops and citizens were firmly united in resisting the encroachments of the latter, who claimed jurisdiction over the city. In the fourteenth century, the race of the Counts of Genevois became extinct; and the house of Savoy, having purchased their territory, succeeded them with additional power. Many and various were the artifices employed by the Dukes of Savoy, to get the city of Geneva into their power; which gradually became so extensive that, towards the commencement of the tenth century, Charles III. of Savoy obtained almost absolute authority over the people. The citizens, however, were not backward in maintaining their ancient rights and privileges, and in asserting themselves to be totally independent of the house of Savoy. In an old folio volume, published in 1607, and entitled "*The History of the City and State of Geneva*, by Isaac Spon, Doctor of Physick, and one of the Fellows of the Colledge of Lyons," I find that, when the above-mentioned prince sent his herald to the Council of Geneva for the purpose of commanding them to furnish victuals for "ten thousand footmen, besides horse," the Council, after indignantly refusing to comply with his request, continued:—

"For it belongeth not to him to do it (justice) here, but to the Bishop, Syndicks, and Council, according to the Customs and Priviledges, which he hath sworn to observe."

The duke succeeded in making the bishop his vassal, and in severing the connection between him and the people, by bestowing upon him several benefices in Savoy.

In 1522, John of Savoy, Bishop of Geneva, died: his body being so emaciated by disease that, after his decease, according to Dr. Spon, "it was found to weigh not above twenty-eight pounds." In the following year, Peter of Baume was elected bishop in his stead. At length, on the 27th Aug., 1535, owing to the activity of the Eignot or Confederate party, and the fiery eloquence of Farel, the reformer, the Duke of Savoy was deprived of his authority, the bishop expelled, and the reformed religion openly adopted—the town governing itself henceforth as an independent municipality. Bishop Peter of Baume retired to the Franche-Comté, where he died in 1544. A man of the name of Aubenie was substituted in his place by the Pope. Though residing at Annecy in Savoy, and having no authority whatever over the city, he adopted the title of Bishop of Geneva.

In 1536, Calvin came to Geneva; and, supported by Farel and several other reformers, endeavoured to persuade the Council to adopt his ecclesiastical policy. The Helvetic Confession of Faith, framed at Berne in 1532, being almost universally accepted by the Protestant cantons of Switzerland, the people were averse to any further innovations; and in public meeting assembled, Calvin and his friends were banished from the city. In accordance with a solicitation from the Council of Geneva, he returned in May, 1541; and immediately laid his plan of church government and confession of faith before the Council. No sooner was Calvin's politico-ecclesiastical system—which was to a great degree an imitation of the Old Testament model on a republican basis—sanctioned by the Council, than a consistorial jurisdiction was established, and the great reformer himself elected as President. The Consistory was soon one of the most powerful bodies

in the state. Its decrees were enforced with the utmost vigour and severity, and punishment was inflicted for the smallest offences.

Since that time, however, many changes have been effected in the constitution of the state of Geneva. The Consistory, and many of the old ecclesiastical institutions yet remain; but they have lost all their authority, and are properly controlled by the civil government of the republic — composed of a general assembly and an executive. The present national church of Geneva is founded upon a broad and comprehensive basis, as it refuses to acknowledge any "confession of faith" whatever; and, indeed, so strangely has the state of affairs altered at Geneva, that, from the very pulpit in St. Peter's church, from which Calvin hurled his anathemas at the corruptions of Rome, the doctrines, for which Servetus suffered at the stake, are being openly taught.

Reginald Percy.

In answer to the first of the queries under the above heading, I have to state that the Bishop of Geneva, at the time when the Protestant religion was established there in 1535, was Peter de la Baume, who was in consequence driven from Geneva, and removed to Annecy, where his successors subsequently resided. He was a native of Brescia, and had become Bishop of Geneva in 1523. He was twice expelled from Geneva by the Calvinists. Afterwards he became Archbishop of Besançon, and died on the 4th of May, 1544.

F. C. H.

Pierre de la Baume was Bishop of Geneva in 1527, when he had the audacity during Lent to carry off by force a young woman of a respectable family (Ruchat, *Histoire de la Reformation en Suisse*, ii. 277), but was compelled by the crowd to restore her to her parents. In 1534 this bishop retired to Gex, and excommunicated the town of Geneva. The sovereign Council of Geneva then declared that the bishop's authority was at an end, and his see vacant. The Canons retired to Annecy, whither the see of Geneva was finally transferred. On Aug. 10, 1534, the Great Council forbade the mass *till further orders* (Vieusseux, *Hist. Switzerland*, L. U. K., 151). T. J. Buckton.

SAINT ROSALIE OF PALERMO AND SAINT BENET OF PALERMO.

(3rd S. vi. 29, 56.)

The reply of your second correspondent (3rd S. vi. 56) has drawn my attention to the original query of S. T. (3rd S. vi. 29) which I had overlooked at the time it was published. S. T. asks for any reference to English or foreign works in which particular mention is made of St. Rosalie of Palermo. He will be glad to hear that an elaborate life of the saint (in Spanish) is in existence, which was published at Palermo in 1633. A copy of this curious volume, which is a thin Spanish 4to containing 128 pages, exclusive of eight or nine leaves of prefatory matter, I was fortunate enough to procure at the sale of Dr. Bellerman's books in Bonn on the 19th Nov. 1863, through the careful agency of Mr. Quaritch. As the book in all probability is rare, I transcribe the greater portion of the title-page for the information of S. T.: —

"Vida, Milagros, y Invencion del Sagrado Cuerpo de la Real Aguila Panormitana Santa Rosalia, Dirigida al illustriss. Senado de la felis Ciudad de Palermo. Por el Licenciado Don Juan Formento, &c.

"In Palermo, Per Andrea Colicchia. M.DC.LXIII."

In front of the title-page, which also contains a small wood-cut, is a curious engraving representing the saint surrounded by angels borne up to Heaven on the back of an eagle, with an outline of the mole and harbour of Palermo beneath. At the end of the volume is a long Latin prayer to the saint, terminated by the following

"Antiphona.

"Veni sponsa Christi, accipe coronam quam tibi Dominus preparavit in æternum.

℣ Ora pro nobis Sancta Rosalia Virgo purissima.

℟ Vt digni efficiamur promissionibus Christi.

Oremus.

Deus qui Beatam Rosaliam Virginem tuâ diversarum virtutū flore coronatā tecum in cœlis perenniter collocasti: concede quæsumus vt cuius imploramus suffragia, sentiamus optata. Per Dominum, &c."

The volume concludes with the following account of the place whence this latter prayer was derived, which may be interesting: —

"Esta ultima oracion de Sāta Rosalia se a tomado del monasterio de San Pablo de Biuono, que por antigua tradicion Cada Noche se reza acabadas las Completas de aquellas venerandas Monjas."

A play founded on the life of the saint by Salazar under the title of *La mejor flor de Sicilia: Santa Rosalia*, may be seen in the second part of this author's *Cythara de Apolo*, Madrid, 1694.

While on the subject of Palermo and its patron saints, I may mention another curious life of one of them, which is also in my possession. It is the *Life of the Blessed Benet* of Palermo, commonly called *The Black Saint*.

"Vida Portentosa, Heroicas Virtuts, y Estupendos Miracles del molt insigne Siciliano Lo Beato Benet de Palermo, dit vulgarment *lo Santo Negro*," &c.

It is written in the Catalonian dialect of Spanish by Fr. Jaume Aixala, a Franciscan (as was also the Saint), and was published at Gerona in 1757.

It contains 172 pages, with two leaves at the end and fifteen at the beginning, unpaged. One side of the 15th page of prefatory matter is taken

up with a rude engraving of the saint. He is represented in his habit, kneeling on clouds, with a glory round his head and a burning heart in his hand. The features are unmistakably Ethiopian both in form and colour, and would serve for a beatified head of "Uncle Tom." Mrs. Stowe probably is not aware that the holiness of one of her favourite though proscribed people was thus conspicuously recognised by the church nearly 300 years before she canonized her own hero, St. Benet (or Benedict) having died on the 3rd April, 1589.

Three Spanish plays on the life of St. Benet are mentioned under the same name (*El Negro del mejor Amo*) in the *Indice General de Comedias* of Medel (Madrid, 1735). One of them is attributed to Juan Velez, the second to Lope, and the third to Mira de Amescua. The first is probably a mistake, as it is not mentioned by Barrera in his *Catalogo del Teatro Antiguo Español* (Madrid, 1860). The second, by Lope de Vega, is, I presume, the *Santo Negro Rosambuco* (p. 2) *de la Ciudad de Palermo*, which is given in the *Parte III de las Comedias de Lope de Vega y otros Autores*, Barcelona, 1612. The third, by Mira de Amescua, is the only one referred to in the life of the saint (p. 6) as, "Aquella Comedia intitulada *El Negro del Mejor Amo, S. Benedict de Palermo*, la que nos offereix per Author (dubto si ab fiel Baptisme) al *Doctor Mira de Mescua*," which the biographer says had led to many false and erroneous notions relative to the saint, in the minds of the vulgar.

To return to our *Vida Portentosa*, I may mention that it concludes with a Catalonian Hymn or Canticle in honour of the saint, whose portrait is again given on a reduced scale at p. 168, with the Negro character of the face almost exaggerated as compared with the first. This Canticle is called "Solemne, y Panegyrich Cantich, que aplaudeix la Santedat admirable, Vida, y Virtuts del B. Benèt de Palermo."

D. F. Mac-Carthy.

Dinan, Bretagne, France.

Has S. T. seen a scarce work, published at Palermo in 1630, called *Panormitana Majestas*, by D. Franciscus Baronius ac Manfredi? In book iii. p. 65, is a long account of St. Rosalie quoted from Vitali, *ex equestri Vitalium familiâ*. The work in question is, I believe, extremely scarce; but has been reprinted in Grævii *Thesaurus Antiquitatum Italiæ*, vol. xiii. fol. 1725. H. S. G.

THOR'S HAMMER.

(3rd S. v. 524; vi. 51, 96.)

I can help A. A. to some further information respecting my family symbol! Fairholt, on *English Costume*, quoting from Labarte's *Mediæval Art*, has, at p. 425—

"Fylfot, a peculiar religious device (fig. 166) which occurs on *very early* Christian monuments, and was adopted as a decoration to priestly costume; it is of great antiquity, and is found upon one of the earliest Greek vases in the British Museum (No. 2589) discovered near Athens, and engraved in Birch's *History of Ancient Pottery*, vol. i. p. 257. That author considers that it 'was probably made at the commencement of the Archaic Greek period,' about 600 B.C. On brasses of ecclesiastics it is common from the reign of Edward I. to that of Edward III. There is a fine brass of the fourteenth century in Crondal Church, Hampshire, representing an ecclesiastic with the fylfot upon the collar, cuffs, stole, and apparels of his dress. It is sometimes found on military figures, as on that of Sir John D'Aubernoun, 1277, and Sir Robert De Bures, 1306. One of the latest instances of its occurrence is in a picture by John Van Eyck, in the Antwerp Gallery, where it is seen on the stole of a priest, alternating with a cross patée. It is formed of a combination of the letter gamma, four times repeated, termed gammadian."

If A. A. will now turn to Didron's *Christian Iconography*, he will look in vain among mere Greek and Romish crosses for this cross componée, or ancient *Hebrew* cross. What, then, was this hammer of my ancestor Thor (which was figured at Thor's fastathr), who lies under the mound at Tårnaby, near Upsala, by the side of Odin and Frigga? Dr. Lee compares their mounds to those near Bartlow in Essex. (Clarke's *Scandinavia*, vol. ii. p. 2.) What Rune, I say, was this, common to early Greece, coins of Bactria, and as the Tao Sze, the mystical cross of the Buddhists? What connection has it with the Tau, or emblem of "hidden wisdom" of Egypt? And, lastly, what light can it throw upon the text in Rev. xiii. 18—"Here is wisdom"?

Can any cross-bearer of either Greek or Romish form, or any Freemason with his triple Tau, give further information to

Le Chevalier au Cigne?

When used as a decorative accessory of the adornments of the vestments of priests in mediæval effigies, the fylfot *generally* (but *not always*, as I inadvertently stated), alternates with some other device or figure. Thus, in the brasses to Walter Frilende at Oakham in Surrey, and to John Alderburne at Lewknor in Oxfordshire, both of them about A.D. 1370, the fylfot appears alone. A late example of its use is in the brass to Robert Arthur, A.D. 1354, at Chartham in Kent. The fylfot is also introduced into the ornamentation of the shield-belt of Sir John D'Aubernoun in his brass at Stoke D'Abernon, Surrey, A.D. 1277. See Waller's *Brasses*, Pugin's *Glossary of Eccles. Ornament. Archæologiæ*, xxx.; *Archæol. Journal*, iii. 71. Charles Boutell.

The Digamma as an Heraldic Bearing: Dr. Valpy (3rd S. vi. 96.)—In Berry's *Heraldry*, (plate 32, fig. 28), is represented a digamma, which is described in the text as a cross potence,

or Saxon F: so that it may be presumed to be "a recognised heraldic bearing," but I must confess that I never yet met with such a cross, except in the device of Dr. Valpy. Your correspondent is, I think, in error in stating this to have been his family arms: he *used* for his arms a Greek digamma sable, and for crest a mountain proper; but he was of an old Jersey family, whose proper coat is counter bendy of six gu.; and arg. on a chief of the last a fox courant, in the mouth a cock, both proper. My authority for this is an article by Mr. J. B. Payne, in the *Herald and Genealogist*, vol. ii. p. 23. H. S. G.

Your correspondent A. A. askes whether it is certain that the figure for the Greek numeral 6 was digamma? If not absolutely certain, it is as nearly so as the case admits of. By comparing it with the two alphabets, Latin (which is really only that of an older form of the common language from which both Latin and Greek were derived) and Hebrew, we find the letter called *vau*, or *bau*, in the latter, F in the former—and the most ancient form of the digamma, whence in fact it derives its name, is identical with F. Added to this the sound, as in *vis* (ις), *vinum*, is a kindred sound to F, and identical with *vau*. To make this view perfectly certain, we have the ϙ or *koppa*, or *koph*, in the same place in the Latin, Greek, and Hebrew; and *sampi* ϡ, or *schin*, in the Hebrew and Greek, S being probably substituted for it in Latin. J. C. J.

Moyle's Regiment (3rd S. vi. 110.) — Moyle's regiment, in 1738, was the 22nd foot. If H. C. will consult the history of that regiment by Cannon, published under the auspices of the Horse Guards, he may find the particular information of which he is in search. On Dec. 13, 1738, the 22nd was called Paget's Regiment. Moyle on that date ceased to have the command of any regiment.

I have in my possession an 8vo. volume in manuscript, called "Establishments of His Majesty's Guards and Garrisons in Great Britain, Ireland, Minorca, Gibraltar, and the Plantations, with other matters in relation to the Army. Scrip. p. Gul^mum Hetzler. Anno Dni 1734," in which the names of the colonels and lieutenant-colonels are given, with the dates of their commissions, but no information is afforded with respect to their services.

No work, I fear, is in existence, except Cannon's *Histories of Regiments*, which details the services of field officers; and even Cannon, who had such facilities for making his histories interesting and complete, omits in some of the regiments to notice the field officers.

Phillippart, in 1815-1816, published his *Royal Military Calendar* in three vols. 8vo, which reached a second edition in 1820. This is the only work that I know of exclusively devoted to a record of the services of the field officers of the army.

M. S. R.

Brompton Barracks.

Curious Sign Manual (3rd S. v. 436.) — H. C. inquires for signatures to documents made by the impress of the hand like that of the Sultans of Iconium. The practice is not uncommon in the East. I have met with similar signatures more than once in India: one was on a charter [*cowl*] granted by a Mahratta chief, the late Chintáman Ráo Patward'han to the municipality of Hoobli [Hubali], in the province of Dharwar, Southern Mahratta country. The instrument conferred important privileges, with exemption from imposts and taxes, under which the place speedily rose into importance, and became an emporium for the trade of the neighbouring districts. Instead of a signature, Chintáman Ráo dipped his hand into the dish containing the liquid sandal, with which the religious marks of the Hindus are impressed on the forehead, breast, and shoulders, and stamped it on the papers—not because, like the Turkish sultans, he could not write, but to express the plenary character of the privileges conferred.

Chintáman Ráo was by birth a Konkani Bramin of good family, and had received an excellent education. He was both an accomplished scholar and a gallant soldier. In early life he was cut down, and left for dead in an action, in which Dhondo Punt Gokla was defeated and slain by the freebooter Dhondia Wahag, who was himself afterwards killed at Cowtal Bunnoo by the force under Colonel Wellesley, afterwards Duke of Wellington. Chintáman Ráo, on recovering from his wounds, joined Colonel Wellesley with a body of horse, and accompanied him throughout the Mahratta campaign, being present at Assaye, Argaum, &c. His courage, and frank soldierly character, procured for him the warm friendship of the great duke, who esteemed him far above the other native chiefs in the force; and the old man used to boast of the duke's kind remembrance of him, and to show with pride the letters he had received from him, long after he had left India, and entered on his greater military career in Europe.

Δ.

Squabs (3rd S. vi. 50.) — Upholsterers make sofa and couch seats of three kinds, called respectively squab-seats, spring-seats, and stuffed tight seats. The squab-seat has web stretched across the frame, and this is covered with canvass, &c. Upon this is laid a loose cushion (the squab) made to fit the size of the sofa or couch. A spring seat is made by fixing springs upon the canvass laid over the webbing; and these are covered, first with canvass, and then with leather, horsehair, or silk, according to the style of the suite of

which the sofa or couch forms part. The stuffed tight seat is stuffed tightly with horsehair or cotton only. The small loose cushions frequently laid upon sofas or couches are called by upholsterers French pillows; they are filled in most instances with feathers, the outer cases being frequently formed of ornamental needlework, done by ladies as pastime. S. J. Hyam.

Hogarth, Origin of the Name (3rd S. vi. 93, &c.) — Since sending my query on this subject, I have found a George *Hogarth* (*sic*) in London, *reg.* Queen Elizabeth. (See *Proceedings in Chancery, Queen Elizabeth*, 3 vols. folio.) This fact disposes of the story that this form of the name originated with the father of the painter, who is said to have added the final *h* for the sake of euphony (see *Hogarth and his Times* by G. A. Sala, *Cornhill Mag.* vol. i.)

G. A. C.'s suggestion that the name is identical with *Ogard* is a very probable one, more especially as the arms assigned to Hogarth or *Howgart* by Burke—viz. azure a star of six points or, on a chief of the last, three spears' heads of the first, are almost identical with those of Ogard, viz. azure, a star of six points argent.

By whom were the Hogarth arms granted, and at what date? The form *Howgart* is however a complication of the original inquiry. This form has a Westmoreland look about it.

Mr. Craig Gibson, whom I have to thank for his present of the small volume of Auld Hoggart's poems, has mistaken my meaning (3rd S. v. 507.) All I meant to say was that the name is invariably spelt *Hogard* on the Scotch side of the border in the eighteenth century. Sigma Theta.

Abraham Scott (3rd S. vi. 48.) — This writer was a minister in the Methodist New Connexion. He was considered a learned man, and an acute reasoner on the Arminian doctrines of the New Testament. His son, Timothy Scott, a very respectable printer and bookseller in Sheffield, would, I have no doubt, supply a list of his father's works to S. Y. R. on application. W. Lee.

Rhymes or Rhythm (3rd S. vi. 93.) — Chitteldroog means, I apprehend (and I have no doubt he is right), that it is an over rigid view of rhyme to look upon it as implying an *identity* of pronunciation. What degree of similarity is essential I suppose cannot be defined. Most of Pope's rhymes which he quotes would certainly not be allowed in these days, but a few of them would. I think he is unquestionably right as to Tibbald and Arbuthnot; but I differ from him if he means by writing Dūnbăr to imply that in the normal state of the heroic line the second and third syllables should be read as a trochee. No doubt they cannot well be an *iambus*, and perhaps Dunbar is now so pronounced rather than not; but it is not wrong to take it as a *spondee*, and that is quite correct. Take any poem of authority, *Windsor Forest* for instance, lines 16, 19, 23, 35, and many more, obviously require the *quantity* of the third syllable to be at least as long as that of the second. Lyttelton.

Danish and Norwegian Languages (3rd S. iii. 418.)—Since the separation of Norway from Denmark, Norwegians naturally call not only their spoken language, which is very different from Danish, but also the book-language, *Norse*. By admitting native words, and idioms and spellings, this book-language of Norway is daily becoming more national, more unlike Danish, and more like Swedish. George Stephens.

Cheapinghaven, Denmark.

Tegner's Frithiof's Saga (3rd S. iii. 438.)—A copy of the version printed in London, 1835, 8vo, has the following note in the hand of Mr. W. E. Frye himself:—

"This poem was translated from the original into French prose by W. E. Frye. The twelve first cantos were then versified into English by Miss H. Garnett. The 13th, 14th, and 23rd Cantos were versified by Mr. R. Church. The remaining nine Cantos were versified by W. E. Frye, by whom also the notes were written."

This MS. note is in the copy in my hands. I have seen another examplar, now belonging to Mr. Berger, of Stockholm, with an identical entry, save that the words "from that French translation" precede "the twelve."

George Stephens.

Cheapinghaven, Denmark.

Mrs. John Philippart (3rd S. vi. 10.) — The Mrs. Philippart, respecting whom I sought information, was stated to be alive in 1855, and resident in Germany. She was then accompanied by her son. The Mrs. John Philippart mentioned in "N. & Q." (*antè*, p. 10), was probably the mother-in-law of the lady relative to whom I am desirous of obtaining information. Zillah.

Rhyl, N.W.

Moulding Board (3rd S. vi. 9, 78.) — The mold-bordes referred to in the Surtees' *Inventories* (ii. 162, 341) are the mold-boards of a plough-share. The moldinge-borde (ii. 159) appears to be a cheese mold. The mulding-boord in the bakehouse (ii. 184) appears to be a mold-board for standing pies. T. J. Buckton.

In the Translation of Anglo-Norman Passages in the *Liber Albus*, vol. iii. p. 416, will be found a charge of stealing dough, by making holes in the bakers' moulding-boards. In the Glossary, p. 340, a moulding-board is explained, as "the board upon which bread was kneaded and moulded into loaves." B. M.

"Papists" (3rd S. vi. 114.) — I did not expect to find this term in so liberal and peaceful a publication as "N. & Q.," nor certainly with the re-

spectable signature of Bibliothecar. Chetham. Having concluded a quotation from Alban Butler's *Lives of the Saints*, this writer goes on to say in a parenthesis, "(Compare also the vision related by the Papists, &c.)" Why this gratuitous affront to the numerous Catholic readers of "N. & Q."? The writer knows that we regard it as a term of reproach, and that it is highly offensive to our feelings. It is never employed now but by angry polemics of the most virulent character, and ought to be banished from all honourable controversy. Why not style us Catholics? or if that be objected to, Roman Catholics, by which name we are recognised by the laws of our country, and to which we are entitled from gentlemanly and liberal opponents. F. C. H.

Origin of Pens (3rd S. vi. 110.) — Although the reed is of great antiquity, the quill pen only came into use in the seventh century. Isidorus, a Latin writer of that century, uses the word *penna* for a writing pen. (Eschenburg, part iv. 54.) Jezebel probably used the קֻלְמוֹס, split reed (Jer. viii. 8, xxxvi. 23), still common in the east.

T. J. Buckton.

"Eikon Basilike" (3rd S. iii. 128.)—I have an edition, "printed in the year 1649," in which, at p. 91, occurs the word "cyclopick," and at p. 234 the word "ferall." George Stephens.
Cheapinghaven, Denmark.

Sextant (3rd S. vi. 70.)—There is some error in Richardson's explanation: the mystery is as follows. Of the two reflecting instruments, the quadrant and the sextant, one or the other is wrongly named. If *quadrant* be right, the other ought to be *trient:* if *sextant* be right, the other ought to be *octant*. The principle of reflexion, as explained in all books, makes the angle to be measured *double* of the angle through which the moveable bar is moved from its zero: accordingly, an *octant* (45°) is enough to measure angles as far as a quadrant (90°); while a *sextant* (60°) is good for all angles up to a trient (120°). Either the italics should have been taken in both cases, or the capitals in both. This makes confusion, even in works of science. Thus in Nichol's *Cyclopædia of the Physical Sciences*, one of the very best of its kind in Europe, we find, first, that the arc of 60° is divided into 120°, meaning 120 semi-degrees, each of which gives a degree of observed angle. It is then said that the vernier shows divisions of 10″: no man alive can say whether this is 10″ for the arc, answering to 20″ of observed angle, or 5″ on the arc, answering to 10″ of observed angle: I believe the first is meant. A. De Morgan.

Jacob's Staff (3rd S. iv. 113): Atkinson's Navigation.—The Jacob's staff actually appeared in a work of navigation published as late as 1742: and this in the next page to a description of the reflecting quadrant. But it must be added, in mitigation, that the work was originally published in 1686: though it is a singular proof of tenacity of life that the astrolabe should not have driven out the staff long before the last date. The copy before me is —

"A compleat System of Navigation: in two Parts. [In second title, By James Atkinson, Senior, teacher of the Mathematics.] 1. Atkinson's Epitome. 2. Navigation new Modelled. . . . . Dublin: George Grierson, 1742, 8vo."

The work is not mentioned by Watt, nor by Wilson in his summary. From the preface it appears that the first edition is of 1686, and the eleventh of 1717 (by date of preface). The second part contains much sea language. What may be meant by a captain saying, after order to make sail, "Is all our men on board? Those that be on shore may have a Tow, and be blest with a Ruther, for we'll stay for no man." There is an explanation of the tides which, if of 1686, is curious: it is Newtonian as far as it goes, but does not explain the tide on *both* sides of the earth; this seems to be brought in by illustration drawn from a flattened hoop. Kepler and others had the notion of the moon's action, but not in so systematic a form: Atkinson says he delivers his own opinion.

A. De Morgan.

Tothill and Pynsent Families (3rd S. vi. 48, 97.)—The name of the Pynsents' place in Wiltshire is, as Mr. Denton supposes, Erchfont. It stands at the west end of Pewsey vale, at the head of the valley which goes up to the Lavingtons, and close to the first northern "brow" of Salisbury Plain. The house is of moderate size. When I saw it, many years ago, it retained a decoration, not much employed I think since the early part of the last century. Fannelling was extensively used on the walls; and some of the pannels were treated as grounds of pictures, the styles being the frames. How many of these existed, I cannot now undertake to say. They were, if I recollect, high up over the lintels of the doors. I remember one distinctly.

The house had the reputation of being haunted. It was said, very positively, that the figure of the last baronet was at times to be seen walking through the house.

The coat — Ermine, a lion rampant sable — resembles a Jennings coat given by Burke: Ermine, a lion rampant gules. But the fact, that the coat is quartered by the first baronet (p. 48), makes the only recorded Jennings impossible. However, the second baronet, who died in 1754, married "Mary, daughter and co-heir of Thomas Jenings, Esq." (Collinson, *Somerset*, i. 27), and by that match obtained Burton in Curry Rivel, Somersetshire, and added his name to it. This was the Burton-Pynsent, which the *third* baronet, Sir William Pynsent, devised to Lord Chatham; and from which that statesman took his second title as

Viscount Pitt, of Burton-Pynsent. The pillar on the hill, erected by Lord Chatham to the memory of Sir William, is visible from the line of railway between Durston and Langport. D. P.

Stuarts Lodge, Malvern Wells.

The burial place of Sir William Pynsent and Robert Tothill was Erchfont. I regret that my haste in writing made the name illegible. It may be advisable to correct this error, as a *place* of burial is of importance. E. W.

Monsoon: Mansounds (3rd S. vi. 28, 59, 98.)—I may refer to Mr. Charles Knight (*Autobiography*, ii. 229), for a high testimony to the attainments of Mr. Wittich, whom I quoted. To him I may add the authority of Crawfurd (*Indian Archipelago*, i. 317): "The year is divided into a dry and wet half, and these are expressed by the native term *masa*, or *mangsa*, meaning season." But he adds (what I do not concur in), "or by the Arabic one of the same signification, *musim*." My reason for this doubt is, that I cannot find any authority for *musim* in Arabic for *season*. That word, according to the Camûs and Freytag (675), is from a root signifying a *mark* (such as is put on camels and other cattle), *beautiful*, *first rain of spring*. *Mooseem* is the time of the annual fairs or markets, and indicates the period when pilgrims assemble yearly for Mecca. The proof that *mönsoon* (*musim* according to Raffles) is a Malay word, appears from its dialects, viz. Jawa, *ungsum* and *mangsa*; Sunda, *mangsa*; Madura, *manah* and *masa*; Sumenap, *musim*; Bali, *masan*; and Lampung, *musem*; all meaning *season* (Raffles's *Java*, ii. App. E, lxxiii). *Fasil* and *vakat* are the Arabic words for *season*.

Five different kinds of alphabets are used by the Malays besides the Arabic. The Malays have certainly borrowed words from Siamese, Arabic, and Sanscrit, but these are foreign to them (*Mithridates*, iv. 473—480). I consider that there is no connexion between the word *monsoon* and *month*: the former refers to a period of half a year, whilst *month* refers to the moon, of which there are thirteen in the year. Besides, whilst English and Sanscrit belong to the Arian, or Indo-European family, the Arabic belongs to the Shemitic, and the Malay to the Turanian family. The Malays would, I think, require the use of a word for *monsoon* many ages before they began to borrow from Arabic. The year 1276 is the period of the introduction of Mahometanism (*Mithridates*, i. 99). I do not deny that *musim* may be used in Arabic for monsoon, but we may be sure that we have this word from the Malay through the Portuguese *monça-o*, pronounced *monsaung*.

T. J. Buckton.

Wāsāmā, the verb from which is derived *Monsim*, means "to brand with a mark," for instance, camels, and in the second form, or conjugation, specially the being present at the period *Mousim*. Scilicet, quo conveniunt solenniter peregrinantes ad Meccam — etiam "Nundinæ solennes." In confirmation of the derivation, I find in Gilchrist's *English and Hindustani Dictionary*, "*Monsoon*: query, may not this word be a corruption of *Monsim*, 'season'"? and in Kieffer and Bianchi's *Turkish Dictionary*, "Les Arabes prononcent Mousim, et de là notre Mousson." Wittalp.

Conservative Club.

Rev. Thomas Wilkinson (3rd S. v. 480.)—This clergyman died on May 1, 1828, and was buried at Bulphan in Essex, where he was Rector for twenty years. M. & C.

Roman Numerals (3rd S. vi. 29, 77.)—An arithmetician of ancient Rome wishing to multiply eighty-four by forty-seven, would, I apprehend, perform the operation much in the same way as an Englishman would do now-a-days; thus, —

L	X	X	X	I	V
					XLVII
CCCL.	LXX.	LXX.	LXX.XXVIII		
MM.CCCC.	CCCC.	CCCC.	CLX.		

MM.DCCL.CCCCLXX.CCCCLXX.CCXXX.XXVIII.

or collected together—

MMMDCCCCXLVIII.

In this calculation we must of course look upon VII not as *three different symbols*, but as *one* figure, and the same with regard to the XL., the Romans requiring three symbols to express the number which we express by 7, and the x *before* the L signifying that it is to be subtracted from the fifty. This method of calculation is of course very clumsy, and much inferior to ours, and hence the Romans never made any progress in the science of numbers, knowing nothing of decimals, or indeed of fractions of any kind. Clutha.

Irish Clergy Disabilities Act (3rd S. vi. 89.)—I have since been informed on good authority, that Sir W. Heathcote was misreported. What he did say was to this effect: — By a clause in the Act of 1792 (devised by Chancellor Thurlow), the Scottish clergy were for the first time shut out from English cures; but there were no disabilities in their case with regard to Ireland until the year 1840, when, by the terms of the Act introduced by Abp. Howley to mitigate the disqualification clause of 1792, the Scottish clergy were for the first time excluded from Irish cures and benefices. Eirionnach.

Bull of Anastasius (3rd S. iii. 406.)—Best edition in *Diplomatarium Islandicum*, Kaupmannahöfn, i. 1857, 8vo, p. 208—14; also in Pontoppidan's *Annall. Eccl. Dan. Diplomatici*, i. p. 378-83, and in Norge's *Gamle Love*, i. p. 439-41.

George Stephens.

Cheapinghaven, Denmark.

GARRICK: THE WHITEHEADS (3rd S. vi. 82.)—The remarks of your correspondent, respecting the panegyrics bestowed on Garrick by the poet laureate, William Whitehead, but erroneously attributed by a writer in *Temple Bar* to the notorious Paul Whitehead, are confirmed by the following extracts from an article on "Poets Laureate" in Chambers's *Edinburgh Journal* for February 22, 1851. Having referred to Colley Cibber, who preceded Whitehead in the laureateship, the author of the article continues: —

"William Whitehead, a person of very humble birth—he was the son of a baker of Cambridge—succeeded to the tarnished wreath. He possessed considerable rhyming facility, had published some trifling poems, and been noticed by Pope; but he owed his appointment far more to the influence of the Earls of Jersey and Harcourt, with whose sons he had travelled several years on the Continent in the capacity of tutor, than to any reputation he had acquired for verse-making."

The office had been previously offered to Gray, the well-known author of the *Elegy in a Country Churchyard*, but had been refused by him. Referring to birth-day odes, which Cibber had already rendered ridiculous by his extravagances, the writer remarks: —

"It was not long before a storm of ridicule and abuse burst upon himself (Whitehead)—partially, at least, justified by the laboured hyperboles upon the superhuman virtues of the monarch and his family, which he put forth . . . Whitehead bore it all pretty well, till assailed by the coarse invective and merciless sarcasm of Churchill, who tore the laureate's reputation so thoroughly to shreds—to very tatters—that Garrick refused to accept his "Trip to Scotland," except on condition that its author's name should be concealed; and *Variety*, a tale, could only be published with a chance of success by adopting the same precaution."

REGINALD PERCY.

APHIS: APHIDES (3rd S. vi. 87.) — The word *aphis*, like some other *quasi* classical words imported into science, is not certain as to its derivation. It appears probable that it may have been introduced from the Greek ἀ φύς = not begotten, in reference to the parthenogenesis of the aphides. But the plural, *aphides*, could not arise until *aphys* had been corrupted into *aphis*, and then it followed the analogy of *acris*, *acrides*, locust. T. J. BUCKTON.

MORGANATIC (3rd S. v. 348, 515; vi. 38.)—MR. BUCKTON's explanation does not appear to solve the whole of the above difficulty. It is quite true that after awhile Eleanor d'Olbreuse was married to the Duke of Zelle in a regular manner. But this did not take place till 1776, and at that time Sophia Dorothea (born in 1766) was ten years old. She was therefore, as I have before stated, the issue of a morganatic marriage.

Did the subsequent marriage of her father and mother in regular form have relation back, so as to put her on the footing of a princess born?

MELETES.

Miscellaneous.

CHARLES WENTWORTH DILKE.

In the death of CHARLES WENTWORTH DILKE, Esq., "N. & Q." has sustained a great loss; for, among the many able writers who have from time to time contributed to its pages, no one has enriched them with so many valuable papers illustrative of English History and Literature as he whose death it is now our painful duty to record. MR. DILKE was one of the truest-hearted men, and kindest friends, it has ever been our good fortune to know. He died on Wednesday last, in the seventy-fifth year of his age. The distinguishing feature of his character was, his singular love of truth; and his sense of its value and importance, even in the minutest points and questions of literary history. In all his writings the enforcement of this great principle, as the only foundation of literary honour and respectability, was his undeviating aim and object. What the independence of English Literary Journalism owes to his spirited exertions, clear judgment, and unflinching honesty of purpose, will, we trust, be told hereafter by an abler pen than that which now announces his deeply lamented death.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose: —

PALMER (REV. WM.), Supplement to the early editions of the ORIGINES LITURGICÆ. London, 1850.
JEWELL'S WORKS (Parker Society edition). Vol. IV. only.
MAITLAND'S ILLUSTRATIONS AND ENQUIRIES RESPECTING MESMERISM. ——— SUPERSTITION AND SCIENCE: an Essay.
Any recent Catalogue of Works on Mesmerism, Spirit-Rapping, Mediums, &c.

Wanted by *Rev. Aiken Irvine*, Fivemiletown, co. Tyrone.

Notices to Correspondents.

THOMAS T. DYER. *The first letter of Mary, Queen of Scots, in English, has been printed in her Letters, edited by Agnes Strickland, edit.* 1842, i. 78; *and a portion of it in Strickland's Queens of Scotland*, vi. 210. *Correspondents who forward literary curiosities should state the source from whence they are derived.*

B. B. *Dr. Owen's* Christologia *is not an uncommon book, and has been reprinted in his Collected Works.*

MORRIS C. JONES. *A copy of the work*, A Concise Account of the Fall and Rise of the Family of the Bickertons of Maiden Castle in Cheshire, *by the Rev. John Bickerton*, 8vo, 1777, *is in the British Museum.*

XXX. *The couplet occurs in the last stanza of Burns's poem "To a Louse."*

MIRELIP. *The phrase "Turning the Tables" is derived from the game of Backgammon, formerly called "The Tables," where the tables are said to be turned when the fortune of the game changes from one player to the other.*

J. A. G. *The comedy*, Ignoramus, *is by George Ruggles, A.M. of Clare Hall, Cambridge. See* "N. & Q." 1st S. iii. 518.

GEORGE LLOYD *will find four articles on Jesus Day in the Calendar in our* 3rd S. vol. ii. 84, 115, 139, 154.

W. H. *On the subject of Mr. J. P. Collier's "recent reprints," our Correspondent had better apply to that gentleman, whose address is Maidenhead, Berks.*

T. B. C. *The words and music of "Green Sleeves" will be found in Chappell's* Popular Music of the Olden Time, i. 227—232.

G. W. MARSHALL. *Can our Correspondent supply the reference to the MS. in the British Museum containing the epitaph on Sir Henry Lee, K.G.?*

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LONDON, SATURDAY, AUGUST 20, 1864.

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Notes.

ST. FRANCIS OF ASSISI'S SERMON TO THE BIRDS.

In these days, when so many people complain of sermons being too long and too dry, the discourse, which, according to the legend, St. Francis addressed to the birds of the air, may both interest many of your readers, and serve at the same time as the *model sermon*.

As St. Antony of Padua's sermon to the fishes appeared in "N. & Q." (3rd S. iv. 331), I should be glad if a corner could be found for the following. I regret not being able to give the original Italian; but I believe the translation may be relied upon as correct. It is taken from the *Fioretti di S. Francesco;* a translation of which has lately appeared, entitled *The Little Flowers of St. Francis of Assisi* (London: Burns & Lambert). This is the sermon delivered by St. Francis on one occasion, when he saw a number of birds in a field by the wayside, while all of a sudden those which were on the trees came round him, and listened with great attention as he preached to them. And these were the words the saint addressed to them:—

"Dear little Sisters the Birds: You owe much to God your Creator, and ought to sing His praises at all times and in all places, because He has given you liberty and the air to fly about in. And though you neither spin nor sew, He has given you a two-fold and a three-fold clothing for yourselves, and for your offspring; and he sent two of your species into the ark with Noah, that you might not be lost to the world; besides which He feeds you, though you neither sow nor reap.

"He has also given you fountains and rivers to quench your thirst; mountains and valleys in which to take refuge; and trees in which to build your nests; so that your Creator loves you much, having thus favoured you with such bounties. Beware, then, my little Sisters, of the sin of Ingratitude, and study always to praise the Lord."

The legend adds—

"That, as St. Francis said these words, all the birds began to open their beaks—to stretch their necks—to flap their wings—to bow their heads to the ground—and by their motions and songs, endeavoured to manifest their joy to the saint, who rejoiced with them, and was charmed with their beautiful variety, their attention, and familiarity."—Chap. xvi. p. 41.

Ribadeneyra, in his *Flos Sanctorum* (ed. Madrid, 1604, p. 826—Vida del Serafico Padre San Francisco), represents the saint as delivering a *much shorter* sermon to the birds, than the one already mentioned as translated from the Italian. I quote the Spanish:—

"Yendo à predicar, hallò en el camino gran multitud de aves, de diferentes generos y colores, que estaban cantando: y se fue à ellas, y començò à predicar, y à dezir: Hermanas mias aves, mucho deveis alabar à vuestro Criador, porque os vistiò de plumas, y diò alas para bolar, y un aire puro en que espaciaros, y sin ningun cuydado vuestro, ni solicitud, os mantiene y conserva."

Perhaps your correspondent F. C. H. will kindly inform us, if the sermon of St. Francis is given at length in the—

"Flos Sanctorum: Historias das Vidas e Obras insignes dos Santos. Pelo Padre Diogo do Rosario da ordem dos Pregadores. Em Lisboa, 1620."

It was from this work that F. C. H. translated St. Antony of Padua's Sermon to the Fishes.

J. Dalton.

Norwich.

ONE OF COUNT DE MONTALEMBERT'S ANCESTORS IDENTIFIED.*

In a recent number of "N. & Q." I ventured to offer a few remarks on a French apology for Mary, Queen of Scots. On the present occasion I would draw the reader's notice to another volume, likewise of French extraction, and relating to Scotland. The sole difference is that to-day I purpose dealing with an original production, with the narrative of a man who took an active part in the events he describes. The book itself, therefore, cannot claim the merit of novelty, nor is it of an *inédit* character; but it has become so scarce that a reprint of it will certainly rejoice the heart of all those who take any interest in the history of the sixteenth century, and the numerous collections of autobiographies and memoirs

* *Histoire de la Guerre d'Escosse, par Jean de Beaugué, gentilhomme Français, avec un avant-propos par le Comte de Montalembert.* Paris: A. Aubry, 12°

which time has handed down to us on the political and religious events of that stirring epoch, can scarcely boast of any item superior in point of interest to the volume about which I am now *making a note*.

The catalogue of M. David Laing contains the mention of a small octavo volume of xxxi.—128 pages entitled—

"The History of the Campagnes 1548 and 1549. Being an exact account of the martial expeditions performed in those days by the Scots and French on the one side, and by the English and their foreign auxiliaries on the other. Done in French, under the title of the Scots War, &c. By Monsieur Beague, a French gentleman. Printed at Paris in the year 1556. With an introductory preface by the translator. Printed in the year M.D.CC.VIII."

The disfigured name, *Beague*, to any one imperfectly acquainted with such matters, would be somewhat puzzling. Let us turn to the edition of the French text, published more than thirty years ago for the Maitland Club,—we find it correctly given. On the title-page of that reprint, the gallant captain's chronicle is described as—*Histoire de la guerre d'E'cosse pendant les campagnes de* 1548 *et* 1549, par Jean de Beaugué. To complete these bibliographical indications I may just say, that the first edition, inscribed by the author to Monseigneur Messire François de Montmorency, and printed for Gilles Corrozet, appeared in 1556 at Paris, small 12° of 119 pages.

If it is difficult to guess that *Beague* means *Beaugué*, the identification of d'Essé with the family cognomen of Montalembert is still more perplexing on account of the habit which has universally prevailed of distinguishing persons of noble extraction by the name of some estate, baronial residence, or other property. "How," says the preface to *La Guerre d'Escosse*, "how can any one guess that the warrior who forms the subject of this book was called Montalembert, as his ancestors had been for the space of four hundred years, when we see him designed as M. de Dessé in a volume published so shortly after his death?" It seems almost as if contemporary writers had, on this point, striven to make obscurity doubly and irretrievably obscure. Brantôme styles him both as *d'Esse* and as *d'Osse;* Rabelais speaks of *Dessay*. In a letter quoted by M. Alex. Teulet, *Papiers d'E'tat relatifs à l'Histoire d'E'cosse au XVI^e^ Siècle*, we find the name corrupted into *D'Ercey*. Finally, the anonymous author of the *Diurnall of remarkable Occurrents in Scotland*, gives us an account of *Monsieur Dosie's* arrival in that country.

It is quite certain that on public deeds, family papers, official and other correspondence, our hero signed uniformily André de Montalembert; but, against this positive evidence, habit, however confusing, has prevailed; and we may lay down as a fact that until the printing of the very elegant volume I am now noticing, very few persons would have dreamt of meeting an ancestor of the gifted champion of freedom in the *frère d'armes* of the chronicler Jean de Beaugué.

André de Montalembert was, moreover, a personage of whom any family might be proud. From the excellent *avant-propos* which his descendant has composed as a monument to the memory of a great and good man, we find that he served his country and his king with the utmost zeal on the field of battle; he took a conspicuous part in the wars against the English, and he commanded the expedition sent by Henry II. of France to Scotland at the request of Mary de Guise in 1548.

M. Aubry's edition of Jean de Beaugué's work contains, besides Count de Montalembert's biographical preface, a verbatim reprint of Corrozet's text, an appendix of illustrative documents, a portrait of M. d'Essé, and two fac-similes.

GUSTAVE MASSON.

Harrow-on-the-Hill.

INDO-MAHOMEDAN FOLK LORE.

Serpents.—Mahomedan women avoid using the word *sanp* (snake) at night for fear of being bitten by the reptile. When they have occasion to speak of a snake after dark, they employ the word *russee* (a rope). This is similar to the Swedish superstition which prompts women and children to bestow altered names on certain animals, such as Blue-foot on the fox, Grey-foot on the wolf, Old Man on the bear, &c., to avert their ill-will.

Night Birds.—The Burree-Churree, a night bird, preys upon dead bodies. Should a drop of the blood of a corpse or any part of it fall from this bird's beak on a human being, he will die at the end of forty days. An owl sitting on the house top forebodes calamity to its inmates.

Fishes used to be considered unlawful food, as the name of Alah frequently could not be pronounced over them before they died. To remedy this, Mahomed, blessing a knife, cast it into the sea whereby all the fish were blessed, and had their throats cut before they were brought on shore. The large openings behind the gills are the wounds thus miraculously made without killing the fish.

The Elephant.—At the creation, the elephant was warned by *sherja* (the lion) that a being called *adme* (literally a man in Hindee) would be created who might subdue and make use of him to ride upon. The roc warned the elephant that a small insect, the ant, might creep into his ear and sting him to death. The elephant, neglecting one of the warnings, was subdued by man, and in his grief thereat, he may occasionally be seen throwing dust over his head. To avoid the result of the prediction he almost constantly moves his head from side to side, and flaps his large ears.

The Lapwing was once a Princess (Shahzadee), who, hearing of the return of a favourite brother long absent, in her anxiety to meet him with some refreshment, snatched up a pot of hot milk from the fire, and placing it on her head, hurried out in the direction in which he was falsely said to be coming, heedless of the burn caused by the heated vessel. Unavailingly for years she sought for this brother, calling out "Brother! O brother!" until Allah, moved to compassion, gave her wings, and changed her into a lapwing the better to accomplish her purpose: hence this bird is so often seen wheeling round in long flights, as if in quest of some one, uttering a melancholy cry resembling 'Brother! O brother!" The Mahomedan women call the lapwing "the sister of the brother," and when they hear its cry in the evening, run from their houses, and throw water in the air that the bird may use it to assuage the pain of the burn on the top of its head, still marked by some black feathers.

Scorpions and other reptiles are rendered innocuous at the name of Moses or Solomon.

The Turkey is considered unfit for human food by some Mahomedans for the following reason. At dinner, when other dishes had been served, Mahomed had to wait for the turkey. Enraged at this he exclaimed, "Throw away the *moordah!*" (carrion or unblessed flesh) which curse he never afterwards removed.

Dogs.—When dogs howl at night, they see spirits; when they scratch up the ground with their forepaws, there is treasure beneath.

H. C.

PENNY POSTAGE.

The early squibs on any subject have an abiding interest. The following is a cutting from a newspaper which, by a casual date at the back, must be of January, 1840. The Penny Postage commenced on the 10th of the month. The hint in the sixth verse records the author's protest against the usual transfer, namely, that of the merit of the real labourer to the first government which is forced by opinion into adoption of his plan. I remember plenty of this in 1840.

"THE UNIVERSAL PENNY POSTAGE.

"From universal suffrage some
Say every blessing's sure to come,
As clear as one and one make two;
But other say it's all a hum,
And there's no blessing like the Universal Penny Postage.

"Of all the penn'worths Nature gave—
A penny show, a penny shave,
(There's blacking for a penny too),
A penny biscuit—all must waive
Their claims in favour of the Universal Penny Postage.

"For all things now there's some new way—
To write, to seal, to fold, to pay;
And you must talk in idioms new,
And, when you mean *Post*-paid, must say,
'*Pre*-paid' by order of the Universal Penny Postage.

"If aught's *not* new the wonder's great,
The tables are so turned of late,
E'en 'useful tables,' thought so true:
Your half-ounce makes one *pennyweight*,
According to the school of Universal Penny Postage.

"Who'd think our great authorities
Would do a thing so (penny) wise?
(Pound-foolish things we know they do!)
How now in history they'll rise!—
'The government that gave the Universal Penny Postage.'

"O ROWLAND HILL, immortal man,
How can we pay you for your plan!
To *you* our thanks, our pence, are due:
It was the Emp'ror of Japan
As much as *they* that gave the Universal Penny Postage.

"Send up a column to the sky,
Five thousand office inkstands high;
Take for a basement fair to view,
As many reams of 'wove demy;'
Write 'To the author of the Universal Penny Postage.'"

A. DE MORGAN.

NICHOLAS BRADSHAWE, OF BALIOL COLLEGE, OXFORD.—This gentleman printed—

"Canticvm Evangelicvm Summam Sacri Evangelii Continens. Authore N. Bradshawe, Collegii Baliolensis Oxon. quondam Socio. Londini: Excusum pro Roberto Bird. Anno. 1635. 8vo."

Thirty leaves, including title, and dedication to Sir Arthur Mainwaring, Knt. This volume is unnoticed by all bibliographers. The whole, excepting title and dedication, is in verse. Wood knew nothing of the writer, nor did Dr. Bliss. He ought to be included in the new edition of the *Athenæ*.

In a copy of the book now before me, there is the following memorandum on the title:—

"Liber Roberti Kerr, ex dono authoris colendissimi sui præceptoris: Junii 19, 1635."

Farther, on the fly-leaf, occurs the following note:—

"Mr. Bradshawe's desyre is to Mr. Bird, that the paper may be good; that Mr. Norton may printe it B[e]cause Mr. Meluyn is a good corrector; that the printe may be as faire as may be in so small a letter; that there may be a barre between eüy Section."

Mr. Melvyn may have been "a good corrector," but the copy I have is amended in the text, apparently by the author himself, from beginning to end. It is in the original gilt vellum, uncut.

W. CAREW HAZLITT.

Bishop Crowther.—The following particulars respecting the antecedents of the first negro bishop of our Communion, who was consecrated at Canterbury Cathedral on St. Peter's Day (June 29, 1864,) by the Archbishop of Canterbury, assisted by the Bishop of Winchester, Lincoln, Gloucester and Bristol, Victoria, and Bishop Nixon (late of Tasmania), are I think worthy of preservation in your columns. They are taken from the *Colonial Church Chronicle* of July, 1864 (p. 242): —

"His original name was Aljai, and his family lived at Ochuqu, in the Yomba country, 100 miles inland from the Bight of Benin. In 1821, he was carried off by the Eyo Mountains, was exchanged for a horse; was again exchanged at Dahdah, and, cruelly treated, was then again sold as a slave for some tobacco; was captured by an English ship of war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the name of the Vicar of Christ Church, Newgate Street, Samuel Crowther. In 1829 he married Asano, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster of Regent's Town, and subsequently accompanied the first Niger Expedition. Arrived in England, he was sent to the Church Missionary College, Islington; and was ordained by the Bishop of London. In 1854, he accompanied the second Niger Expedition, of which he has written a very able account. He has since been an active clergyman at Akessa, and has translated the Bible into Yoruba; and has undertaken various other literary works of a religious character for the benefit of his African brethren."

After a life of so great vicissitude, he has lived to be the first of his race to receive the honorary degree of D.D. from the University of Oxford, and to have his name added to the rank of our missionary bishops; which, commencing on the 1st of January, 1861, by the consecration of the heroic and saintly Mackenzie, already includes the honoured names of Patteson, Staley, Tozer, and Twells. Alfred T. Lee.

Sir Walter Scott's uncollected Writings. Lockhart, in his *Life of Sir Walter Scott*, mentions that there are several articles in magazines of the period—such as *Blackwood's* and the *Quarterly*—written by Sir Walter Scott, which would be recognised by one of his contemporaries acquainted with his style. Your correspondent would be obliged if such a list were communicated to the pages of "N. & Q." In the first volume of *Blackwood's Magazine* is an article, "Notices concerning the Scottish Gypsies," April, 1817, by Scott; and a gentleman mentioned to me that he believed Sir Walter Scott to be the author of *Waverley* and the Waverley Novels, from the fact of having seen the verses "To an Oak Tree in the churchyard of ——, in the Highlands of Scotland, said to mark the grave of Captain Wogan, killed in 1649," beginning —

"Emblem of England's ancient faith,
Full proudly may thy branches wave,
Where loyalty lies low in death,
And valour fills a timeless grave,"

published in the *New Monthly* or *The Mirror* of that period, previous to its appearance in *Waverley*, and I suppose knowing it to have been written by Scott. York.

Popular Rhymes. — While turning over the pages of one of the early volumes of "N. & Q." (1st S. ii.) some rhymes in it recalled the following description of what would have been thought a good greyhound in the co. Fermanagh some sixty years ago: —

"Nebbed like a snake,
Necked like a drake,
Backed like a beam,
Sided like a bream,
Footed like a cat,
Tailed like a rat."

Aiken Irvine.

Reliques of the Roses. — I find the following two epigrams among a MS. collection, entitled "Reliques of the Roses." The same fanciful play upon the rival colours is prettily enough expressed in the last stanza of "The Shamrock" (3rd S. i. 224); and your sexagenarian readers will call to mind a similar epigram in *The Elegant Extracts*—a favourite miscellany when we were young: —

"*A Lover of the House of York to his Lancastrian Mistress.*

"If this pale rose offend thy sight,
Go, place it in thy bosom fair;
'Twill blush to find itself less white,
And twin Lancastrian there." *

"To Jenny Cameron,
An enthusiastic Adherent of the Pretender, taken Prisoner in the '45.

"Pretty Tory, where's the jest
Of wearing orange in thy breast;
When the same breast exulting shows
The whiteness of the rebel rose."

J. L.

Dublin.

A German "Knowledge" of England.—The following instance of German ignorance of English customs seems worth recording. It is from the *Allgemein Zeitung* of July 10, under the heading of "London, July 4." After describing with a *very German attempt at humour* the difficulty Mr. Brand, "Der Einpeitscher der liberal Partei," found to whip up his forces, his majority depending on Herr X— not having the gout, Herr Y— not being detained at Calais by contrary winds, the correspondent proceeds, "Dass der sehr ehrenwerthe Z—, der sich bereits auf seinem Landsitz dem Fuchsjagen ergeben habe, nicht seiner Hals breche." Fox-hunting in July! J. H. L.

[* Another version of these lines appeared in our 1st S. iii. 407, 505.—Ed.]

Queries.

"THE MISERS" OF QUENTIN MATSYS.

I have always doubted the correctness of this appellation. Misers have not the air of the two well-known figures, nor do they wear rich jewels in their caps and on their fingers. It is said traditionally, that Matsys painted three of these pictures: one, as is well known, is at Antwerp; one now in Windsor Castle, and a third. There are multitudes of copies, but the greater part of them can be detected at a glance. It is of course very difficult to compare or pronounce on pictures, unless they can be placed side by side; and sometimes even then; and it must be understood that my notions are quite conjectural, and subject to correction. I believe the third to be in the fine collection of Thomas Kibble, Esq. It has been there many years, and was brought by one of his ancestors from Holland a long time ago, and is identical in size and detail with the Windsor picture; and appears, as far as can be judged from recollection, to be of the same colouring and handling.

In all three pictures, the principal figure is writing in a book; the entries in which, as given at Antwerp, are as follows: —

"It. den byer excys is waerdich tot augusto toe die seven maenden, CCXI^{lb}.
It. den wyn excys is waerdich tot augusto toe die seven maenden, LXX^{lb} IX^{sc}.
It. die visberghe is waerdich tot augusto toe die seven maenden, III^{lb}.
It. die halle is waerdich tot augusto die seven maenden, XXI^{lb}."

Now these entries in the book may be translated thus: —

"Item, the beer excise is worth to August, for the seven months, 211*l.*
Item, the wine excise ditto, ditto, 70*l.* 9*sch.*
Item, the fishing rights (?) ditto, ditto, 4*l.*
Item, the market ditto, ditto, 21*l.*"

I ventured to suggest from the tenor of the above, the rich jewels the principal figure wears, and the general bearing of both, that they were portraits of the burgomasters, or chief magistrates, engaged in making up the accounts of the city dues for the seven months from January to the beginning of August.

On my return, I resolved to examine the inscription on the other pictures; and, by the kindness of the officers at Windsor, found the entries in the book to be very different. With the assistance of the learned librarian, Mr. B. B. Woodward, they seem to run thus, though they are extremely difficult to decipher: —

"Ressus Du ntrola (?) Dan
60 daeldars a 10 p la piesze let 9
35 escudos a 36 pattis (?) la piesze
75 Dinars Ex Halet (?) la pies
98 nobla rose a 15 p (?) la p.
30 0 0
34 0 0
40 0 0."

The inscriptions on Mr. Kibble's picture are evidently the same; but unfortunately the book has been more worn than that in the Windsor picture, and we get but little assistance in supplying the defects. The language is probably the mixture of French and Dutch, so common in Belgium and Flanders. At a rough guess, however, the entries may mean: —

"Received from our ( ).
60 dollars at 10 ( ) the piece.
35 crowns at 36 ( ) the piece.
75 Deniers ( ) the piece.
98 rose nobles at 15 ( ) the piece."

Here we get into an entire puzzle as to the meaning of the word, which at Windsor seems to be "pattis," and in Mr. Kibble's picture "palres," and which would probably be a key to the rest.

Among the coins on the table, is one on which is a head wearing a low-crowned pointed cap, with a legend: ". . . . . (several illegible letters) SMARNON +." Another has a lion rampant bearing a lance or flag-staff; another has an escutcheon, on which is a circle surmounted by a cross; another has a sitting figure, very much like our Britannia, looking to the sinister side of the piece.

If my idea of the entries in the book are correct—and that Dutch dollars, Spanish crowns, French deniers, and English rose nobles, are mentioned—the probability is, the figures are meant for money changers. They certainly do not convey the idea of our Hopkins, or Elwes, or Daniel Dancer.

Can any of your readers throw any further light on the subject, particularly as to the entries and the coins? And can they refer me to any authorities for the tradition, that Matsys painted two duplicates of his celebrated picture? A. A.

Poets' Corner.

LIVINGSTONE OF WESTQUARTER.

I would be much obliged if any of your Scotch correspondents would supply the coats of arms of the following families. I am tracing the descent of the Livingstones of Westquarter, co. Stirling, from the poetic King of Scotland, James I. It begins with Alexander, fifth Lord Livingstone, who was appointed an extraordinary Lord of Session in 1548, and accompanying Queen Mary to France in 1548, died there in 1553. He married, — 1. Janet Stuart, who died without issue; 2. Lady Agnes Douglas, daughter of John, second Earl of Morton, by whom he had seven children. The family of the Earls of Morton has four descents from the house of Stuart.

1. Sir Henry Douglas of Lugton and Lochleven married Marjory, daughter of Sir Walter Stewart, of Ralstown, and niece of Robert II., and was succeeded by his eldest son, Sir William of Lochleven, who married Marjory, daughter of David, first Earl of Crawford, and granddaughter of Robert II. This forms the second alliance with the house of Stuart. After this, further down in the descent, we come to James, Lord of Dalkeith, who married the Princess Elizabeth, daughter of Robert III., and had a son and successor James, Lord of Dalkeith, who was succeeded by his son James Douglas, Lordof Dalkeith, who was created a peer of parliament March 14, 1457-8, by the titles of Lord Aberdour and Earl of Morton. His lordship married Johanna, daughter of James I. and relic of James, third Earl of Angus, and was succeeded by his only son.

John, second Earl of Morton, who did he marry? The descent in Burke's *Peerage* does not say. And what were the arms of his wife?

To return to the Livingstones. William Livingstone, sixth Lord Livingstone, fought for Queen Mary at Langside. He married Agnes Fleming, second daughter of Malcolm, third Lord Fleming; the descent then goes to his fourth son Sir George of Ogleface, who was created a baronet of Nova Scotia, May 30, 1625, and was succeeded by his son Sir William. What were the arms of his wife, who was succeeded by his only son Sir Alexander? What, again, were his wife's arms?

Chalmers mentions in his *Cyclopædia of English Literature* —

"The principal poem of James I. is entitled *The King's Quhair*, meaning the King's Quire, or Book, a copy was preserved in the Bodleian Library, Oxford, and was printed in 1783, carefully edited by William Tytler, Lord Woodhouselee. The subject is the royal poet's love for Lady Joan Beaufort, described in the allegorical style of the age, but with much fine description, sentiment, and poetic fancy. It places James high in the rank of romantic poets. Two humorous Scottish poems are also ascribed to him, *Christe's Kirk on the Grene*, and *Peblis to the Play*, both descriptive of rustic sports and pastimes, and the former ridiculing the Scottish want of skill in archery. They are excellent, though coarse, humorous poems. The claim of James to the authorship of either has, however, been disputed, though it seems supported—at least in the case of *Christe's Kirk on the Grene*—by good testimony. The style has certainly a more modern cast than would be looked for, but no claimant more probable than James I. has yet been named; and Sir Walter Scott, as well as Tytler and others, unhesitatingly ascribe *Christe's Kirk on the Grene* to the royal poet."

Mr. W. Tytler, in the *Literary Correspondence of John Pinkerton*, by Dawson Turner, Esq. says: —

"Although I had often heard that the scene of *Christ's Kirk* was said to be near Lesly, the seat of the Earl of Rothes in Fife, yet I never with certainty could hear of any village of that name near Lesly. Your information, if authenticated, is strong; and I agree that the scene must probably have been in the neighbourhood of one of the royal houses. The village of Christ's Kirk in the Garrioch is, accordingly situated within a mile or two of the Castle of Dunidoer, a hunting-seat of our kings, and where King James I. often resorted to. It is likewise within eight or ten miles of the Castle of Kildrummie, one of the royal residences."

Eccleston, in his *Introduction to English Antiquities*, says: —

"Nor were the literary productions of the age of a very high stamp, with the exception of the poems of King James I. of Scotland, whose *King's Quhair* (quire or *book*) is the most tender and elegant composition that remains to us between the time of Chaucer and Spenser."

Mr. Seton, in the *Law and Practice of Heraldry in Scotland*, mentions the commemoration of the murder of King James I. by the "compartment" of Struam, which in the words of Sir George Mackenzie, is "a monstrous man lying under the escutcheon chained, which was given him for taking the murderer of James the 1st." "Heraldic" compartments such as those borne, or rather *used*, by the noble familes of Douglas, Athol, and Perth are remarkable in their limitation as well as significance.

"English heraldry," says the author, "furnishes no examples of these special compartments; but they appear to have been occasionally used in the achievements of the sovereigns, and a few of the more distinguished families of France."

In mentioning heraldic subjects, I will conclude with the mention of the titles of two French works, which will much aid those who make a reseach in this direction: —

"Gurgard, Bibliothéque Heraldique de la France. Paris, 1861."

"Armorial of Europe: Riestap. Armorial Général, contenant la Description des Armoires des Familles Nobles et Patriciennes de l'Europe; précédé d'un Dictionnaire des Termes du Blason," thick 8vo, double cols. 5 plates of Coats of Arms. Guada, 1861.

ANON.

APPALLINA is a common enough name in some Border families. Wanted, some account of its derivation and meaning. SIGMA THETA.

BAIRD: OGILVIE.—From an old MS. pedigree, which has recently come into my hands, I find that Alex. Baird, town clerk of Cullen, Banffshire (living in 1743), married Ann Ogilvie, daughter of Sir —— Ogilvie, and sister of Sir Robert Ogilvie. I have hunted through several peerages and baronetages, but have failed to identify Sir —— and Sir Robert Ogilvie. I shall be exceedingly obliged to any one who will assist me to do so. SIGMA THETA.

WILLIAM NEWNHAM BLANE, after being educated at Eton, entered Trinity College, Cambridge, being matriculated as a pensioner, Nov. 13, 1818. He left the University without a degree, joined

the Scots Greys (as an officer, we presume), travelled, and published *A Visit to the United States*. His death occurred at Latakia in Syria. We wish to ascertain the size and date of his book, and *when* he died.

C. H. & Thompson Cooper.

Cambridge.

William Bridges. — Wanted any information respecting the issue of William Bridges of London, fourth son of William, fourth Lord Chandos, who had two sons, William and Robert, living in 1624. Did one of these settle in the south of Ireland, from whence his descendants passed to Pennsylvania? S. B.

Brethren of St. Chrischonu.—In the *Colonial Church Chronicle* for July, 1864, mention is made of the "brethren of St. Chrischonu, that remarkable association which may play in modern days the part of the Benedictine in bygone centuries, and which owes its origin and allegiance to an Anglican priest." Can any of your readers give an account of the origin and objects of this "remarkable association"? Who was the Anglican priest who founded it? And how do they still owe allegiance to him? It is stated that this association has penetrated into Abyssinia.

Alfred T. Lee.

Chess.—Who was the writer who, calling himself J. S. Bingham, Esq., published a translation of an Italian work, under the title of *The Incomparable Game of Chess*, London, 1820? This book also contains "An Essay on the Origin of the Game," by Eyles Irwin, Esq., being an extract from a letter dated March 14, 1793, and addressed by the last-mentioned gentleman, sometime a resident in the East Indies and China, to Earl Clarendon, for communication to the Royal Irish Academy. Is the original letter still extant, and was not Irwin himself, under the assumed name of Bingham, the translator of the above Italian treatise? Colonna.

Gröningen.

Choca.—Dr. Doran mentions this drink for the tea-table, in his *Table Traits with Something on Them*:—

"I must not omit to mention, that the favourite beverage of Voltaire, at the Café Procope (Paris), was *choca*: a mixture of coffee (with milk) and chocolate. The Emperor Napoleon was as fond of the same mixture as he was of *Chambertin*; and, in truth, I do not know a draught which so perfectly soothes and revives as that of hot well-frothed *choca*."

According to Tyndale, in his work *The Island of Sardinia*, at Tarn they make this mixture half and half. What I want to know is, what are the proportions as mixed in Paris? And at what period does this drink date from in France and Italy? S.

De Beauvoir Family, of Guernsey, Middlesex, and H.M.'s Customs. Particulars wanted respecting this family, and especially of Charles de Beauvoir, D.D., tutor to Prince Henry of Gloucester, son of Charles I. and Dr. Osmund De Beauvoir of the county of Kent. Charles, son of the above Dr. Charles, lies buried in the church of All-Hallows, Barking, where there is a monumental tablet to his memory, and that of Barker Sherwin, his wife, with several of their children. He is described as one of the searchers in H.M's Customs, descended from an ancient family in Guernsey. At the foot of the monument is a Latin verse as follows:—

"Intus Belvoriæ, Guernsæis flenda poetis,
Non Indigna Domus, Ossa Sepulta jacent,
Quem finis optaret socium Glovermis, Egena
Hunc famulum gravibus Gens habuere Malis.
Quisquis es, Hunc cupias factis æquare, Parentem
Invenias similem, Filia, nupta virum."

He died March 7, 1702, aged sixty-six. I shall be grateful for direction to any sources of information respecting this family.

Juxta Turrim.

"The Dial of Flowers," etc.—Can any one tell me where I can find the words of a little poem entitled *The Dial of Flowers — not* the one of that name by Mrs. Hemans, but one in which the time of the opening and closing of certain flowers is described? I am also in want of the sight of a small book entitled *Rustic Rhymes*, with notes by E. Manning, 1837. I should feel much obliged by the loan, or I would purchase it.

J. J. Reeve.

Newhaven, Sussex.

Eglantine (3rd S. iv. 305.)—Will Mr. Buckton be kind enough to inform me in what part of Shakspeare's Works the *honeysuckle* is called the *caprifole*. S. Beisly.

Greek Glossary.—What are the names or authors of some of the best books, if any, containing a glossary or dictionary of all the anomalous or irregularly formed words in the Greek language; including particularly the irregular verbs, and stating the original or primary words from which each is deduced or inflected?—I do not mean derived. Such a work is a desideratum for young students, as most lexicons do not give the irregular parts even of verbs, except in a few instances. Zeta.

Gris de Flandres.—Can you inform me where grey pottery with stamped blue pattern is still made in Flanders or Germany? That it is so may be proved by the fact that quantities are sold in London *for the old*, so little changed is the manufacture. It makes a beautiful and useful household ware for common use. And for this reason I write to ask where it is made now, so that one might import it? I know shops where

they ask immense prices for it as old ware. An answer in your columns will oblige, as I purpose going on the Continent to buy it.

A. W. Taylor.

3, Harwood Terrace, Fulham.

Rev. Richard Hennah.—This gentleman, who was B.A. Exeter College, Oxford, Feb. 5, 1788; M.A. Pembroke Hall, Cambridge, 1794, held the office of chaplain to the garrison at Plymouth. He published at that place in or about 1822, *A Succinct Account of the Lime Rocks at Plymouth*, with eleven plates. When did he die?

C. H. & Thompson Cooper.

Cambridge.

Hulme of Hulme, co. Lancaster. — I have the pedigree given in Baines's *Lancashire*, but any further and later particulars of this ancient family will oblige R. H. Ruegg.

H. M. Customs, London.

"Her Majesty's Mails."—A most interesting and instructive work, under the above title, has recently appeared from the London press. Well may the English be proud of their postal system; it being so perfect in all its arrangements, that whenever any one posts a letter, whether in Belgaum or in Canada, he feels, so far as human agency is concerned, it will safely reach its destination. It is to England in a great measure, through the exertions of Sir Rowland Hill, that foreign powers are now so much indebted for the clever management of their own postal affairs; and it is but just that this acknowledgment should be candidly made.

There are, however, some postal charges which we near-sighted persons, dwelling in this small island, cannot well understand; and I therefore cite an instance, in the hope that some one of your correspondents will kindly explain it. Should a person post a copy of the *Daily News*, or any other London paper, with a penny stamp, and write by "French steamer" on the envelope, it will safely reach without a further charge; but should the same person wish to send any English paper by the *English mail*, precisely the same route through France, he must prepay threepence, or it will not be forwarded. Query, Why?

W. W.

Malta.

West Lavington Church. — Some years ago, when the church of West Lavington underwent the process of what is familiarly called restoration, the walls of the Dauntesey chapel (now the south transept of the church) were scraped, and prepared for re-colouring. In the progress of the work, several shields of arms were brought to light: for the most part repetitions of the same bearings, and fixing the date of such embellishment at 1636, when Sir John Danvers the Regicide buried his second wife—the granddaughter and *ex asse hæres* of Sir John Dauntesey, the former possessor of this property.

Over one of the shields, on a scroll, were the names "S[t] Waley and Dauntesey." No Dauntesey pedigree, however, as far as my search has gone, gives the match; and I should feel obliged to any of your correspondents, who has the opportunity of examining the Oxfordshire Visitations, if any pedigree of St. Walley should appear therein, to inform me who was the husband of the Dauntesey referred to in the shield I have described.

The arms were indistinct, but they appeared to be two lions passant: this agrees with the coat of St. Walley of Oxfordshire. E. W.

Mrs. Oldfield and Churchill. — Colonel Churchill, the illegitimate son of the great actress, who was the original representative of, among other characters, Mrs. Sullen and Andromache, Jane Shore and Violante, married the illegitimate daughter of Sir Robert Walpole. Of this marriage was born the Mary who, in 1777, became the wife of Charles Sloane, first Earl of Cadogan, of the second creation. Mary Churchill was the earl's second wife, and their marriage was dissolved by Act of Parliament in 1797. Of the children of this last union, Emily and Charlotte carried the blood of Mrs. Oldfield into the family of the Duke of Wellington: Emily married (1802) the Hon. and Rev. Gerard Valerian Wellesley, and Charlotte married (1803) Sir Henry Wellesley, brothers of Arthur, Duke of Wellington. The eldest son of the latter, now Lord Cowley, our ambassador in France, is therefore the great-great-grandson of Anne Oldfield. The marriage of Lady Charlotte Cadogan and Sir Henry Wellesley was dissolved, like that of her parents, and the lady married, in 1810, the late Marquis of Anglesey, and their children stand in the same position to Mrs. Oldfield as Lord Cowley does. But there seems to have been other Churchill-Oldfields whom I cannot trace.

Can any of your Dorsetshire correspondents tell me if the parties named in the following registry of death, taken from *The Times* about four months since, be of them? —

"On the 28th of April, after a lingering illness, Anne Oldfield, widow of the late James Churchill, Esq., Town Clerk of Poole, Dorset, aged 56."

Was either of these descended from the daughter of Mrs. Oldfield, whom Mrs. Delany speaks of as *Diana*, her schoolfellow? and what became of that Diana? John Doran.

Antique Seal.—I have in my possession an antique seal with two figures on it; one seems to be a figure of St. John the Baptist, with the lamb and a small cross; the other figure is a bishop with his mitre, book, and crosier. Round the seal is the following inscription: "Sigill. Johannis

Baptiste . Servat . Hippolethe." Will any reader inform me who Hippolethe was, or what is the meaning of the word? J. Kidson.
Whitby.

A Shepster. — Among a number of original papers that belonged to Robert Dudley, Earl of Leicester, *temp.* Eliz., is a bill of the year 1565, from a tradesman, who describes himself as "Francis Barker, *shepster*." The articles purchased of him by the Earl were (*inter alia*) cloth wrought with gold and silver, ruffs of cambric, handkerchiefs, "smocks wrought all over with black silk in the bonds, and ruffs with gold and silver, 10*l.* a-pece—40*l.*" "Two new shirts wrought with silver and cutt-work, at 6*l.* a-pece—12*l.*" There are other bills from "drapers" and "upholders."

The only signification given to the word "shepster" in Halliwell's *Archaic Dictionary* is "sheepshearer." Perhaps it may have been also used for a dealer in articles now called fleecy hosiery, but this is merely a guess, as I never met with the word before. J.

Story of an Eastern Treasurer. — I have now before me, in the original Persian, an Eastern tale, which I read with great delight in childhood, and I am desirous to meet with it again in its familiar form, and find out where I read it. As well as I remember, it was called *The Story of Abdallah*. The substance of it is as follows: A certain Sultan Mahmoud once met a man of great worth in the humble position of a shepherd, induced him, though very reluctantly, to come to court, and eventually made him his treasurer. The courtiers were filled with envy at this, and finding that he paid a private visit to the treasury every day, they accused him to the king of embezzling the royal treasure. They agreed to take him unawares, and found him seated by a box which contained—not what his enemies expected, but—the humble dress and shepherd's crook, which Abdallah had used in happier days. No entreaties of the king could prevail upon him to stay; he returned with joy to the simple shepherd life he had so unwillingly left.

I had a strong impression that I read this in a little book I once possessed, *The Blossoms of Morality*, containing cuts by Bewick, but on lately meeting with a copy of the eighth edition (Lond. 1828), I was disappointed at not meeting with my old friend. It may be in a later and enlarged edition, and I fancy my old copy of the *Blossoms* was larger and fuller than that now before me.* The Essayists of last century, and many writers and compilers of the first quarter of the present century, were very fond of Eastern Tales. I may have read it, after all, in *The Rambler* or *The Idler* of dear old Samuel Johnson, which were among the *deliciæ* of my childhood. Will some lover of this old-fashioned literature help me to recover my dream? I should mention that in the Persian some of the details are different; the story is simply called *The Treasurer*, and his name is not Abdallah but Ayáz. Eiriosnach.

* Mr. Selwyn's *Descriptive and Critical Catalogue of Works illustrated by Thos. and John Bewick*, Lond. 1851, might be helpful here.

Tatton. — The Rev. William Tatton, B.T.P., Dean of Canterbury, and afterwards Prebendary of York, ob. 1782, was a cadet of the Cheshire Tattons. Wanted, his descent. Sigma Theta.

Title of Professor. — Can the title "Professor" be legitimately applied to, or assumed by, anyone, in public documents or reports, who is not the possessor of any chair in any University, nor has even graduated in any? For instance: Can any person who may be engaged personally teaching the ordinary English course required in a school of the humblest class, or instructing masters for that purpose, be termed "Professor," or himself assume the title in public documents or reports? And if not, is such an assumption an infringement of any legal right? In a word, must such a title be conferred by some University or authorised institution? Verax.

Trinity Houses. — The seamen of mediæval England established three distinct and independent Trinity Houses in London, Hull, and Newcastle, and the seamen of Scotland did the same at Leith, all which still flourish. How did it happen that all these nautical institutions were founded or dedicated in honour of the Trinity?

Our Saxon ancestors appear to have had full faith in the power of demons to raise a tempest, and equal faith that the name of the Holy *Trinity*, with prayer, would allay it. Was the latter the occasion of the dedication of these institutions to the Trinity? Beda tells us: —

"Germanus the Bishop sailed into Britain with Lupus, and first quelled the tempest of the sea, and afterwards that of the Pelagians [A.D. 429.] The demons who had possession of England at that time did what princes of the power of the air might very naturally be expected to do—'raised storms and darkened the sky with clouds.' The sails could not bear the fury of the winds, the sailor's skill was forced to give way, and the ship, overpowered by the waves, was ready to sink. The Bishop, 'with the name of the Trinity and some drops of water,' stilled the tempest, and he and his companions proceeded on their voyage, and soon enjoyed the quiet of the wished-for shore."—Beda, *Hist. Eccl.* lib. i. ch. xvii.
E. S. W.

The Wasp and the Bee. — A friend, writing from Australia, alluding to a person being jealous of another, showing more attention to a neighbour than herself, had the circumstance compared to her with the fable or story of the wasp and the bee, and asks for enlightenment thereon. Can any correspondent furnish the particulars, or state where it is to be found? J. S. A.

Queries with Answers.

ANONYMOUS WORKS.—

"An Exhortacion to the Carienge of Chrystes Crosse, wyth a true and brefe confutacion of false and papisticall doctryne.—☞ 2 Timo. 3. ☜ All, that wyll lyue godly in Chryste Jesu, must suffer persecucyon." (Pp. 156, inclusive of Contents; size, 3½ × 2½ inches.)

"The Hope of the Faythful, declaryng brefely and clearlye the resurreccion of our Lorde Jesus Chryst past, and of our true essēcial bodyes to come: and playnli confuting the chefe errours, that hath spronge thereof, oute of the scripture and doctors, wyth an euydent probacyon, that there is an eternall lyfe of the faythful, and euerlastynge damnacyon of the unfaythfull." (Pp. 239, including Contents; size 3½ × 2½ inches.)

Is anything known about the authorship of the above little black-letter treasures? I have seen the latter attributed to some German divine, and believe my copy is a first edition of the English translation by Miles Coverdale. On a fly-leaf of the first-named book, I notice the following MS. note, in an eighteenth century hand:—"This was written, I believe, by Frith the Martyr." I shall be glad of particulars relative to the books. They are both evidently first editions, and of sixteenth century production. T. HUGHES.

Chester.

[Our correspondent is the fortunate possessor of two extremely scarce treatises. The first is attributed to Coverdale, and rests on the following evidence. Strype says in his *Memorials* (vol. iii. part i. pp. 239, 240, edit. 1822) anno 1554: "About this time there came forth a little pious work, entitled an *Exhortation to the Cross*. The author's name is not set to it; but it appears that he was a preacher under King Edward, and then an exile: I believe him to be Coverdale. To this was joined another little book, of the same volume, entitled *The Hope of the Faithful*, and, as it seems, by the same author. And I verily think the work to be Coverdale's."

The Hope of the Faithful is the third of the treatises of Otho Wermullerus, or Vierdmullerus, and was only translated by Bishop Coverdale. These two treatises were originally bound together, although they now appear in a separate form. They have both been reprinted by the Parker Society in the *Remains* of Bishop Coverdale, 1846, from copies in the library of the late George Offor, Esq.*]

WILLIAM WALKER.—A Latin treatise on Moral Philosophy exists among my collection of books in MS. There is a date in it, 1656; and it is inscribed by Sir Francis Winnington, afterwards Solicitor-General, as a gift from William Walker, Fellow of Trinity College, Oxford; of whom he says: "Cui fui alumnus et consanguineus." I am anxious to learn if anything is known of this William Walker, the presumed author of the MS.? I find in Watt a William Walker, of Trinity College, *Cambridge*, about that date, who has written several works.

THOMAS E. WINNINGTON.

[As Wood makes no mention of a Fellow of Trinity College, Oxford, of this name, it seems highly probable that the individual inquired after is William Walker, B.D. of Trinity College, Cambridge, author of several philological works, and an intimate acquaintance of Sir Isaac Newton. Between the years 1641 and 1656, he was head-master of the Grammar School at Louth, and also Rector of Welton, co. Lincoln. His celebrated treatise on the *English Particles*, 1653, is dated from Louth. On the 14th of July, 1671, he was appointed Master of the Grammar School at Grantham, and became Rector of Colsterworth, where he was buried in 1684, with this inscription on his monument: "Heic jacent Gulielmi Walkeri Particulæ. Obiit 1 Aug. Anno Dom. 1684: ætat. 61." His portrait is prefixed to his *English Examples of the Latine Syntaxis*, 12mo, 1692. He had a son who was Rector of Sunning, in Berkshire. *Vide* Wood's *Athenæ*, by Bliss, iii. 407.]

RICHARD FREWEN, M.D.—What is the date of his death? This, and any other information relating to this physician, who was formerly connected with Bath and Oxford, will be thankfully acknowledged by T. F.

[This eminent physician was admitted a King's scholar at Westminster in 1693; and elected thence to Christ Church, Oxford, in 1698; M.A. 1704; M.B. 1707; and M.D. 1711. He settled as a physician at Oxford, where he was appointed Professor of Chemistry, and Camden Professor of History. He died May 29, 1761, aged eighty-four, and was buried in St. Peter's-in-the-East, Oxford, where there is a monument to his memory. He was a munificent benefactor to Christ Church, where in the hall and common room are portraits of him; and a bust by Roubillac, the gift of Dr. Hawley in 1757, is in the library of that society. A few other particulars of Dr. Frewen will be found in Welch's *Alumni Westmonasterienses*, edit. 1852, p. 235.]

WILLIAM BRUGES.—The will of William Burges [Bruges, or Brugge], Garter King-at-Arms, has been printed. Where?

A LORD OF A MANOR.

[The will of William Bruges, "otherwise cleped Garter Kyng-of-Armes," is printed in Anstis's *Register of the Order of the Garter*, i. 343. Dallaway (*Heraldry*, p. 124) has given a coloured engraving of Bruges, taken in 1420, from an illuminated manuscript in the Museum at Oxford: it represents our first Garter at full length.]

SCHUBERT.—Where can I find an account of this composer? JUXTA TURRIM.

[There is a short account of Franz Schubert in Knight's *English Cyclopædia* (Biography), v. 340, but the dates of

* This gentleman, to whom the readers of "N. & Q." have been so frequently indebted for articles on Biblical Bibliography, we regret to add, died at Grove House, South Hackney, on Thursday, August 4, 1864, in his seventy-seventh year, and was interred in Abney Park Cemetery.

his birth and death are incorrectly stated, as they are likewise in Maunder's *Biog. Dict.* Schubert was born at Vienna on Jan. 31, 1797; and died on Nov. 19, 1828, in the thirty-second year of his age. Vide *Franz Schubert*, a Biographical Sketch, by Dr. Heinrich von Kreissle, Wien, 1861, 12mo.]

PANSY. — What is the derivation of the word *pansy?* Dr. Richardson says: —

"*Pansy*, Fr. *Pensée*, Dut. *Pensee.* A violet, so called because it causes *thought* or reflection; because of its *fanciful* appearance," &c.

Surely a less fanciful derivation may be discovered? GRIME.

[Whatever the explanation, it is certain that *pensée*, which signifies thought, is also the French name of the flower which we call a heart's ease, or *pansy.*]

Replies.

SIR LEONARD CHAMBERLAIN.

(3rd S. vi. 109.)

Leonard Chamberlain was of Woodstock, and we suppose him to have been the son of Sir Edward Chamberlain, sometime sheriff of Oxon and Berks, under almoner to Henry VIII., and an officer of the household of Queen Catherine of Arragon. In Easter Term, 33 Hen. VIII., there were proceedings in the Exchequer with respect to his title to the manor of Barton St. John, in Oxfordshire; and in the same year he obtained from the crown a grant of Hampton Poyle, Oxfordshire, and other lands.

In 34 Hen. VIII. the king granted to him and Richard Andrews land in divers counties. This grant included the manor of Wymbley in Harrow, which had belonged to the Priory of Kilburn; Frere Place in Northall, and lands in that place; Greenford and Harrow, parcel of the possessions of the Monastery of St. Thomas de Acon; the House of Carmelites at Norwich; the Manor of Canons in Little Fransham, Norfolk, which had belonged to the Priory of Westacre; the Rectory of Waterpery, Oxfordshire; parcel of the possessions of Oseney Abbey; the Manor of Farningho; and estates in Nortoft, Welford, West Haddon, and Thurnby, Northamptonshire, which had belonged to the abbeys of Leicester, Sulby, and Pipewell.

He was escheator of the counties of Oxford and Berks, 36 Hen. VIII., and in Hilary Term that year occurs as the king's farmer of the Manor of Combe, Oxfordshire. In the same term there were proceedings against him in the Exchequer for keeping Court Baron, and claiming other liberties in the hundreds of Tame and Dorchester. It seems that there was a similar claim on the part of the Bishop of Lincoln.

In 37 Hen. VIII. the king granted him lands in Hanborowe, the town of Oxford, and elsewhere.

He and Robert Blundell in 38 Hen. VIII. obtained from the crown a grant of the Manor of Cudlington, and other lands in Oxfordshire. In that year he was Sheriff of Oxfordshire and Berkshire. At the funeral of Hen. VIII. he bore the banner of the king and Queen Catharine.

His name occurs in a special commission of oyer and terminer for the county of Oxford, which bears date Dec. 2, 1548.

On Sunday, Oct. 6, 1549, the members of the Privy Council, who had combined against the Protector Somerset, sent for Sir John Markham, the Lieutenant of the Tower, and required him to suffer certain others to enter for the good keeping thereof, whereunto the said lieutenant according, Sir Edmund Peckham, Knt., and Leonard Chamberlain, Esq., with their servants, were commanded to enter into the Tower as associates to the said lieutenant for the better presidy and guard of the same.

Such is the language of the Privy Council Book. It scarcely warrants the statement made by Holinshed and others, that Sir John Markham was removed from the lieutenancy of the Tower, and Sir Leonard Chamberlain (who, as hereafter appears, was not then knighted) appointed in his stead.

In 1551, he purchased the manors of Wormershall and Thomley in Buckinghamshire. He was in the commission for seizure of church goods in Oxfordshire, 6 Edw. VI. In that year he served for a second time the office of sheriff of Oxfordshire and Berkshire.

On July 22, 1553, the Privy Council wrote to Sir John Williams, Leonard Chamberlain, and others of the gentry of Oxfordshire for dismissing the soldiers, and making their repair to Queen Mary; and on August 12 following the Council issued a warrant for delivery of 2000*l.* to him and Sir John Williams, to be employed about her highness's affairs.

He was knighted Oct. 2, 1553, the day following Queen Mary's coronation, and sat for Scarborough in the parliament which assembled on the 5th of the same month. It is probable that he was the gentleman porter of the Tower who received the prisoners taken in Sir Thomas Wyatt's rebellion, one of whom (Thomas Knevit) he took by the collar very roughly.

Queen Mary, in the first year of her reign, granted him the site of the Priory of Dunstable, and other lands in Bedfordshire.

He was constituted Governor of Guernsey in 1553, and returned for the county of Oxford to the parliaments which met April 2 and Nov. 12, 1554. We find him present at the trials of Dr. Rowland Taylor and John Bradford for heresy

in January, 1554-5. He appears to have taken a somewhat active part against Bradford.

Sir Edward Saunders, Lord Chief Justice, in a letter to Sir William Cecil, March 17, 1558-9, refers to a trial before him on the circuit of Mr. Heale for killing Paul Penye, servant to Sir Leonard Chamberlain.

His death occurred in Guernsey in or about Oct. 1561, and he was interred with heraldic honours, but at what place we are not informed.

During his government of that island he greatly strengthened and improved the works at Castle Cornet.

Henry Machyn, who has an unfinished entry as to the preparations for his funeral, miscalls him Sir *Reynold* Chamberlain. In one instance we find him erroneously called *Dr.* Leonard Chamberlain.

He had four wives; one of them was Dorothy, fourth daughter of John Newdigate, King's-Serjeant-at-Law. One wife was buried May 5, 1557.

Francis Chamberlain, Esq., who, in 1555, was joined with him in the government of Guernsey, and who, after Sir Leonard's death, continued sole governor of that island till his own death in 1570, was perhaps his eldest son.

His second son George Chamberlain was father of George Chamberlain, Bishop of Ypres, who died Dec. 19, 1634, æt. fifty-nine.

Contemporary with Sir Leonard Chamberlain was Leonard Chamberlain, Esq., of Little Ellingham in Norfolk, third son of Sir Edward Chamberlain of Bernham Broome in that county.

C. H. & Thompson Cooper.

Leonard Chamberlain was son of Sir Edward Chamberlain, K.B., of Sherborne Castle, co. Oxford, by Cicely, dau. of Sir John Verney, Knt. He married Dorothy, dau. of John Newdegate of Harefield; and, being made governor of the Isle of Guernsey, died there in 1560. Of his eldest son, Francis, the male line soon became extinct. And thus, Sherborne Castle—a fine old moated feudal residence, still in perfect order—eventually became the property of John Chamberlain, grandson of John, second son of Sir Leonard. This gentleman married Catherine, daughter of Francis Plowden of Plowden, and had two daughters and co-heirs. The younger, Elizabeth, was married to the Lord Abergavenny, but died issueless. So the estate descended to Joseph Gage, second son of Mary, the eldest daughter, who had married Sir Thomas Gage of Firle; and, after his death, Sir Thomas Goring of Burton—both Sussex baronets of large fortune. Thomas Gage, son of this Joseph, was the fifth baronet and first viscount of that family; and he sold Sherborne Castle to the first Earl of Macclesfield, from whom it has been inherited by the present earl. S. P. V.

THE HARRISONS OF NORFOLK.

(3rd S. v. 258.)

The Harrisons were settled at Great Plumstead and in the adjoining parish of Postwick, in Queen Elizabeth's reign, having migrated from the neighbouring village of Bradestone, where their ancestor, "Master Rychard Heryson" was the last Roman Catholic priest. He is stated to have been deprived of his office by Queen Mary for having married. The family held some land for several generations in both of the first named parishes, in the churches of which several of them are buried; and there also are, or were, memorials of many of them that are buried in the churchyard of Great Plumstead, but in that parish none of the family have resided since the death of old Mr. John Harrison in 1807. That gentleman was the second son of Thomas Harrison, the "Village Historian," and of Elizabeth his wife, and the brother of the Hannah Harrison alluded to by your correspondent as having been married to John Ffar of London, "Gent." This John Farr, who described himself as a *widower*, and Hannah Harrison (single woman), were married by banns at Great Plumstead, January 1st, 1770, the mother of the bride and the beforementioned brother being the only members of the family present. On the 13th May, 1770, an unforeseen event occurred which caused much consternation in the family, and which so upset "poor Hannah" that her very life was despaired of. The fact is, Mr. Farr, who was then staying at Plumstead, was called upon by, and went off with, another "lady," who claimed him as *her sole husband* (but there is now some slight reason for thinking her nothing more than *his mistress*). On the 19th of the same month, Hannah's three surviving brothers, viz. Thomas Harrison, Esq. of London, and also of Wymondham, who married in 1752, Martha, daughter of Thomas Negus, Esq. of Lingwood—John Harrison of Great Plumstead, farmer, who married in 1756 Miss Susannah Flight of Caistor-next-Norwich — and James Harrison of Lingwood, who married about 1750 Sarah ——, and was steward to his brother Thomas, crossed the river and proceeded to Kirstead, in Suffolk, where each of them . . . consecutively fought with "Gentleman Farr." They were all wounded, but not so as to prevent their being removed by their relatives, Messrs. Cubitt, Glasspoole, and Shingles, who were present. In a few hours the news reached Plumstead, but the additional shock was too much for their enfeebled father, then in his eighty-first year, and he expired the same evening. Prior to the first anniversary of her marriage, Hannah gave birth to a child, described in the Plumstead Register of Baptisms as "Hannah, dau. of John and Hannah Farr." This daughter (who was privately bap-

tized the day she was born), I believe married a Mr. Riches, and died at or near Scottow in 1855, leaving an only daughter, the wife of a respectable tradesman in that neighbourhood. Hannah had also three sisters and three other brothers, all of whom died unmarried. Her brother Thomas had one son and two daughters, viz. Cubitt, Martha, and Elizabeth; and her brother James had a family of seven sons and four daughters. In the Kirstead affair, Mr. John Harrison was wounded in the head, and although he lived for nearly forty years afterwards, his faculties during the whole of that time were impaired; in other words, he was "a crazy man abroad." He was the father of six sons and two daughters. All the sons were farmers, and left families. John, his eldest son, married in 1784, Maria (*errore baptizata*) Mary Ann, one of the nineteen children of John Smith, of Blofield, farmer, and by her had six sons and two daughters, of whom the two elder sons, William and John, were born at Hassingham, and the other children were born at Caister-next-Yarmouth, at which last mentioned place he died in 1812, aged fifty-five. William, second son, married in 1791, Martha, daughter of Robert Mileham of Martham. He lived at Acle, and died in 1846, aged eighty-seven. Edmund, third son, married in 1786, Elizabeth, daughter of —— Balls Lingwood. He lived at Upton, and died in 1840, aged seventy-nine. Thomas, fourth son, married in 1787 Sarah, daughter of Christopher Downing of Freethorpe. He lived at Beighton, and died in 1820, aged fifty-eight. Susan, eldest daughter, married in 1790 John Harmer of Thorpe, next Norwich, by whom she had four sons and four daughters. She died in 1853, aged ninety. Ann, second daughter, married in 1803 James Balls of Norwich. She died in 1817, aged fifty-two, and I believe left no issue. James, fifth son, married in 1797 Mary, daughter of John Miller of Upton. He lived at South Burlingham, and afterwards at Wroxham, where he died in 1849, aged eighty-two. Daniel, seventh and youngest son, married in 1799 Ann, daughter of James Gale of Catton. He lived at Sprowston, and died in 1831, aged sixty-one. I well remember the following observation made by my grandfather to me now nearly sixty years since: "Go where you will in Norfolk, and if you find a Harrison, you will meet a relative; go into another county, and although you may find the name, you may safely dispute the kindred. The motto alluded to by your correspondent is still used by the family. It was probably adopted by Hannah's grandfather, who was the fourth Thomas Harrison, and until recently it was borne, not only above the arms, but also above the crest. I do not think there are, or indeed ever were, any of the Farr family living at Great Plumstead. I may here observe that the eldest member of the family now living is a Mr. Benjamin Harrison. He lately resided near Norwich.

The old motto of the Harrisons was "Humus Sumus," and the letters being placed in a particular position (which I have forgotten) would read nearly a thousand ways. Can any light be thrown upon this? VINDEX.

EDUCATION OF GEORGE III.

(3rd S. vi. 7, 70.)

Besides the information given in "N. & Q." much might be gleaned from the letters of George III. to Lord Harcourt, who was his governor till the demise of George II., upon this interesting inquiry. I learn from a friend who, when staying many years since at Nuneham, was allowed to read the correspondence from his royal pupil to the first Lord Harcourt, and who made hasty extracts at the time, that the education which George III. had acquired at the age of thirteen was very imperfect indeed, *e. g.* his spelling was simply *phonetic*, as though he had never seen a dictionary. A few examples will clearly explain this: *sine* for sign, *sence* for sense, *hipp* for hip, *rist* for wrist, *Albermal* for Albemarle, *boock* for book; and, speaking of the *parck*, he says it is divided from Kensington Gardens by a *pail*. Such was his spelling. The most favourable specimen, I gather from my friend's extracts of the royal pupil's knowledge of English history, is this short sentence: "He was a good king, but listened to flatterers, who are the worst serpents a court can have." He had been lately reading the reign of Richard II., and gives this remark casually in one of his letters. From these short extracts your readers will be able to form a tolerably correct notion of the education of George III. before he came to the throne, on the death of his grandfather George II. Perhaps I may be permitted further to trespass on your columns by mentioning a series of letters in the Nuneham MSS. of George III., written between his succession, 1760 and 1796, to the second Lord Harcourt, the son of the governor. They are, as might be naturally expected from his earlier education, common-place productions; but show good sense and good feeling throughout, with a warm attachment to the Harcourt family. There is, however, a curious exception. In a letter from Cheltenham, 1788, just before his great illness, the King writes a jumble of nonsense, that too evidently proved the disordered state of the intellect. And by reference to Stanhope's *Life of Pitt* (vol. ii.), I find, Oct. 25 in that same year, the King concludes a letter from Cheltenham to the Premier: "I am afraid Mr. Pitt will perceive I am not quite in a situation to write at present." And

it was not till Feb. 23, 1789, that he again attempted to renew this correspondence with Pitt. It is only from this correspondence, given in an Appendix to each of the earlier volumes of Stanhope's valuable work, that a correct opinion can be formed of the epistolary MSS. of George III. Defective as the education of his boyhood was, and without much natural ability, yet, from innate good sense and conscientious application to the business of government—*i. e.* his duties as King—he acquired, through practice, a style of writing not inferior (as far as my researches in history extend) to any of his predecessors on the throne of these realms. Terse and clear in diction—firm and decisive in his directions—uncompromising in what he felt to be right—steadily adhering to his friends—unflinching in his support of the Protestant religion according to the British constitution. Take this extract from the King's letter, dated Windsor, April 21, 1789, as a specimen of his style of writing to the Premier:—

"Indeed I have, among other blessings, the advantage of having in the Lord Chancellor and Mr. Pitt, two men thoroughly fit to conduct the business of their two Houses of Parliament; whose attachment to my person, and to the true constitution of this realm, is undoubted; and who must see the necessity to my ease, as well as to the real stability of the State, requires their cordially acting together."

An eminent writer (alas! now no longer among us) on the Georgian Era, characterises this steadfastness of purpose as "stubbornness." I shall not set my humble opinion against his *dictum*, but will simply say of George III. as of England, my own dear native land: "with all thy faults I love thee still,"—

"Every man has his fault, and honesty is his;
I ha' told him on't, but I could never get him from 't."

The few prophetic words of his mother, twice repeated to Mr. Dodington, accurately depict his real character during his long and eventful reign: "George is an honest boy."

QUEEN'S GARDENS.

MR. BARTLEMAN.

(3rd S. vi. 75.)

I beg to inform JULIA R. BOCKETT that, besides the notice of Mr. Bartleman, to which I have referred in my papers upon Cardenio's song, there is a brief memoir of him in the *Harmonicon* (about 1830); while several interesting notices and remarks concerning him, are scattered through the volumes of the *Quarterly Musical Magazine* (1818-28); also, in the *Anecdotes* (1822) of Lætitia Hawkins (the daughter of Sir John), several pages are devoted to her recollections of Mr. Bartleman, especially as to his earlier time, when he was one of the choristers of the Abbey.

In Mr. Macilwaine's *Life of Abernethy*, we are informed that the famous surgeon said of his friend: "Bartleman is an orator in music." And Mr. Gardiner (of Leicester), in his very interesting work, entitled *Music and Friends*, has thus expressed himself:—

"Bartleman was my delight. There was a spirit and oratorical delivery, animating in the highest degree. Purcell was his favourite author, and certainly no man has since exhibited his compositions with such touches of nature."

In Mr. Gardiner's work there is a picturesque anecdote respecting Mr. Bartleman and Dr. Crotch's motett—"Methinks I hear the full celestial choir"—which anecdote I will here transcribe. It should be understood that this motett is a composition for five voices; and that, while a chorus in four parts sings merely the words "Hallelujah, Amen," a principal base voice has an air to the following words by Thomson:—

"Methinks I hear the full celestial choir,
Through Heav'ns high dome their awful anthem raise;
Now chanting clear, and now they all conspire
To swell the lofty hymn from praise to praise."

Mr. Gardiner, then, is present at a musical evening in the country—a "rich evening," as he calls it—when the Doctor's motett is sung under the following circumstances:—

"In the principal room where the company sat, some sounds were heard of an organ, and melodious voices streaming from a distant apartment. When Bartleman started up, and, in an undertone of voice, singing in his impressive way, began with 'Methinks I hear the full celestial choir.' Then stopping to listen, the company amazed, stretched their ears, and drank in the pleasing sound. On his coming to the words, 'Now chanting clear,' the distant door was opened, and the magic swelling of the sounds enraptured the audience."

All accounts of Mr. Bartleman agree as to the interesting facts of his admirable elocution, and of his attachment to Purcell's music.

ALFRED ROFFE.

Somers Town.

BALE'S SCRIPTORES.

(3rd S. vi. 87.)

A friend has enabled me to answer my own query, by sending me his two copies of the work. The Ipswich colophon is in both, and the titles are from the same type in both, down to, and including, the woodcut. After the *Ipswich* copies, as we may call them, were printed, the part of the title below the woodcut was removed, and the following inserted:—

"Excudebatur præsens opus Wesaliæ per Theodoricum Plateanum, Anno a servatoris nativitate M.D.XLVIII. Pridie Calendas Augusti."

The date 1549, there being the contradiction 1548 above the woodcut, is probably carelessness,

the date August being in both titles. That the Wesel title is the second is clear from this, that all the ill-ranged letters of the Ipswich title remain in the Wesel title, with some additional instances in this last, no doubt made in locking up the form after the alteration. I take it then to be clear that the book was really printed at Ipswich, and that copies with a Wesel title were forwarded to Germany. Bale returned to England from Germany shortly after the accession of Edward VI., probably in 1547. We may guess that he had intended to print in Germany the work which he certainly prepared there, that—and this is known—the death of Henry VIII. unexpectedly shortened his exile, and that he contrived as above to satisfy Plateanus, to whom he perhaps stood engaged by promise, perhaps by money advanced.

There may have been a little disinclination to think such a book could have been printed at Ipswich, augmented by the fact that only one book of Overton's press has been traced. But probably the impulse given to local literature by Wolsey's attempt to found a college at Ipswich (1525—1530), produced some effect for a few years. Be this as it may, the history of Ipswich typography in 1548, as given by Ames, is worth the attention of local antiquaries. Wolsey did not establish a press: he printed for his college at Antwerp. In 1548 there were three printers at Ipswich, John Oswen, John Overton, and Antony Scoloker. And the dated works of all three have no date but 1548, except one of Scoloker's, which is ambiguous, and may be of 1547. Oswen has four works, Overton one, Scoloker three (including the ambiguous one). Scoloker printed in London at the same date, and may be suspected of sending down books with an Ipswich title, in spite of his "dwelling in St. Nicholas parish." Oswen left Ipswich at once, and we find him printing seven books at Worcester in 1549, and others afterwards. Overton never appears again. No one may dare to say that John Oswen was more of Worcester than of Ipswich when the colophon of Bale's book was printed, and that "Johannis Overton" is a mistake for "Johannis Osweni;" but stranger things have happened. So that it is rather satisfactory to find a presumption against this mistake. All the works I am speaking of are English, except Overton's, who seems to have had what was meant for a Latin press only. He has no small w, and is obliged to use a black letter type. There is a large W, probably laid in for the Saxon Christian names, but not enough of it. The same thing happens with k and K: thus *W*ilfridus and *K*atharina are provided for; but Shir*w*ode and Ba*k*on are not. Perhaps some one has discussed the Ipswich press; if so, where?

A. De Morgan.

Ancient Tombstones (3rd S. vi. 118.)—After reading the paper of Durotrix, in which he stated that the oldest gravestone he has seen is of the date of 1634, I went through the long list of interments within the walls of St. Nicholas, Great Yarmouth, filling ninety-nine octavo pages, by the late Dawson Turner; and in all that number I found only three of an earlier date: Hannah Dasset, 1631; Jacob Preston, 1625; and John Cowldham, 1620. I am not even sure that these were buried in the churchyard, for the list does not distinguish the interments. But, as the far greater number of names are taken from gravestones and monuments outside of the church, it is most probable that the above are buried in the churchyard.

F. C. H.

It may be of interest to your correspondent to know that in the old churchyard of Donnybrook, near Dublin, there are at least two tombstones with more ancient dates than 1670. One is dated 1629, and the other 1669; and the inscriptions are given in full in *Brief Sketches of the Parishes of Booterstown and Donnybrook, &c.*, pp. 124, 125 (Dublin, 1861). There are two other old stones in the same churchyard, dated respectively 1675 and 1680.

Abhba.

Mezzotinto Engravers (3rd S. vi. 92.)—I think it would be as well to record the existence of the *finest* of Haward's engravings, his *stipple* rendering of Sir Joshua Reynolds's fanciful picture, "The Infant Academy." I also have in my possession a plain proof (taken upon the fine creamy-tinted old French plate-paper) of Gardner's portrait of the Marquis Cornwallis. It is engraved by Haward in *stipple;* the flesh tints are most delicious, and so luminous that one could not for a moment doubt Harvey's discovery of the circulation of the blood: whereas, the most brilliant mezzotint efforts of J. R. Smith, S. W. Reynolds, or their compeers in the "black art" (as one of their fraternity comically called it), suggests the painful idea of stagnation in the "lanes and alleys of the body" and face; or, to say the least, the persons represented seem as though they had but imperfectly removed the traces of indulgence in Ethiopian serenading.

The delicious and painter-like qualities displayed in the two engravings above-mentioned, prove to me that Haward was too good an artist to go on engraving in the "brave Prince William show'd his lamp-black face" style. Indeed, one of our most eminent stipple engravers took occasion to observe to my brother, that Haward "*painted* with his graver"—a judgment I feel inclined to pronounce decidedly correct.

The fine luminous qualities displayed by Haward in his *stipple* engravings are also to be observed in great perfection in Caroline Watson's *stipple* portrait of Sir Joshua Reynolds, and in Thomas

Wright's *stipple* portrait of Romney the painter. J. Collyer engraved Reynolds's "Venus" in the *stipple* style. This engraving Sir Thomas Lawrence considered to approach his "idea of perfection." I had this fact from the artist to whom Sir Thomas made the remark. EDWIN ROFFE.
Somers Town.

ANTIQUITY OF HERALDIC CRESTS IN THE EAST (3rd S. vi. 107.)—What is the date of the Persian order of the Lion and Sun? The armorial ensign or *Nishan*, of Iran or Persia, the Sheer or *Khursheed Irani*, a lion with the sun rising over his back, has formed, during some centuries, the national device of the Persian kings. In the *Mokhtassar al Doual* of Gregory Abulfaraj, the Arabic text of which, with a Latin translation, was published in 1663 at Oxford, by Edward Pococke, it is related, that Prince Gyatheddeen, sovereign over the territory of Room (namely, Anatolia and the circumjacent countries), married the daughter of a king of Georgia, of whose beauty he was so enamoured that he determined to coin money bearing the impress of her likeness.* The astrologers, however, dissuaded him by the assurance, that he would be successful in all his enterprises, if the figures of the sun and a lion were stamped on the coin, referring thereby to his horoscope. This prince died A.C. 1244.

It may be as well to remark, that in the *Syriac Chronicle*, by the same historian, published at Leipsic in 1788, from a MS. in the Bodleian, and edited by Bruns and Hirsch, this anecdote is unrecorded. WITTALP.

"PAPISTS" (3rd S. vi. 114, 137.)—When F. C. H. quoted my article in which the term Papists occurs, he ought to have given the passage in full, viz., "Compare also the vision related by the Papists in *White's Way to the True Church*." I should hardly have felt justified in altering White's text, even if I had anticipated that it would be offensive. No one can be less disposed than myself to introduce the controversial spirit into "N. & Q." BIBLIOTHECAR. CHETHAM.

SEPULCHRAL TABLETS (3rd S. vi. 108.)—During the repairs effected a few years since at Hampton Lovett Church, Worcestershire, a tomb of Sir John Pakington, who received a grant of the Nunnery of Westwood from King Henry VIII., and who died in 1551, was discovered behind a later monument of a baronet of that family, erected in the early part of the last century, and entirely concealing the more ancient structure. The eighteenth century monument has been properly removed to another part of the church.
THOMAS E. WINNINGTON.

* "Ut imaginem ipsius (uxoris) monetæ imprimi vellet, datum est autem ei consilium, ut figuram leonis, cui insisteret sol, effingeret, ut ita horoscopum ipsius referret."—Latin, p. 319.

CAPT. SAM. TAVERNER (1st S. ix. 123.)—Particulars of this person, sometime governor of Deal, and afterwards a Baptist preacher, who died Aug. 14, 1696, are given in Adam Taylor's *Hist. of the English General Baptists*, i. 277, 280, 350. See also Green's *Cal. Dom. State Papers, Charles II.* iv. 329, v. 410. S. Y. R.

WADE, OF THE NORTHERN MYTHOLOGY (3rd S. vi. 112.)—The title of M. Fr. Michel's *brochure* on Wade, is as follows:—

"Wade, Lettre à M. Henri Ternaux-Compans, Docteur en Philosophie de l'Université de Goettingue, sur une tradition Angloise (*sic*) du Moyen Age, par Francisque Michel. 8vo, pp. 32. Paris, 1837."

There is a copy in the Taylor Library here. For further information respecting the Vilkina *Saga*, see *Die Deutsche Heldensage*, von Wilhelm Grimm, pp. 175—183, 8vo, Göttingen, 1829. There is a translation of this *Saga* in Von der Hagan's *Nord. Heldenromanen*, 5 bde, Breslau, 1814-28. There is also a Danish version by Rafn, *Nordiske Fortids Sagaer*, bd. 3, Kiob. 1829. Grimm and Rafn are both in the Taylor Library.
J. MACRAY.
Oxford.

GREEK OR SYRIAN PRINCES (3rd S. v. 478)—MR. THOMPSON'S paper brings to my recollection two lines of Bürger's:—

"Er und ein Prinz von Libanon
Was sind Sie?—*Bettel Prinzen.*"

The description given by the poet appears to answer completely to the character of the Princes of Mount Lybanus, on whom, in 1730, the corporation of Leicester bestowed its liberality. Is there any record of his majesty's royal injunction, to which reference is made in the entry quoted?
MELETES.

QUOTATION (3rd S. vi. 90.)—"Ah! qu'il est doux," &c., quoted in *Chesterfield's Letters to his Son* is more correctly, I believe, written—

"Qu'il serait doux d'aimer," &c.;

and taken from the *Clélie* of Mademoiselle de Scuderi. The couplet is ridiculed by Boileau in a dialogue, entitled *Les Héros de Roman*, in which are introduced as characters Pluto, Diogenes, Lucretia, and Brutus. WITTALP.
Conservative Club.

THE ROMAN LANGUE (3rd S. iii. iv. *passim.*)—I am informed by a Roman friend that His Holiness the Pope, being a sovereign ruler, both claims the right and exercises the power of dubbing any of his faithful subjects Knights of Malta, whenever it pleaseth him. Pray, therefore, may I ask, and hope to be informed (though I willingly confess there is but a trifling chance of my wish being gratified), if these lawfully constituted Maltese Knights have any knowledge of, or connection with, the members of the Roman Langue, who

openly deny the entire supremacy of the Pope in the election of their master, as has been stated (3rd S. iv. 252) by a nobleman who is known to be of their number, and whose truthful assertion no one has denied. Permit me to return my best acknowledgments to your correspondent for this important information, so unexpectedly given, though as an old student of the history of the Order of St. John of Jerusalem, I cannot but think that the members of the Roman Langue in thus compelling His Holiness to descend from the throne, and mingle in their elections, have evinced a rebellious spirit, which, if living in former ages, would have cost them their lives. Why this unjustifiable step has been taken is a mystery that, sooner or later, must be explained. One thing, however, is certain, that just so long as the members of this Italian society persist in their refusal to yield implicit obedience to the Roman See, they can have no just right or legal claim to be considered a truly *catholic* langue of the Order of St. John of Jerusalem. Certainly not so far as its history has become known to me by a careful reading of the learned works of Abela, Boisgelin, Bosio, Ciantar, and Vertot, not to mention many MSS. embracing, as they all do, a period of nearly seven hundred years, while the Order was known in the Holy Land, at Cyprus, Rhodes, and at Malta. Should this Roman society be composed of high-minded and honourable Freemasons, who never interfere in religious matters, or of liberal Italians, who, as faithful subjects of the Italian King, entertain His Majesty's political views in regard to Rome, then I can very well understand their action, and will ask for no explanation. But should it be otherwise, then I must press for a reply, though in all probability I shall wait in vain for an answer. ‡.

Rev. William Barker Daniel (3rd S. vi. 68.)

"Died, in Garden-row, within the rules of the King's Bench, where he had resided for the last twenty years, aged 80, the Rev. William Barker Daniel, the author of *Rural Sports*, 2 vols. 4to, 1801—1803, 2d ed. 3 vols. 8vo, 1810, 4th vol. 1813. He was of Christ's Coll. Camb., B.A. 1787, M.A. 1790." — *Gentleman's Magazine*, Dec. 1833, p. 551.

Ἁλιεύς.

Paradin: "Devises Heroiques" (3rd S. vi. 55.)—I fear I cannot settle the question for G.S.C. The dedication, as in my copy, begins with these words: "A très-noble Signeur, Monsieur Theode de Marzé, Cheualier, Baron, et Signeur dudit lieu, de Belleroche, Lassenaz, &c., Claude Paradin, Salut"; and it ends thus: "A Beaujeu ce quinzieme Januier, 1556."

The volume is a 16mo of 258 pages, and was purchased by me in Dublin several years since, at the sale of the library of the late Sir William Grace, Bart. The particulars I send may perhaps be of some use. Abhba.

King Charles I. (3rd S. v. 89.)—Will your correspondent R. C. L. allow me to quote the severe epigram, perhaps one of the most caustic things in the language, on George IV., when Prince Regent, being seen standing between the coffins of Henry VIII. and Charles I.? It was, I believe, written by Lord Byron: —

"Fam'd for contemptuous breach of sacred ties,
By headless Charles, see heartless Harry lies;
Between them stands another sceptred thing;
It moves, it reigns, in all but name a king.
Charles to his people, *Harry* to his wife,
In *him* the double tyrant wakes to life.
Justice and death have mixed their dust in vain,
Each royal vampyre wakes to life again:
Alas! can tombs avail? since these disgorge
Their blood and venom both, to mould a *George*."

Oxoniensis.

Pre-Death Coffins (3rd S. vi. 60.)—In an article under this heading it is stated that "Lord Nelson had a coffin made for himself out of the mainmast of L'Orient," &c. &c. Now the above account is not quite correct. The coffin was not made by order of Lord Nelson, but was presented to him by his old companion in arms, Captain (afterwards Admiral Hallowell) of the "Swiftsure," who had had it made from the mainmast of "L'Orient," and sent it to Lord Nelson as a most appropriate mausoleum for him, and with a hope that it would be long before it was made use of. Lord Nelson was buried, as Captain Hallowell desired, "in one of his own trophies." (*Vide* Nelson's *Dispatches*, by Sir N. H. Nicolas, iii. 88.)

R. Leeward.

Kensington.

Pre-death Monuments (3rd S. vi. 85.) — An example of this will be found in the monument erected in King's Norton church, Worcestershire, by Humphrey Lyttelton. He, however, survived the erection of this memorial many years, and was buried at Naunton, where is another tablet to his memory. H. S. G.

"Jack's the Boy" (3rd S. vi. 27.)—The anecdote given by St. Swithin dates long prior to the time indicated; in fact, I should think it was an "Old Joe." Some half century back, being present at a convivial party, "a fellow of infinite jest" was called upon for a song; when, prefacing what he was about to sing—"Mary's Dream"—by relating the troubles of the tailor whose men persisted in accompanying their needles to this slow measure, when he introduced the more lively air "Jingling Johnny," after which the work went briskly on. William Harrison.

Rock Mount, Isle of Man.

Names of Rivers (3rd S. vi. 10, 56.)—Mr. T. J. Buckton thinks that the Sanscrit *car* may be the origin of the names of such rivers as Garry, Yarrow, and Garonne. Possibly he may be right

enough; but it appears to me that the Celtic *garw*, signifying *rough*, is a more likely origin. In the ancient Gaulish *arw* signified *rapid;* and this is probably the origin of Arrow, Arow (Herefordshire), and Arow (Sligo, Ireland). May not such names as Aire, Yare, Wear, &c., come from the ancient British *air* = brightness, and *aer* = violence, or tumult?

With regard to the Celtic word *Avon*, which Mr. Buckton mentions, and which signifies water, or stream, it is curious that there should be so many rivers of this name in Britain. The reason of this, however, is plain. The Saxons took the general appellation, *Avon*, for the proper name of particular rivers; and in many cases they adopted as the proper names of rivers those British terms which had reference to their peculiar qualities only, discarding altogether the general appellative. Thus it is that the sense of many of the Celtic names, as they are pronounced in English, is incomplete; except when they are connected, as is usually the case, with the English word *river* or *water*—the equivalent for the Celtic *Avon*.

Clutha.

Glasgow.

"Willikins and his Dinah," Latin and Greek (3rd S. v. 224.)—A. B. is misinformed as to Mr. Kelly, publisher, of Grafton Street, Dublin, "having printed for a student of Trinity College, Dublin, Latin and Greek versions of the "Ratcatcher's Daughter," and "Willikins and his Dinah." I called on Mr. Kelly in order to purchase these versions, and was assured by Mr. Kelly that he never published or saw the translations referred to by A. B.; and only learned from "N. & Q." of March 12, 1864, the possible existence of such translations. A. B. describes them as "very clever and amusing." Will he furnish a copy to the Editor of "N. & Q." for insertion in your valuable and justly esteemed journal?

Juverna.

Lowe of the Lowe, co. Worcester (3rd S. vi. 90.)—The most ancient arms of this family were, Gules, a wolf statant, arg.; and they subsequently bore, Gules, two wolves passant, arg.: but to a branch of the family, seated at Bromsgrove, was granted by Bysshe, Feb. 8, 1657, a different coat altogether, viz. Or on a bend cott. sa., three lions' heads erased, gold. This branch is still extant; but bears, according to Burke, the bend *sinister*, and charges it with wolves' heads instead of lions, the whole being on a *silver* field. I presume, the wolf coat is *canting;* and most families of the name bear wolves, but, oddly enough, the word *Löwe* in German signifies a lion. The Christian name of Humphrey seems, for some unknown reason, to be common to many different families of this surname. I should be much obliged for any genealogical details of the family of Joshua Lowe of Birmingham, born 1677, died 1750, son of William Lowe, and grandson of George Lowe of Warley Wigorn, near Halesowen? This Joshua married Elizabeth, daughter and heir of Arthur Lowe of the Lowe; but Nash, from whose pedigree I derive this information, does not say in what manner he was related to his wife's family.

—— Lowe, Esq., of Halesowen, married Joyce, daughter of John Lea, Esq., of Halesowen Grange (of the family of Lea, Lord Dudley), and had issue Humphrey, Paul, Samuel, Timothy, Joyce (married Mr. Neale), Mary, and Elizabeth (who married, 1709, Jacob Smith, Esq.). In what way, if any, were these families related to Lowe of the Lowe? H. S. G.

Marrow Bones and Cleavers (3rd S. v. 356.) I always fancied that this style of epithalamium was confined (in London, at least) to the parish of St. Mary-*le-bone*. It certainly was in vogue there within the last fifteen years. It was a serious annoyance; a party of fellows with their bones and cleavers came to the door; they produced a book containing the names of those on whom their black mail had been levied: the sums marked were probably fictitious, and perhaps some of the names as well; but this I know, that in my capacity of best man, I once paid a sovereign to allay the fears of the bride's mother, who shrunk from the idea of the "rough music" threatened by her unwelcome visitors. W. J. Bernhard Smith.

Temple.

Lord Castlereagh's Death (3rd S. vi. 89.)—Your correspondent will find the passage he is in search of in Cobbett's *Political Register* of Dec. 7, 1825. It is quoted in Mr. Cyrus Jay's *Recollections of his Father*, the Rev. W. Jay, with the observation that, as a piece of composition Mr. Jay very much admired it, though without sharing in the writer's exultation over the death of Castlereagh. D. B.

Dr. John Mawer (1st S. iii. 184, 248, 291; xii. 253.)—As a further contribution to the remarks on this gentleman, it appears, from a scarce tract printed by Thomas Gent at York, in 1736, that Dr. Mawer translated Oppian's *Cynegetichs*, of whose life a memoir is given. The preface is dedicated to Sir Robert Walpole. He was also the author of—

"A Poem humbly inscribed to the Queen on her Majesty's birthday, written in the year 1728; after an imitation of Lucan on the Siege of Gibraltar, printed in the year 1736."

To these tracts are appended proposals for printing, by subscription, the Book of Psalms and Solomon's Song, which the author hopes to see executed in a short time; wherein the Hebrew and Greek Texts are reconciled, established, and all the various readings exhibited at one view; and the English Version reformed, according to

the true sense of the original and genuine text. The conditions are: 1. The work will make a large volume in 4to; 2. The prices are fixed at two guineas small paper, three and a half for large and No. IV. If the subscription money will answer it, a neater set of Ethiopic types, equal to those beautiful ones of Mr. Ludolf, shall be cast. The projector adds: —

"If the several Honorable Companies of Merchants, and others, will be pleased to encourage with their subscriptions a second Volume of the Psalms, for the use of the Eastern Christians (for which the present work is intended), in *Syriac*, *Coptic*, *Armenian*, and *Persic*, with a Latin Version," &c.

I cannot find any trace of the publication of the work. Lowndes does not mention Mawer's name. Watt give three or four sermons as being his works.

The proposals are dated from Crathorn, in Cleveland, Jan. 5, 1735-6.

EDWARD HAILSTONE.

Horton Hall.

FOSTER ARMS (3rd S. v. 447.) — I beg to tender my best thanks to MR. WHITMORE, of Boston, Massachusetts, for his reply — to me, very interesting. Could he in any way furnish me with the tinctures or colours of the bearings, or the direction of the lines of shading: as perpendicular for red, horizontal for blue, &c.? I am anxious about the colours; I am equally anxious about the armorial bearings of William Coddington, whom I have before shown ("N. & Q.," 2nd S. vii. 421) to have been the real founder of Rhode Island colony, and whose descendants intermarried into my family. I think, however, that no seals, charters, or pieces of plate referring to him, could be found much nearer to Boston than Newport, Rhode Island.

P. HUTCHINSON.

ANCIENT MONOGRAMS (3rd S. vi. 111.) — I cannot admit the conjecture of Davy, in his Collections for Suffolk, that the letters on the shields of the octagonal font at Elmswell, Suffolk, were intended to form the name of the man who is supposed to have erected the font, some Mr. *Jo. Hedge*. The conjecture is very low, and very improbable. I never heard of an instance where a sacred baptismal font bore conspicuously the name of any ordinary individual. I cannot conceive that so presumptuous an attempt at immortality would have been allowed by ecclesiastical authority. Nor does the conjecture remove the difficulty on another account. It appears that there were seven letters: the name *J. Hedge* would only take up six, and the seventh would still remain unaccounted for.

I have no doubt that the letters are initials of some sacred names, or words. It was common to represent, or symbolise, the four Evangelists on a font; and occasionally we find the four greater prophets. For these claim, even more clearly than the Evangelists, the four mysterious symbols of the living creatures — bearing respectively the faces of the man, the lion, the ox, and the eagle. I believe, then, that the first four letters, I.H.E.D., stand respectively for the four greater prophets: *Isaias*, *Hieremias*, *Ezekiel*, and *Daniel*. If we knew what the seventh letter was, we might have a clew to the signification of the three remaining letters. Without this knowledge, all must be conjecture. It may have been P., and so the letters G.E.P. may have meant *Gloria et Pax*, in allusion to the hymn of the Angels at our Lord's nativity. But it is more probable that the three concluding letters represented the names of saints — such as *Georgius*, *Edwardus*, and some other. As the final letter has disappeared, nothing can now be ascertained.

The monogram on the south side of the western door — the letter S entwined with an I — is certainly intended for the Holy Name of JESUS, and is frequently employed with that signification.

F. C. H.

REV. JAMES CORDINER, M.A. (3rd S. vi. 89.) — I remember a gentleman of this name, who was minister of the Episcopal Chapel of St. Paul in Aberdeen; and who was alive, I think, in the year 1817, when I left that city. I understood that he was the author of the work on Ceylon. I have an impression that he died about that time, or a few years afterwards. When I was in the habit of seeing him, he seemed to be between sixty and seventy years of age. Mr. Cordiner's successor at St. Paul's chapel could, no doubt, give the exact date of his decease. J. MACRAY.

Oxford.

[C. D. also states, that the Rev. James Cordiner died about the year 1837, and that an inquiry of the Rev. Mr. Bouverie, his successor, would produce the exact date.]

SOVEREIGNS OF KINSALE (3rd S. vi. 29.) — A friend has very kindly supplied me with a copy of the list I required, taken from Tuckey's *County and City of Cork Remembrancer*, pp. 314, 315; and as others may be glad to know where to find the information, I think it well to record the reference in "N. & Q." The list begins with the year 1619, and is perfect from 1651 to 1839.

One might, I think, have expected to find such a list in Gibson's *History of the County and City of Cork* (2 vols. 8vo, London, 1861), inasmuch as "Kinsale [which is in the county] is one of the oldest corporate towns in Ireland;" but it has not been given. Mr. Gibson, however, has recorded in vol. ii. p. 501, the very strange conduct of the Town Commissioners of Kinsale, as set forth in the following extract from the *Cork Daily Reporter*, 13th May, 1861: —

"The insignia of this ancient corporation were put up to public auction last week, by the Town Commissioners. They consisted of a mace, punch-bowl, and ladle, all silver. The two latter articles were purchased by some

of the resident gentry. The mace, the most interesting relic of the whole, was knocked down to the Rev. Dr. Neligan, Rector of St. Mary's Shandon. It is very heavy, weighing 79¾ ounces of old hall-marked silver. It is about three feet nine inches in length, and screws into two parts for the convenience of carriage or packing. It has the ancient arms of Kinsale engraved on the sides."

"They might have parted with the punch-bowl and ladle," adds Mr. Gibson, "but to sell the old mace was in very bad taste indeed. It is more than bad taste; it is a sin and sacrilege against those old and hallowed feelings which form the basis of what we style true patriotism."

We are not informed of the fate of the municipal records. ABHBA.

LENT QUERY (3rd S. vi. 47.)—I am unable to say why the first Sunday in Lent should not be represented in the rhyme quoted by MR. BAILY; but I can inform him of the suggestion of Brand, that *Tid*, *Mid*, and *Miserere* are probably derived from the beginning of the psalms which were used on those days, "Te Deum," "Mi Deus," and "Miserere mei." It is still common to call the Sunday before Advent "Stir-up Sunday" from the initial words of the collect.

Carlin, or Carling Sunday, possibly owes its title to the grey peas which are eaten on the occasion; and they perhaps owe theirs to the fact, that they were formerly distributed to *carles* = labouring men at this season. At one time the ceremonies of the Church of Rome made of this day a sort of anticipatory Good Friday: hence some seek an etymon in a German word *harr* = fine or penalty. ST. SWITHIN.

DR. JOHN ASKEW (3rd S. iii. 36.)—According to Hodgson (*Hist. of Northumberland*, part II. vol. ii., Appendix, 541), John Askew, Rector of North Cadbury, co. Wilts, was third son of the famous book collector, Anthony Askew, and grandson of Adam Askew of Newcastle-upon-Tyne, a physician of much local celebrity. This descent is confirmed by the name of his son, Anthony Adam.
E. H. A.

PARAFFIN (3rd S. vi. 10.)—In the word which your correspondent cites from Rabelais, has not he mistaken a letter? In all my editions I read *parasine*, not *parafine*—a word explained in the glossary as *poix résine*, and which Urquhart and Motteux translate correctly "rosin-dust."
WILLIAM BATES.

HALIDAM (3rd S. vi. 18.)—Can E. P. C. be right in saying that the word *halidam* comes from the German *Heiligthum*? I had always understood, though I cannot now point to my authority, that it is derived from the words *Holy Dame*, i. e. the Virgin. The expression in old writers to swear by "My Halidame" seems to favour the idea without going further. P. HUTCHINSON.

Miscellaneous.

NOTES ON BOOKS, ETC.

A History of Peebleshire. By William Chambers of Glenormiston, F.G.S., F.R.S.E. (W. & R. Chambers.)

We have in this handsome volume the result of a wish long cherished by the accomplished author—namely, a desire to write a History of his native county; but a wish which was not destined to be fulfilled until, after a useful and busy life spent elsewhere, he returned to dwell amidst scenes, of which he had treasured up many recollections and traditions; and, we may add, when we remember the liberality with which he purchased Queensberry Lodging in the old burgh of Peebles, and restored and endowed it as the Chambers' Institution, that, among the pleasing recollections and traditions of Peebles, the name of William Chambers of Glenormiston must hereafter be inseparably connected. To return to the book, however. It is not a mere dry county history, for the author has shown great tact in interweaving much anecdotic family history into his narrative, and in his account of local antiquities, including the numerous and interesting British hill forts, has given the results of his personal inspection of them. Public and private records have been placed freely at his disposal, and he has made good use of them; while the skill of the engraver has been called in to add to the beauty and value of the book, so that our readers will readily see what an important addition has been made to the topographical literature of Scotland by this excellent *History of Peebleshire*.

Another Story of the Guns; or, Sir Emerson Tennent and the Whitworth Gun. By The Fraser Reviewer. (Macmillan.)

From the fierceness of the controversy respecting the Armstrong and Whitworth guns, and the pertinacity of their respective champions, the public are being almost as thoroughly *bored* as the guns themselves. We content ourselves with gathering from the present little volume one important fact—namely, that the public have already secured not less than 570 12-pounders, 257 20-pounders, 641 40-pounders, and 799 110-pounders of Sir William Armstrong's guns, which, as the Commons' Committee in 1863 reported "that they had no practical evidence before them that even at this moment any other method of *constructing* rifled ordnance exists which can be compared to that of Mr. Armstrong's," is, we think, a very satisfactory fact.

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T. T. W. *Six articles on Spontaneous Combustion appeared in* vol. vii. *of our First Series.*

FITZ-JOHN. *For biographical notices of Jacques Casanova consult* "N. & Q." 2nd S. IX. 245.

ERRATA.—3rd S. vi. p. 133, col. ii. line 5, *for* "1607" *read* "1687;" line 37, *for* "Aubenie" *read* "Auberive."

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Notes.

IS A THING ITSELF, OR SOMETHING ELSE?

I make a little extract from one of my papers n logic, which may turn your readers' attention o the manner in which unexamined routine may un its course for thousands of years. The ques- ion asked above is assumed by all the world as ot merely to be settled without proof, but as ctually incapable of demonstration. They say hat a thing must be itself, and cannot be anyhing else: and that any one who wants proof of his must continue to want, for that there is no nere fundamental proposition for it to stand on. believe the world is right. And the logicians gree with the world; and more than this, they ound consequences upon the assumption. One nd all affirm, without proof, that if A be B, then is A; A and B being only one thing each. Somehing having the look of proof might be dressed p, as follows: — Let A be B; then B is A. For not, let B be X, something which is not A: then ecause A is B, and B is X, it follows that A is X; hat is, A is something not A, which is absurd. So is, and so are you too, says common sense to he proposer of such a proof. Who is to know hat "A is B and B is X" gives "A is X," unless he rst know that a thing is itself? And who wants nore than this knowledge, to know that "A is B" nd "B is A" are one and the same proposition? The proposer of the proof is reasoning in a circle: he is making syllogism prove something without which syllogism itself is not valid.

There are some persons who have an excessive difficulty in receiving anything under abstract symbols: for them I will put the above proof into concrete. A person believes Junius to be an individual, and also Philip Francis: he also believes Ph. F. to be Junius. He then proves Junius to be Ph. F., in this way. If not, let Junius be some person not Ph. F.: Burke, for example. Then, because Ph. F. is Junius, and Junius is Burke, it follows that Ph. F. is Burke, another person, which is absurd.

Now the geometers are, and always have been, given to this vicious circle: when there is but one A, and but one B, they will not allow "A is B" to be "B is A," without what they call proof. In the 18th and 19th propositions of Euclid's third book, there is an instance. From a point of contact can only be drawn one diameter, and only one perpendicular to the tangent: Prop. 18 proves that the diameter is the perpendicular; and Prop. 19 professes to prove, from 18, that the perpendicular is the diameter. And the proof is of the type above given.

I have in many places endeavoured to illustrate the neglect of mathematics by logicians, and the neglect of logic by mathematicians. Family quarrels are always the longest: and the two great branches of exact science have been at feud for nearly two centuries. But why was no inquiry made into the logic of geometry during the centuries in which the two sciences worked amicably together? I suppose because Euclid was established on the same kind of pedestal as Aristotle.

A. DE MORGAN.

ENGLISH EPITAPHS AT LIEGE.

The following epitaphs are copied from a MS. "Recueil d'Epitaphes fait par Henry Van den Berch, Héraut d'Armes du pays de Liège," collected in the seventeenth century, and now in the possession of M. le Comte de Grunne au Château de Hamel, near Tongres. The MS. is one of the most trustworthy and accurate I have ever come across. W. H. JAMES WEALE.

Liege. Eglise des Recollets.

"Venerabili viro D. Ricardo Domini Ecclesiarum Sarisburiēn et Stratfordēn in Anglia huius Canonico dignissimo, illius Pastori vigilantissimo; qui cum ante annos viginti, eo quod in impia prophane mulieris decreta primatum etiam in Ecclesia usurpantis iurare constanter recusarat rerum possessione ab hereticis iniuste turbatus fuisset, deinde in exilio septemdecim annis in summa egestate (sponte tamen et alacriter egisset); postea vero varias et reliquarum facultatum direptiones et corporis afflictiones in defectione Belgicarum Prouinciarum a predonibus illatas inuicto animo ptulisset demum dijsenteria, febre, senio, ceterisq3 huius vite molestiis et incommodis confectus, in hoc primum sacro diui francisci azijlo quietis locum inuenit V. Joannes Fen de Monte acuto Sacerdos,

et D. Hugo de Chaenocke in iure Anglorum municipari procurator paupertatis et exilii comites memorie et pietatis ergo amico posuere. Obijt 17 Calendas Nouemb. Aº Dni 1579. Ætatis sue 67."—*Ibid.* p. 215.

"*Epitaphium fris Georgii Dionisij Presbiteri natione Angli.*

"Me puerum quondam veteres genuere Britanni,
Post mihi francisci contribuere togam;
Tunc mea continuis quibus ætas fluxerat annis
Ter fuerat Graio Pergamus vsta foco.
Sed postquam hereses mulier perfusa veneno
Cepit in Anglorum sceptra tenere locis
Prima mihi sedes opulenta Brabantia tandem
Exilii tellus LEGIA SANCTA fuit.
Speratam fatis patrie melioribus oram
Aspicere hic vite sed fuit ora mee.
Sic ego qui fueram malesanis exul ab Anglis
Sublatus satis exul ab orbe fui.
Si tamen Angelicos Christus concedat honores,
Anglia erit votis nulla petenda meis.
Qua ratione potes fer opem, charissime frater,
Hostia precipue quando litanda tibi est.

Obijt 1581. 7. Aprilis.

D. O. M.

"Fr. Georg. Dionisius Anglus Nobili loco natus cum aliquandiu Henrico 8º et Eduardo 6º Regibus operam in aula nauasset suscepta Divi francisci disciplina, pietatis, obedientie, ceterarumq3 virtutum exempla ab aliis libenter accepit, et ad alios cumulate transfudit: fidei Catholice causa 22 annos exulauit, huius Conuentus ciborium magnifice restauravit et auxit, his tandem meritis auctus e vita migrauit anno 1581 april die 7º: fratri charissimo Gabriel Dionisius exilii comes pietatis et memorie causa posuit."—*Ibid.* p. 217.

Liège. S. Servais.

"Hic e regione sepultus est vir Illustris D. Thomas Houghton Anglus qui post decem an. exiliū spontaneum variasq3 patrimonii et rerum oium direptiones propter Cath. fidei confessionem a sectariis illatas obijt 4 Non: Jun: 1580. Ætat. 63."—*Ibid.* p. 104.

Liège. S. Martin-en-Isle.

"Venerabili viro D. Roberto Paijn Sacerdoti Anglo qui cum aliquamdiu Pastoralem curam vigilanter egisset hæreticis tandem in Anglia rerum potitis et nepharia muliere primatum etiam in Eccłia vsurpante: (quo aūctis titulo pios ōnes maxime vero Eccłie Pastores qui suam suorumq3 salutem pro commissi muneris ratione diligenter procurabant crudelissime insectabantur:) vt periculum quod suis īāiam ceruicibus īminebat declinaret se patria domo et ānuis rerum prouentibus abdicauit: Deinde in exilio sic vite sue rationes instituit vt cum virtutum exemplis tum sacris ad plebem cohortationibus (quod opus eximie p̄ftabat) alios ab errorum pertinacia reuocando, alios in suscepte veritatis obedientia confirmando plurimis ad salutem et lucem pretulerit, et viam munierit demum inualescentibus etiam in Belgio vbi agebat perfidis hominibus Catholici cultus et noīs hostibus fuga rursum saluti consulendum esse ratus dum Leodium contendit, vnicum tunc temporis relictum Catholicis viris perfugii locum, in itinere semel atque iterum a p̄donibus spoliatus crassiori etiam sclopete parte magna vi capite inflicta grauiter contusus postremo et verberibus toto corpore dire cesus, paucis post diebus deposita hoc loco gravi corporis sarcina, ad optatas beate patrie sedes expedite reuersus est 16 Cal: Nouemb: Anno 1578. D. Joannes Fen de Monte acuto sacerdos in studiis olim Collega postea vero diuturni etiam exilii comes deniq3 et calamitatibus subeundis perficiendisq3 quibus ille iam feliciter pfunctus erat superstes pietatis ergo amico posuit." *Ibid.* p. 112.

Liège Chartreux.

IESVS + MRA + ANA + .

Sancte Nicolæ ora pro nobis.

"In subiecto loco sepultus est Nicolaus Morgan Anglus singulari virtute vir. Qui cum ob fidem Catholicam extorris profugisset a patria, sese in famulatum Ernesti Ser. Principis Leodiēn tradidit cumq3 æternam virtutum memoriam reliquisset e vita decessit Aº 1591. die xi. Septemb: Cuius anima requiescat in pace. Amen."—*Ibid.* p. 188.

Liège. Guilhelmins. Priorē.

"Hic iacet vir nobilis Dñs Johannes de Mandeuile alias dcūs ad Barbam miles dñs de Campdi natus de Anglia medicinæ Professor. Qui toto quasi orbe lustrato Leodii diem vite sue clausit extremum Anno Dñi Mº.CCCº.LXXIIº mensis Nouemb. die xvii.

"Vos ki passeis sor mi pour lamour Dei proies por mj." *Ibid.* p. 211.

Liege. S. Adalbert.

"Venerabili viro D. Roberto Willanton Sacerdoti Anglo Eccłiæ S. Pauli Londinen Canonico qui cum aliquamdiu in celeberrimo eius vrbis loco frequentissimaq3 virorum Illustrium et Regni procerum Concione predicationis munere sedulo perfunctus fuisset, tandem invalescentibus in Anglia perfidis hominibus Catholicæ veritatis hostibus, cum nullis nec blandiciis nec minis adduci posset vt in prophanas rerum innouationes iuraret, maxime vero in impium eorum decretum quo fœminam Eccłiæ primatem et supremum in causis etiam spiritualibus caput statuerant vna cum ceteris sacerdotibus qui pari cum illo constantia sese phanaticis desertoribus in communem orbis Christiani perniciem cum imperio iam et maiestate insanientibus opponebant, et templo, et tecto summa cum ignominia eiectus vix se ad carceres, tormenta, et necem querentibus fuga latebrisq3 subduxit. Deinde in exilio cœpto iam antea docendi muneri rursum insistens, ad Monīium Villarieñ vocatus, eius cœnobii monachus ad consequendam eam quam ex instituti sui roūe sectantur vitæ perfectioris disciplinam, et inculpatæ conuersationis exemplo et sacre p̄lectionis industria piam et fidelem operam p̄stitit. Demum cum nec in Brabantia tuto viueretur, aliis alio more hostili passim diripientibus inita rursum fuga dum Leodium versus contendit relicto ad certissimum dep̄dationis periculum quod reliquum erat librorum et suppellectiles, direptisq3 in itinere etiam quibus septuagenarius et induebatur et egre gestabat vestibus corpus quidem multis verberibus, fatigatione, inedia, nuditate aliisq3 huius vite incommodis plane confectum, post aliquot menses hoc loco depositum reliquit. Animam vero his rebus omnibus superiorem Deo optimo maximo reddidit decimo Calen. Aprilis Anno 1579. D. Joannes Fei de Monte acuto sacerdos in eodem constitūq3 exilii paupertatis et calamitatum stadio in quo ille cursum felicissime iam absoluit pietatis et memorie causa amico posuit."—*Ibid.* p. 100.

Having submitted the transcripts forwarded by Mr Weale to our valued correspondent York Herald, he has kindly furnished us with the following memoranda respecting the armorial ensigns upon the tombs at Liege and which are given in outline in Mr. Weale's communication:—

"The arms which appear to be upon the tomb of 'F Georg. Dionysius Anglus Nobilis,' as sketched with the inscription, are, in some instances, imperfect; but submit the following to be intended. In reference some pedigrees of Dennis (for that seems to be the nar

in English), I find the following to be the arms and quarterings of the Dennis family in Devonshire. I have consulted the Visitation Book of Devon, and other authorities in this College.

1. *Dennis.*—Azure, 3 battle axes, 2 and 1 or.

2. *Dabernon.*—Gules, a cross recercelé argent; on a chief azure 3 etoiles or.

4. *Brewer.*—Gules, two bends wavy or.

5. *Bucherell.*—Sable, bezantée, two stags current argent.

6. *Christenhaw.*—Azure, a bend per bend indented ermine and or, two cotices, counterchanged.

7. *Golderly.*—Sable, on a fess between six crosses crosslets, two pales, gules.

8. *Childersley.*—Argent on a cheveron sable between three ravens heads proper, collared argent, as many acorns slipped or.

9. *Done.*—Azure crusilly of crosses crosslets or, an unicorn salient argent.

The crest of Dennis in the sketch is a bird's head, holding in the beak a trefoil.

Tomb of Nicholas Morgan.—Arms: Argent, a lion rampant azure crowned or.

Tomb of Thomas Houghton.—Arms quarterly 1 and 4. *Houghton*, argent, 3 bars sable. 2 and 3 *Ashton*. Argent, a mullet pierced sable.

The crest is described as a demi *bear*, and the supporters two *bears*. Some error occurs here, as I find the crest of the Houghtons to be a *bull's head and neck argent, charged with* 3 *bars sable*; and another crest, a *bull passant argent horned and unguled sable*. The Houghtons assume two *bulls* as supporters, but they are not recorded in this College.

Thos. Wm. King, York Herald.

Heralds College.

THE TURKISH BATH, A NATIVE INSTITUTION IN IRELAND.

In a Note I have quoted (*postea*, p.176) from the travels of M. de Latocnaye in Ireland, *Promenade dans l'Irlande*, the testimony of the author as to the family of Robin Adair. The same volume contains a curious allusion to the use of the hot vapour bath, as a habit of the people on the west coast. The author, when making a visit to the mansion of Mr. Hamilton, at Brown Hall, in the vicinity of Ballyshannon in the county of Donegal, found the inhabitants using what they called a "sweating house," which M. de Latocnaye describes as follows: —

"J'avais entendu parler d'un usage particulier aux habitans de cette partie, et je désirais m'en assurer: c'est ce que les bonnes gens appellent '*a sweating house*,' et qu'ils regardent comme un remède à tous maux.

"Mr. Hamilton eut la complaisance de m'en faire voir une dans le voisinage; j'imagine que le lecteur doit être fort embarrassé de ce que peut être '*a sweating house!*' Qu'on se figure une espèce de four de cinq ou six pieds de haut sur trois de large, avec une entrée au niveau de la terre d'environ un pied et demi, absolument de la figure d'un dé à coudre. On chauffe ce four avec des tourbes, comme pour y faire cuire du pain; lorsqu'il est bien chaud, quatre ou cinq hommes, ou femmes, tout nuds, se glissent dedans du mieux qu'ils peuvent par l'ouverture, qu'on bouche ensuite avec une planche couverte de fumier. Ces malheureux restent dans cette étuve quatre ou cinq heures de suite, sans même pouvoir en sortir; car si l'un d'eux se trouvait mal, il assoierait par terre, mais on n'ouvrirait pas la planche avant le temps. A peine y sont ils entrés, qu'ils sont couverts d'une sueur abondante et communément lorsqu'ils en sortent, ils sont beaucoup plus maigres qu'en y entrant. Lorsqu'il y a quatres ou cinq cabanes près l'une de l'autre, on est sûr d'en trouver une: et quelque soit la maladie des paysans, ils en font usage. L'homme qui me montrait celle-cy, y avait été la veille pour mal aux yeux.

"Pour savoir ce que c'était, je m'y suis glissé moi-même, et quoiqu'il n'y eut pas eû de feu depuis plus de vingt-quatres heures et que l'entrée fut ouverte: il y a peu de maladies que je ne préférasse à un tel remède: cependant il est sûr que si l'on pouvait avoir la respiration libre, une transpiration aussi violente pourrait être utile dans bien des cas; il est certain que plusieurs paysans se sont ainsi guéris du Rhumatismes, ou autres maladies causées par des transpirations arrêtées.

"En sortant de là, quelques uns vont se jetter sur un lit dans la cabane, et se tiennent chauds quelque temps: d'autres n'en tiennent compte, se rehabillent et vaquent à leurs affaires, comme si ne rien n'était.

"Les volailles aiment fort la maison de sueur, c'est toujours leur asyle dès que le tems est mauvais: il est sûr, qu'elles se tiennent à l'entrée, et qu'elles n'ont pas la tête dans la vapeur."—*Promenade dans l'Irlande*, p. 217.

J. Emerson Tennent.

Tempo.

Another of Archbishop Whately's Jokes.—

I find the following in Mr. Fitzgerald's *Memoir*: —

"'Why does the operation of hanging kill a man?' inquired Dr. Whately. A physiologist replied, 'Because inspiration is checked, circulation stopped, and blood suffuses and congests the brain.' 'Bosh!' replied his Grace, 'it is because the rope is not long enough to let his feet touch the ground."

What I take to be the real story is recalled to me by this version. It was told to me some years ago by a retired member of the Irish bar, who was himself a witness to the archiepiscopal "sell." As Dr. Whately was dining in company with several of the judges, the conversation turned upon hanging. His grace was nettled at the extreme bumptiousness of one of the legal dignitaries, and asked him abruptly, "Why is a man hung?" The unconscious victim gave the historico-legal reply which befitted his position. "Bah!" interrupted his tormentor, "I'll tell you in three words — it's *because the rope's so short!*" This sort of chaff is stupid enough, but the archbishop would have his joke; if bad, well; if good, so much the better. There is one con-*pun*-drum of which I have heard him accused, which I have not seen in print. "Why is *Essays and Reviews* like a mill-pond?" "Because it has been *damned up*." I have heard in Dublin that Dr. Whately kept in the yard of his house a large tree-block, on which he generally had half an hour's chopping for exercise in the morning. It is hard to say how much intellectual beheading that block saved the archbishop's stupid friends.

J. D. Campbell.

Louvain Legends.—In the collegiate church of St. Peter, Louvain, there is a painting representing a cook with his apron on, said to be St. Evortius—chosen bishop in consequence of the miraculous descent of a dove upon his head. In the foreground, the saint is represented refusing the mitre; while, in the background, preparations are being made for his consecration. It is a fine painting, and there are some ninety-two figures in all. In the same church is another painting; which, doubtless, suggested his ideas to the artist of that picture, which excited so much attention in the Flemish gallery of the International Exhibition of 1862, entitled "A Martyr in the Reign of Diocletian;" representing a nimbus floating over the head of a drowned female. This is really one of the scenes in the life of St. Margaret of Louvain, the patroness of servants, whose history is related upon canvass in five paintings in the church of St. Peter. She was, according to the legend, servant in an hostelry frequented by pilgrims. Her master and mistress, and she herself, had resolved on embracing the monastic life, and were all to go on the following day to a convent: meantime some pilgrims came, and demanded shelter. Margaret having been sent to fetch some wine, the pretended pilgrims during her absence strangled their host and his wife; and she, on her return, shared their fate. Her body, thrown into the Dyle by them, instead of descending the stream, floated up the river—a brilliant light hovering over it. This wondrous appearance being witnessed by Henry, Duke of Lorraine, he, accompanied by his duchess and the whole court, together with the chapter of St. Peter and the magistrates of the town, secured the body; and carried it in procession to the church on the 2nd of September, 1225. The saint's skull and bones, and her wooden wine-jar, are preserved in an adjoining chapel. Query, What portion of these two legends may be accepted as historical fact? Juxta Turrim.

Juggernath in Ancient Egypt.—In the subjoined passage from Herodotus, book ii. chap. 63, will be found the prototype of the Hindoo festival lately described by *The Times* correspondent in Calcutta, and it furnishes one of the many proofs of a common religion in India and Egypt in past times:—

"But in Papremis they offer sacrifices and perform ceremonies as in other places; but, when the sun is on the decline, a few priests are occupied about the image, but the greater number stand, with wooden clubs at the entrance of the temple; while others, accomplishing their vows, amounting to more than a thousand men, each armed in like manner stand in a body on the opposite side. But the image, placed in a small wooden temple gilded all over, they carry out to another sacred dwelling; then the few who were left about the image draw a four-wheeled carriage, containing the temple and the image that is in it. But the priests, who stand at the entrance, refuse to give them admittance; and the votaries, bringing succour to the god, oppose, and then strike, whereupon an obstinate combat with clubs ensues, and they break one another's heads, and, as I conjecture, many die of their wounds."

H. C.

The Dagger of Cortez.—It may interest some of the readers of "N. & Q." to learn that the dagger of this celebrated conqueror of Mexico is still in existence. This deadly weapon is of a peculiar construction, the handle being of open filigree work in steel surmounted by a Spanish crown, with curious steel pendant ornaments within it. The cross-bar, like the rest of the instrument, is of polished steel, finished with a crown at either end; and above this is an oblong structure, four inches in length, containing a piece of mechanism by which, on its being pressed, the blade was opened when it entered the wound. The blade, properly so called, springing from this, is eight inches long, and opens like a pair of scissors. When thus opened in the wound, a liquid poison, previously placed in a deep groove running down the centre of the blade, would be emitted, causing certain death.

This dagger, which is well authenticated, descended from an ancient Mexican family (Alvarez) to the Bishop of Mobile, North America, who deposited it in the museum of the University of St. Louis, N. A., where it remained sixteen years, when it came into the possession of the present owner, a gentleman residing at Aldershot, who was recently good enough to grant me the loan of it for a short time for the inspection of some antiquarian friends. I may add, that no other dagger of similar construction is at present known to exist. W. Chapman.

Farnham, Surrey.

The Romans in India.—Many of the readers of "N. & Q." in India may not be aware that in the Peutingerian Tables mention is made of a temple to Augustus Cæsar, which stood at Musiris on the west coast of India, now called Meerjao. This note may induce some resident on that coast to search for vestiges of the building, when a stone inscribed with Roman characters may be found built in the wall of some old Hindoo pagoda, or the capital of a pillar, or some fragment of Roman sculpture discovered forming a component part of the wall of an old fort.

It is not impossible, moreover, that among the notes to some village pooran at Meerjao, or its neighbourhood, allusion may be made to the former existence of a Roman temple. In the range of mountains which lie behind Meerjao, though more to the southward, lives a remarkable people called the Todars, supposed by some writers to be descendants of Roman adventurers. At the burst of the north-east monsoon at Madras the sea becomes violently agitated, and Roman coins are

occasionally thrown up on the beach and brought into Madras by the fishermen, whose huts fringe the shore. The Rajah of Travancore presented to the Madras Museum some Roman gold and silver coins found on the west side of India.

Some years ago, in the vicinity of Palachy in Coimbatore, was dug up a pot of Roman coins of Augustus and Tiberius. Another pot of coins was subsequently discovered in the same district. These coins may have been struck at Musiris, or brought to India from Europe for the purpose of purchasing pearls at Killikerry, the Colchos of the Periplus, a seaport of the ancient Kingdom of Pandya, one of whose monarchs, it is known, sent ambassadors to Augustus, whom they found at Samos. The historical books of the Brahmans of Tulava, in Canara, make mention of Europeans at Anagundi centuries before the arrival of the Portuguese in India. H. Congreve.

The Duke of Magenta. — An old gentleman, native of the north of Ireland, mentioned the following anecdote. He said the grandfather of the present Marshal Mac Mahon was a Presbyterian minister, and had baptized him. He recollected him very well, and said he was a fine looking man. In the Rebellion of 1798, Mr. Mac Mahon, in common with many of the Presbyterians in the north of Ireland, became infected with rebellious sympathies to that extent that a reward of five hundred pounds was offered for his apprehension. His cousin, however, was governor of the jail of Kilrea, and he contrived to conceal him in the jail till he succeeded in escaping to France, where he at once laid aside his clerical profession, and entered into the service of Napoleon I., in which he soon rose to be an officer of rank. One day, being stationed at one of the seaport towns on the Channel, he was present when the crew of a captured English merchantman were landed, and among them he recognised a man who had, when a lad, been a servant of his in Ireland. Entering into conversation with the prisoner, the latter answered his questions satisfactorily, and recognised his former master, who took measures to have him released, and transferred to his own service. Cywrm.

Porth yr Aur, Carnarvon.

Verses from Pompeii. — These were given me by a friend many years ago. The traditions of all countries are so alike that I am not surprised at them: —

"Anserietta! latens duplici sub imagine Nympha!
Quos agar in lucos? Quæ loca sacra petam?
Anne datur gradibus penetralia scandere tecti
Qua se conclusam casta marita tenet?
En! vero. Vetulus renegans sacra vota Deorum,
Nec precibus curans flectere fata, sedet.
Improbus! At dextrum cape fortiter, atque sinistrum!
Volvatur præceps. Frangat et ossa simul."

M.

Ancient Use of Gloves and Wigs. — Among the sculptures found at Thebes was one representing ambassadors from some Asiatic country, bearing presents of gloves. In Borlase's *Antiquities of Cornwall* is a vignette representing a group of Druids, one of whom wears a pair of gloves nearly reaching to his elbows. The Somalees of the east coast of Africa, many of whom I have seen in Aden, employed as servants by the English, wear wigs, which they stain white or red, as the fancy prompts them. Their forefathers probably acquired this custom from the ancient Egyptians, who are pourtrayed wearing wigs in the sculptures and paintings on the banks of the Nile. H. C.

Queries.

THE GOTHIC VERSION OF THE BIBLE, BY BISHOP ULPHILAS.

Hug mentions, in his *Introduction to the Writings of the New Testament* (English translation, vol. i. p. 490, London, 1827), that, in the year 1817, Angelo Mai discovered some important parts of the Gothic version, by Ulphilas, in the Ambrosian Library at Milan. These are his words: —

"Under the Homilies of Gregory the Great on Ezekiel, written in the eighth century, Mai had remarked older characters, like those of the *Codex Argenteus*, which had been washed out. More accurate research led him to the happy conclusion that he had discovered in the Gothic language important fragments of all St. Paul's Epistles, with the exception of the two to the Thessalonians and that to the Hebrews. A second MS., somewhere about the ninth century, which contained St. Jerome's Expositions on Isaiah, likewise concealed the Gothic text of the Epistles of St. Paul, with the exception of those to the Romans and Hebrews. . . . . Behind a Latin MS. of the four Gospels, a page was bound from an older Codex. On this page also, containing a fragment of the Latin version of St. Matthew, Mai perceived expunged Gothic characters. It contained two fragments of St. Matthew, viz. xxv. 38, xxvi. 3, and xxvi. 65, xxvii., of which the first, and the six first verses of the second (xxvi. 65—71), restore an hiatus in the *Codex Argenteus*.

"Count Charles Octavius Castilioni took the most lively interest in the discovery: he assisted Angelo Mai with his knowledge of the German dialects, and in the preparations which the edition required. Both jointly wrote a detailed account of the discoveries, described the MSS. in which these literary treasures had lain concealed, and produced, as a specimen, some passages of the Gothic documents which they had found.* As Mai was appointed to the Vatican Library, and there attended to his appointment, the whole weight of the task fell on Count Castilioni; from whence it happens that the edition has been longer delayed than both scholars expected, or we desired."

Queries: 1. Has this edition ever been published by Castilioni? 2. Where can I find an

* This is the title:—"Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum Specimen, conjunctis curis quidem Mai et Caroli Octavi Castilianæi editum." (Mediolani, Regiis typis, MDCCCXIX. 4.)

accurate account of Ulphilas,* and his translation of the Bible? 3. What is the supposed antiquity of the *Codex Argenteus*, now preserved in the University of Upsal? J. Dalton.

Norwich.

[Some notices of the Gothic version by Bishop Ulphilas will be found in our 2nd S. iii. 87; iv. 16; but especially in vol. viii. 87, 118.—Ed.]

American Drama. — Can any of your readers, acquainted with American dramatic literature, give any information regarding the authorship of the following anonymous plays?—1. *The Female Enthusiast*, a drama by a lady, Charleston, 1807. 2. *Americana; or, a Tale of the Genii*, a drama in five acts, printed at Baltimore in 1802. Dedicated to Thomas Jefferson. 3. *Xerxes the Great*, printed by T. H. Palmer, Philadelphia, in 1815. 4. *Alfred the Great*, printed by E. Murden, New York, May, 1822. 5. *Theodora*, a dramatic sketch in two acts, no date. 6. *Lucrezia; or, the Bag of Gold*, a dramatic sketch in five acts, by a Young Gentleman of Philadelphia, printed by Turner and Fisher, no date. 7. *Wall Street; or, Ten Minutes before Three o'Clock*, a farce in three acts, date uncertain (about 1830?), two editions. 8. *Julietta Gordoni*, a play, New York, 1839, privately printed. 9. *Lone; or, the Heart's Ordeal*, a dramatic sketch, date and place of publication unknown. 10. *The Pilgrims of Hope: an Oratorio for the Clintonian celebration of the New Year*, 12mo, pp. 64, Albany, 1824. 11. *Nature and Philosophy*, a drama (adapted from the French), by a Citizen of Richmond, Richmond, 1821. 12. *The Italian Bride*, a drama, Savannah, 1856, written for Miss Logan, and printed for private circulation. R. Inglis.

Clove Pudding. — In a satirical poem under the title of *Don Francisco Sutorioso*, and published in London, 1710, the commencement is—

> "We sing the man, who from clove pudding,
> Rose to high dyet on a suddain;
> And when we have nothing else to do
> We'll sing of the clove pudding too," &c.

A note says, "His native place famed for it." The scene is placed in a village, Skelton, near York. All the inquiries I have made about clove puddings are fruitless, and the old cookery books do not mention it. Can anyone supply the information? Edward Hailstone.

Horton Hall.

Crannogues, or Lake Dwellings in Scotland. Can any reader of "N. & Q.," interested in Aberdeenshire topography, say whether Mr. Thomson of Banchery, Mr. Irvine of Drum, or any of the northern antiquaries have ever touched, in any of their numerous papers on archæological subjects, on the existence of lake dwellings in Scotland? Now that Ross-shire has been rendered famous by the recent exploration of its rude underground dwellings, there can be no reason why any lacustrian remains of habitations should not be explored with equal success as in regard to those of the analogous period in Ireland. Indeed I remember reading many years ago in an extra number of what are called Murray's *Hand-Books for Scotland*, published in connection with some popular Time Tables, a passage which I have hunted up amongst my pamphlets; and it is this:—

> "Just beyond the north-western extremity of the Moor of Durnat lies the Loch of Kinnord, stretched out in the hollow muir formed between two hills of the same name, and known to the Deeside peasants as the Muckle, or Large, and the Wee, or Little, Kinnord; and certain etymologists assert that the name of these hills is a corruption of Caenmore, as the natives of the Deeside are peculiar in their pronunciation, and disposed to have their own way in most things, and may have made free to alter the designation of the loch on which Malcolm Canmore is said to have had a favourite residence, there being two islands in the loch, and artificially made there, as the oak piles on which the buildings have been stayed *may still be seen*. On the island, at the western side of the small island, was the royal castle; and it is understood to have been connected with the neighbouring land by a causeway, of which no trace is now seen; while on the other island was the prison."

This may perhaps throw some light on the mythical "floating island" of Lochlomond. At all events it would be interesting if any "chieftain to the Highlands bound," now that the season is just opening, would step aside out of his way to investigate the fact of the alleged existence of the oak piles in the Loch of Kinnord on Deeside. Mr. Murray is one of the authors of the *New County History of Lanarkshire*, of which three magnificent illustrated volumes are in process of being issued, and a very sufficient authority in himself; but I suspect his remark about the oak piles being still visible dates back to about 1851.

Sholto Macduff.

Richard Davis, a native of Wales and Independent minister of Rothwell, in Northamptonshire, is noticed in Bogue and Bennett's *Hist. of Dissenters*, i. 388, *seq.* They denominate him the morning star of propagation. Unfortunately they give but *one* date—viz. that of his ordination (1689). Where can I obtain a more precise and satisfactory account of this remarkable man?

S. Y. R.

Derivation of Names. — From what language is Elvira derived, and what is its signification? Also the derivation and meaning of Berengaria and Sancho. Are they all traceable to the Arabic? Alphonso is commonly said to be derived from "Gott hilf uns." Is it not also more likely to have come from the Spanish Moors?

Hermentrude.

* Grimm, and other German writers, usually employ the form "Ulfila," or "Ulfilas."

Foreign Book Catalogues.—1. Is there any complete catalogue of the works printed at the Propaganda Press at Rome? I have an indistinct recollection that I saw such a catalogue years since, but have not been able to procure a copy, possibly through want of accurate description, as I was not then acquainted with Captain Cuttle's maxim.

2. Vandenhoeck of Gottingen, some fourteen years since, was in the habit of issuing a half-yearly *Catalogue of Continental Protestant Theology*. Is this catalogue still issued, and who is the London publisher? If complete sets are attainable, what would be the probable cost of one?

3. Is there any catalogue of Roman Catholic Theology (Continental) regularly issued, and by whom?

4. Is there any good catalogue of the Controversial Theology of the *sixteenth* century? More particularly of the smaller productions of the less known Continental reformers. I fear that they must be sought for through a large number of catalogues.

5. Is there any catalogue, English or Foreign, which contains the more modern works on magic, mesmerism, mediums, &c.? I think, about twenty years since, Dr. Grässe edited a *Bibliotheca Magica;* but I have no means of referring to it at present, and am ignorant whether it contains works on these subjects, or if any recent supplement has been issued to it.

Aiken Irvine, Clk.

Fivemiletown.

John Fuller of Bishop's Hall, Stepney, Bonner Hall, Bethnal Green, who, by his will dated in 1592, directed the founding of almshouse or hospital charities in Stepney and St. Leonard, Shoreditch, is stated in Stow's *London* (1842 ed. p. 44), to have been one of the Judges of the Sheriffs' Court of London. I am unable to obtain any information about him at the Guildhall, either in the library or of the town clerk. I should, if possible, like to ascertain to what family he belonged, where he was born, his Inn of Court, the cause or origin of his interest in Stepney and Shoreditch; the date and place of his marriage, and to whom; the date of his death, and place of burial, or any circumstance of interest respecting him. The almshouses referred to were endowed with rent-charges issuing out of lands situate in Ulceby, Claxby, &c., Lincolnshire, and of which the testator "had made an assurance unto Sir Drue Drurie, Knight, and others and their heirs."

Judge Fuller gave his "messuages, lands, and tenements lying in the parishes of St. Benet and St. Peter by Paul's Wharf," to found a charity for the relief of poor debtors in the city compters. His will was proved on the 5th of May, 1592, and probate granted to Jane his relict and executrix; and I find by the abstract of a deed dated October 16, 1623 (printed in the Charity Commissioners' Reports, 1832), that Sir Thomas Mansell and Dame Jane his wife agreed to levy a fine of farms and property "then late of John Fuller, Esq.," and of "all other the hereditaments of Dame Jane" at Claxby, &c., to her use for life, and after her decease to be subject to the rent-charges directed to be created by Judge Fuller's will. From this I infer that Judge Fuller's widow subsequently became Lady Mansell; but any information upon the matter will be most thankfully received by S. J. Hyam.

16a, Church Street, Spitalfields.

Harold's Cross.—There is a suburban village, about a mile from the South Circular Road, Dublin, called as above. When and why became it so called? S. Redmond.

Liverpool.

Heraldic.—Whose are the following crest and coat of arms? Arms: Argent, a lion rampant proper, in chief, three mullets gules. Crest: A demi-lion rampant, proper. A. F.

Ιακοπος δε Μορανια.—The name of this person occurs in your journal 2nd S. viii. p. 125, in a list of contributors to the first fourteen volumes of the *Foreign Quarterly Review*, inserted by Mr. John Macray. Can any of your readers furnish me with particulars about this person and his career, especially having reference to his literary works? J. B.

Melbourne, Australia.

Latin Song.—Can any of your correspondents fix the date of this old Latin song? It appears to be an imitation or version of that most ancient ballad —

> "The sumer is icumen in,
> Lhudè sing cuccu;" &c.,

and it will be observed rhymes in the middle as well as at the end of each line in true monastic style.

> "Cuculus jam cuculat, æstas incalescit,
> Flosculos sol educat, ager efflorescit,
> Nunc oves oviculas (*sic*) sequuntur balatibus,
> Nunc boves juvenculas evocant mugitibus,
> Nunc pruritus stimulis tauri concitantur,
> Nunc nemoris latebris cervuli celantur;
> Oh! cuculi, oh! cuculi, in sæcla sæculorum,
> Huic terræ nunquam incidat egestas cuculorum."

Were this written by a monk, the last line no doubt is a *double entendre*, cuculus or cucullus being used for a monk's hood, cowl, and thence for a monk. Ælfric.

Sir Richard Long.—I should be obliged by any biographical information respecting Sir Richard Long of Shingay, whose granddaughter married William Lord Russell of Thornhaugh. Is he to be identified with the Sir Richard Long who married Eleanor, daughter of George Manners,

Lord Ros, and sister to the first Earl of Rutland of that family? May I hope for assistance on these points from W. D.? STAFFORD CAREY.

MAGNET.—Can you inform me whether grounds, classical or otherwise, have been ascertained from which our ancestors of the fifteenth century might deduce the idea, that the virtues of the magnet could be obstructed by *garlic* or *onions*?

LIEUT. R. WADLOW.

JENKYN MATHEW.—Is there any record extant of the marriage of Jenkyn Mathew of Castle Menyale, Glamorgan, to an heiress of Starkey, and the consequent assumption of her arms—a stork proper? M.

MOSELY OR MOSLEY OF GARRETT, CO. LANCASTER.—I am anxious to obtain a pedigree of the family descended from Oswald Mosley in order to identify it with the hero of an article which appeared in *All the Year Round* some time ago, and was headed "Disappearances." R. H. RUEGG.

H. M. Customs, London.

MURIEL, MERIEL, PENUEL. — I should be glad to know the origin of these Hebrew-sounding female Christian names? Muriel is an old family name among the Campbells of Cawdor, and is also an old English surname still in existence. Meriel is, I think, chiefly found in Welsh families, though also to be met with in some English families in the neighbourhood of Wales; it does not look like a Celtic name. Penuel is a family name of the Grants of Grant, now Earls of Seafield. Is this name taken from Holy Scripture or from another source? EIRIONNACH.

NURR AND SPELL. — What is the derivation of the name of this game, so popular in the North Midland Counties? I would suggest Nordern Spiel. C. J. R.

JOHN PHILLIPS, ESQ., a native of Droitwich, Worcestershire, was educated at Oxford, called to the bar, but never practised. He was High Sheriff of Worcestershire in 1803, being then of Wynterdyne, near Bewdley; he died at his seat, Edstone, co. Warwick, in 1836, æt. seventy-five. What were his arms? H. S. G.

"PRESCRIPTION SACRED," ETC. — Can you tell me who was the author of an 8vo pamphlet, entitled *Prescription Sacred; or, Reasons for opposing the New Demand of Herbage in Ireland*, and "printed in the year MDCCXXXVI.?" Some one has written on the title-page of my copy, "by Sam. Blackwood, a Lawyer;" but I have reason to think that this was not the author's name. Was the pamphlet in question written by Samuel Blacker, who was called to the Irish Bar in 1731, and was author, if I mistake not, of sundry publications? Perhaps some one of your many correspondents, learned in such matters, may be able to tell what, for a particular purpose, I am anxious to ascertain. ABHBA.

SOMERSET, A DRAMATIST. — Amongst the notes of a gentleman long since deceased, I met with the following: —

"SOMERSET. The author of *Shakespeare's Early Days*, and many other successful dramas. So reduced is this unfortunate writer, that he lately walked the streets of London with a board on his back, on which was the following mournful appeal: 'The author of 100 pieces craves your charity.' He wore a shade over his eyes to prevent future recognition." — *Sunday Times*, Feb. 3, 1833.

I wish to ascertain the Christian name of the above unfortunate writer, and other particulars respecting him. S. Y. R.

STRATHFIELDSAYE.—Are there any monuments or brasses to members of the D'Abrichcourt family in the village churches, in the neighbourhood of Strathfieldsaye? Sir Nicholas D'Abrichcourt, Esquire of the Body to Edward III., Constable of Nottingham Castle, and Keeper of Sherwood Forest, having married Elizabeth, the daughter and heiress of Sibilla, the daughter of Thomas de Saye, became seised in her right of the manor of Strathfieldsaye, co. Hants. This manor continued in the possession of the family till 1636, when it passed to the family of Pitt through an heiress. The ancestor of the English D'Abrichcourt was the Lord of D'Abrichcourt in Flanders, mentioned by Froissart, and who entertained Queen Philippa at his castle in Hainault. Ashmole, in his *History of the Order of the Garter*, mentions a D'Abrichcourt as one of the first members. What is the history of Strathfieldsaye from 1636 to the time the Duke of Wellington became its possessor? H. C.

ADAM TAYLOR published *The History of the English General Baptists*, Lond. 2 vols. 8vo, 1818. The dedication is dated Shakspeare's Walk, March 3, 1818. He had previously published other works. (See Watt's *Bibl. Brit.* and *Biog. Dict. Living Authors.*) When did he die? S. Y. R.

TYNDALE AND BOOTH FAMILIES.—As daughter and heiress of Wm. Tyndale, Esq., grandson of George Tyndale, Esq., of Bathford, Somerset, by Vere his wife, daughter and co-heiress of the Hon. and Rev. Robert Booth, D.D., Dean of Bristol, son of George Booth, Baron Delamere, I very much wish, in order to complete a pedigree, to find out the Christian and surnames of the wives of some of the early "Tyndales," and some of the early "Booths." And, in the two cases where the two Christian names *are* known (2 Tyndale's), I wish to find out *whom they were*, namely, their surnames and parentage.

M. E. V. B. POWELL.

Hurdcott House, Salisbury.

Whirlicote, etc.—I should be obliged by information as to the meaning of a whirlicote; perhaps the derivation of the name could be added. It is mentioned by Stow in his *History of London* as some kind of car in use as a town conveyance for ladies before the time of Richard II.; when Anne, daughter of the King of Bohemia, introduced side-saddles, and whirlicotes fell into disuse. And also should be obliged by reference to any statistics or estimates of the number of the population of London at any periods between the withdrawal of the Romans from Britain, and the reign of Elizabeth. H. B. K.

Thomas Whitby, Deputy of Vintry Ward, a member of the Drapers' Company, who was, I believe, a coal merchant by trade, is supposed to have died about 1838. The exact date is requested. S. Y. R.

John Wilton.—In the *Life of Anthony à Wood*, p. 179, is described the pains he took to make complete the register of his native parish, which he called the Collegiate Parish of St. John Baptist, Merton; and that he obtained the notes of all such marriages, births, christenings, and burials which "Mr. John Wilton, an antient chaplyn of Merton College, had made before he went to be vicar of Great Wolford, in Warwickshire." Can any of your correspondents favour me with any particulars of this John Wilton; how he is described in the admission and matriculation entries, and whether any monumental inscription to his memory exists in the parish where he was incumbent? E. W.

Queries with Answers.

Sir Henry Lee.—The following is copied from one of the MS. in the British Museum; and is, I think, from its quaintness, worthy a place in "N. & Q." Does it refer to Sir Henry Lee of Quarendon, ancestor of the once Earls of Lichfield? —

"Sir Henry Lee, son and heire of Henry, was servant at Court unto Queen Elizabeth of famous memory, Master of her Ordinance and Knight of the Noble Order of the Garter; never married, but was much a friend, to Mrs. Anne Vavasour, then one of the Maids of Honour to the said Queene, as appears by this rhiming Epitaph made after his death, she being supposed to kneel by his tombe or grave:—

'Here lyes the old K^nt good S^r Harry,
By her he lov'd but ne'er would marry,'" &c.*

George W. Marshall.

[This rhyming Epitaph is evidently intended for the famous Sir Henry Lee of Quarendon, and the gallant old knight's amour with Mistress Anne Vavasour. The pedigree printed in Lipscomb's *Buckinghamshire*, ii. 405, however, states that the father of Sir Henry was Sir *Anthony* Lee of Burston. Not long after old Sir Henry had resigned his office of especial champion of the beauty of Queen Elizabeth, he fell in love with her new maid of honour, who, remarks Miss Strickland, "though in the morning flower of her charms, and esteemed the loveliest girl in the whole court, drove a whole bevy of youthful lovers to despair by accepting this ancient relic of the age of chivalry."

It appears probable that the inscription furnished by our correspondent was in days of yore on a monument in Quarendon Chapel. Lipscomb informs us, that "on the north side was formerly another monument, now defaced, and the inscription and ornaments so utterly destroyed, that it is impossible to describe its original design. Willis says that, in his time, there was an alabaster statue of a lady kneeling; and that both the statue and inscription were defaced, according to report, by direction of the Bishop of the diocese; but, as others relate, by the fanatical soldiery in the rebellion, and the effigy thrown into the moat. It is probable, from the fragments remaining, that the statue was placed under an arch; and there can be no doubt that it was designed in memory of Anne Vavasour, the *Dulcinea* of Sir Henry Lee. She was one of the maids of honour to Queen Elizabeth, of a distinguished Yorkshire family; and is mentioned in a letter from John Stanhope to Lord Talbot, in November, 1590, as then a brilliant star at court: — 'Our new mayd Mrs. Vavasour florishethe like the lylly and the rose;' and she is described as 'a very beautiful woman, but the subject of much mirth and scandal among the courtiers, on account of her attachment to the old gallant Sir Henry Lee.'"

This *liaison* is also noticed in another epitaph quoted by the Lysons from Browne Willis's papers: —

"Under this stone interred lies a fair and worthy dame,
Daughter of Henry Vavasor, Ann Vavasor her name!
She living with Sir Henry Lee for love, long time did dwell:
Death could not part them; but here they rest in one cell!"

Whether the noble knight and the worthy dame were literally buried in the same grave may probably long remain doubtful; for such was the condition of the chapel in 1818, that if a few pigs should chance to stray among the ruins, they may anticipate the researches of the curious and the learned, by unceremoniously opening the hallowed depository of so much valour and beauty (*Gent. Mag.*, vol. lxxxviii. pt. i. p. 117). "The Proceeding at the funeral of Sir Henry Lee at Quarendon, on April 4, 1611," is in the Addit. MS. 14,417, p. 22b. Pennant, in his *London* (edit. 1793, p. 102), has given a portrait of this famed knight and his trusty dog, "More faithful than favoured."]

Hyde Family. — Where can I obtain information respecting the ancestry of the great Lord Clarendon, Charles II.'s minister? I have consulted Burke's *Dormant Peerage*, *Landed Gentry*, and *Heraldic Illustrations*, and also Dugdale's

[* The remaining lines are unpresentable in our pages. Ed.]

Peerage in the Museum without effect. I particularly wish for information respecting the chancellor's uncle, Robert Hyde; and Sir Nicholas Hyde, who I believe was a judge. A. R. H.

[The Hydes were the most distinguished race of the robe in the seventeenth century. Lord Chancellor Clarendon and Sir Robert Hyde, Chief Justice of the King's Bench, were cousins-german, being grandsons of Lawrence Hyde, of West Hatch, co. Wilts, and nephews of Sir Nicholas Hyde, Chief Justice of the King's Bench in the commencement of the reign of Charles I. Sir Robert's father was likewise a lawyer of renown, being Attorney-General to Anne of Denmark, Queen of James I., and he had twelve sons, most of whom followed their father's profession. Some particulars of Sir Nicholas as well as of Sir Robert Hyde, are given in Lord Campbell's *Lives of the Chief Justices*, i. 381, 500, and Foss's *Judges of England*, vi. 335, and their pedigrees in Hoare's *History of Modern Wiltshire*, Hundred Underditch, p. 145, and Hundred Dunworth, p. 131.]

Shakspeare Halfpenny. — I have in my collection of coins one of Shakspeare's halfpennies. *Rev.* head of Shakspeare to left, and inscription "Shakespeare." *Obv.* Britannia seated on a wheel of some kind of machinery; inscription, "Halfpenny," date 1790. You would oblige by informing me on what occasion the abovenamed coin was struck. E. Elphick.

15, East Ascent, St. Leonard's-on-Sea.

[There are several varieties of this provincial token, struck at Birmingham, and which are not uncommon. Two of them are thus noticed by Conder in his *Provincial Coins, &c.* ii. 161: —

(1.) "O. A head of Shakspeare in profile, 'Warwickshire.' R. A female figure sitting on a bale of goods, supporting a cornucopia on her arm, part of a ship at a distance, 'Halfpenny.' Ex. 1791."

(2.) "O. A different head of Shakspeare in profile, 'Warwickshire.' R. A figure of Vulcan at work, part of a ship at a distance, 'Halfpenny.' Ex. 1792. Payable in Anglesey, London, or Liverpool."]

Stephanus Junius Brutus. — What was the native name of the author of *Vindiciæ contra Tyrannos*, Stephano Junio Bruto Celta, Auctore, Edinburgi, anno M.D.LXXIX. 12mo? N.

[The author of this popular work is Hubert Languet, a native of France, and minister of state to Augustus, Elector of Saxony. He was born at Viteaux in 1518, and died at Antwerp on Sept. 20, 1581. In the Appendix to Bayle's *Dictionary*, by Des Maizeaux, vol. v. p. 731, edit. 1738, is a long "Dissertation concerning the Book of Stephanus Junius Brutus, printed in the year 1579." By others this work has been ascribed to Theodore Beza.]

Tatham. — I wish to ascertain what arms, if any, were borne by the family of Tatham of Tunstall, Lancashire, in the seventeenth century. The Rev. Richard Tatham, Rector of Kirklington, co. York, 1662-1698, was of that family, and his arms I am in want of. C. J.

[*Arms:* Arg., a cross patté, az. *Crest:* A willie-goat, tripping, ppr. *Motto:* Veritatem. Burke's *Landed Gentry*, edit. 1863.]

"Reflections upon Polygamy." — Who was "Phileleutherus Dubliniensis," the author of *Reflections upon Polygamy, &c.*, London, 1739? Abhba.

[This work is by Dr. Patrick Delany, the celebrated Dean of Down, and one of Dean Swift's chief favourites. For particulars of him consult any biographical dictionary, and Swift's *Works, passim.*]

Quotation. —

"Semper enim quod postremum adjectum est, id rem totam videtur traxisse."—Montaigne's *Essays*, i. 41.

Quoted, I suppose, but whence? D.

[*Vide* Titus Livius, *Historiæ*, lib. xxvii. cap. xlv.]

Replies.

"THE MISERS."

(3rd S. vi. 145.)

I have a copy of this picture here, which is not so well known as I venture to think it ought to be. I may, no doubt, be prejudiced; but I am confident that if A. A. will do me the honour to call, he will be of opinion that not only the picture is an original, but that it is decidedly better than the one at Windsor. The Antwerp one I have never seen, nor Mr. Kibble's; but there is one, I conceive a bad copy, at Wimpole, and I believe there are other pretenders in various parts of the world.

Mine was exhibited, some years ago, at the British Institution. It was bought for a trifle by Thomas, Lord Lyttelton, about eighty years ago. Some competent picture-dealer told my father that he should value it at 1500*l.*; but I believe now it would fetch much more.

It is undoubtedly not a copy from the Windsor one, as there are material differences: the chief of which are, that mine has a pair of scissors hanging from the wall; when the other has a bird, and has not the pen-case nor the money bags of the other. The writing in the book is also different.

We have long been of opinion with A. A., that "The Misers" is a misnomer. The explanation of the figures, given by A. A., which is highly curious and interesting, and which I have now seen for the first time, seems to me conclusive evidence, besides what he has also noticed.

It is possible that the name would never have been thought of, but for the sinister and greedy expression of countenance of the right-hand figure: there is nothing of the kind in the other. We rather doubt if the said right-hand figure is

not that of a *woman;* from the difference of dress, the neat female look of the hands, and, paradoxical though it may sound, from a few scattered *hairs* on the face; contrasted with the singularly well-shaven skin of the other.

As to the coins in my picture, the only one I can identify with those described by A. A., is the head wearing a low-crowned cap. I cannot make out "SMARNON;" nor can I make anything of the rest, except that they have coats of arms on them. But I have no doubt that those skilled in such things, would make out a great deal more.

It is many years since I saw the Windsor picture, and I refer to its details according to a bad engraving which I have, without name of engraver, or date or place of publication, but professing to be taken from it. It is, therefore, possible that it may be inaccurate: otherwise I cannot account for the differences in the entries in the book from which A. A. and Mr. Woodward make them to be. In the engraving there are no figures at all distinguishable except the following at the foot of the page; and they with a magnifying-glass are quite unmistakable:—

"96 . . . . .
156 . . . . .
[less clear]—54
73 . 6 . 1 . 5" [or 15].

My picture (and the Queen's also, if I recollect right), is in remarkable preservation for a work more than three-and-a-half centuries old; and perhaps it has been varnished or retouched.

I can quote no authorities; but I have always understood that Matsys painted the picture not only thrice, but over and over again, from love for it on account of its having brought him his beautiful wife, according to the well-known story ("Connubialis amor de Mulcibre fecit Apellem," &c.), which I need not repeat. It is in Bryant and other common dictionaries.

Some years ago there was a beautiful picture by Leslie in the Royal Academy Exhibition, illustrating this story at the moment when the despised blacksmith is producing the picture to the astonished old painter and his daughter. The latter is of exquisite beauty. LYTTELTON.

Hagley, Stourbridge.

THE REV. DANIEL CAMPBELL.

(3rd S. v. 114.)

The Rev. Daniel Campbell, author of *Sacramental Meditations on the Sufferings and Death of Christ*, was a pious, laborious, and influential clergyman of the Church of Scotland. His religious manuals enjoyed an extensive popularity during the earlier half of the last century, and his memory is still venerated in the West Highlands.

He was the only son of Patrick Campbell of Quoycrook, in Caithness; to which remote county the family—a branch of the Mac-Iver Campbells of Lergachonzie and Stronshiray (latterly designated of Ashnish)—had gone from Argyllshire. He was born in 1665; graduated as M.A. in the University and King's College of Aberdeen, in 1687; and was inducted, on Dec. 31, 1691, minister of the united parishes of Kilmichael Glasrie, Killinure, and Lochgear, in Argyllshire—of which a large portion was then possessed by his kinsmen, the Clan-Iver. He died, revered and lamented, March 28, 1722. After the death of his father, in 1705, he sold his inheritance in Caithness to the Sinclairs of Ulbster; and the family was thenceforward designated from Duchernan, a property consisting of the lands of that name, and others adjacent (Uila, Craigmurrell, &c.), previously acquired in the parish of Kilmichael Glasrie; which were alienated from the family through the misfortunes of Duncan Campbell of Duchernan, who died in 1800.

The Rev. Daniel Campbell married, in 1692, Jean, daughter of Patrick Campbell of Kilmorie, near Lochgilphead—a cadet of the then powerful family of Auchinbreck—and sister of Colonel John Campbell of Blackriver; who, after serving in Flanders under King William III., and in the Darien Expedition, settled in Jamaica; where he acquired large and valuable estates, and opened the way for his kinsmen, and many others from Argyllshire, to great fortunes in that island. By her he had six daughters, all married in the county (but of whom there is now no surviving issue); and one son, the Rev. James Campbell of Duchernan, minister of Kilbrandon. The Rev. James Campbell married his cousin-german Janet, daughter of Dugald Campbell of Kilmorie; and had two sons — Duncan Campbell of Duchernan, who died unmarried, and the Rev. Peter Campbell, incumbent of Kilmichael Glasrie. Of the numerous family of the latter, two only were married: the Rev. George Campbell, minister of Ardchattan in Argyllshire (the present writer's father), who died Jan. 31, 1817, at Long Ashton, near Bristol, and is buried there; and Margaret, who married the late Rev. Francis Stewart, minister of Craignish.

The proper name of the subject of this notice was *Donald*, although he was commonly called Daniel, in accordance with the absurd custom which then began to prevail, not only in the Highlands of Scotland but in Ireland, of exchanging Celtic names for others totally unconnected with them except by some similarity of sound. Thus, *Angus* became Æneas; *Eachan*, Hector; *Murtagh* or *Murdoch*, Mortimer; *Somerled*, Samuel, &c.

I subjoin a list of Daniel Campbell's works, so far as they are known to me. As often happens in regard to the popular manuals of former times, it is difficult now to find perfect copies of them.

1. *Sacramental Meditations on the Sufferings and Death of Christ*, Edinburgh, 1698.—This work passed through many editions in the former half of the last century, having been reprinted at Glasgow, Falkirk, and Belfast. I have also copies of two more recent coarse reprints: one at Falkirk, in 1792; and the other at Saltcoats in 1820. A Gaelic translation of the work was printed, but I have not seen it. To some editions is appended, *A Familiar Conference between a Minister and a doubting Christian concerning the Sacrament of the Lord's Supper.*

2. *The Frequent and Devout Communicant* (pp. 293): to which is appended *A Dialogue between a private Christian and a Minister of the Gospel concerning Preparation for the Lord's Supper* (pp. 141).—The only copy I have seen of this work wants the title-page, but it appears to have been published about 1703.

3. *Meditations on Death.* Edinburgh, 1718.—Reprinted at Glasgow in 1741.

4. *Dæmonomachie, or War with the Devil, in a short Treatise by way of Dialogue between Philander and Theophilus*, Edinburgh, 1718.—This, although printed in 1718, was published as an Appendix to the following work:—

5. *Man's Chief End and Rule:* the Substance of Catechetical Sermons on the first three Questions of the Shorter Catechism. Edinburgh, 1719.

6. *Meditations on Eternity.* Edinburgh, 1721.

7. At the end of No. 5, there is a notice announcing, as "in the press," *A Continuation of the Catechetical Sermons, &c.*, by Mr. Daniel Campbell, &c.: to which is added, *A Brief Demonstration of the Existence of God against Atheists, and of the Immortality of Man's Soul*, by Mr. Colin Campbell, Minister of the Gospel at Ardchattan, in Lorne.—I have not seen this volume, and am not sure that it was ever published, as the author died soon afterwards. The Rev. Colin Campbell, whose posthumous treatise is here announced, was a mathematician of no mean order, and a correspondent of Sir Isaac Newton. A portion of the correspondence was, for a time, in the possession of the late Principal Baird, of the University of Edinburgh.

As the descendant and representative of the subject of Mr. Bingham's inquiries, and in possession of several of his MSS. and of the family papers, I shall be happy to afford Mr. Bingham any further information he may desire.

P. C. Campbell, D.D.

University of Aberdeen.

CONSTANTINOPLE: STAMBOUL: ROOM.

(3rd S. vi. 91.)

The following remarks, digested and given to a friend more than twenty years ago, to illustrate a passage in a lecture on the oriental languages, may prove interesting to your correspondent H. C. Many authors favour Prince Cantemir's derivation of Stamboul from *εἰς τὴν πόλιν*, commonly pronounced *στὴν πόλιν*. (See De Sacy's *Chrestom.* iii. Adn. 370.)

M. Von Hammer, in his *Geschichte des Osmanischen Reiches*, calls Constantinople the city of seven names; viz., *Islam-bol*, "fullness of faith" (instead of Stamboul); *Byzantium*, *Antonina*, *Roma Nova*, *Constantinople*, *Farruk* "earth-divider," *Ummedooneea* "mother of the world." At one period the word Room may be taken as embracing the territory of the Roman Empire, of which Constantinople was the capital in the East, and Rome in the West. Its signification, however, is extremely vague, as it may denote "Rome," "the Roman," as well as "the whole Turkish Empire," "Greece," "Rumelia," or rather "Roomeily," which, resolved into its Turkish elements, means "Room, its territory." *Bahr-ur-Room*, "the sea of Room," is the Mediterranean; *Biladi-Room*, are "the cities, kingdom, or empire of Greece, and of Europe in general;" and *Room-wa-Habash*, "Room and Abyssynia," metaphorically signify "night and day." In Persia, Alexander of Macedon is called *Sicander Roomee;* and the Sultan of the Turks, *Kaiser Room*, the Cæsar of Room; while the Persian proverb, *Ez Room ta Sham*, "from Room to Syria," is quoted to indicate an extent of territory. The kingdom of Room, the most celebrated of the Seljukian principalities, extended from the banks of the Euphrates to the vicinity of Constantinople, and from the Black Sea to the confines of Syria, with Nice at one time for its capital, and at another Iconium, and was ultimately overturned by the Mongol Tatars. The word Room may be now understood as commonly implying the Lesser Asia (Anatolia), and more generally the Grecian and Ottoman Empire, and "Roomee" may designate both Turks and Greeks, but particularly those of Asia Minor; and Paul in saying "But I was free born" (Acts xxii. 28), proves that the citizens of Tarsus in his day were at their birth entitled to the freedom of Rome.

"Roumy" (*i. e.* Roman), observes Burckhardt, in his *Travels in Nubia*, "is a word first applied by the Arabs to the Greeks of the Lower Empire, and afterwards to all Christians," Appendix iii. note. (See Richardson's *Arabic Grammar*, p. 172; Lumsden's *Arabic Grammar*, p. 283; David's *Turkish Grammar*, p. xxiv.: Hunter's *Hindustani Dict.*, sub voce Room; Salmon's *Universal History*, p. 193; Crichton's *Arabia*, vol. ii. p. 33; Kosegarten's *Chrestom.*, p. 293; *Hadji Baba in England*, vol. i. p. 55; and Sir John Malcolm's *History of Persia.*)

Wittalf.

Conservative Club.

CHANGE OF NAME AND ARMS.

(3rd S. vi. 126.)

I quite agree with your correspondent D. P. in the remarks he has made upon the notification referred to above, which certainly goes beyond anything before issued from the same source. So long as these public advertisements of a man's folly or a man's vanity concerned a class of individuals, of which the world-renowned Joshua Bugg (now perhaps "Norfolk Howard"), may well be styled the founder, or rather the pioneer in a new path of honour, little inconvenience could accrue beyond that very narrow and limited sphere within which the parties most interested in the proceeding might be supposed to revolve; but it is altogether a different matter when peers of the realm—the hereditary legislators of the country, and bound more than all others to maintain the integrity of the law—appear to be parties to proceedings such as this to which your correspondent more immediately alludes.

To seek for a law upon the subject of surnames, is to seek (as Camden says) for that which never was: the dealing with surnames was a prerogative vested in the Crown from the earliest period. Henry I. commanded Nigel de Albini to take the name of Mowbray when he conferred upon him the lands of that family; and Charles II. maintained in word, as his predecessors did in act, that "change of surname and arms could not be done but by the special dispensation of the Crown, which was by its superior power and prerogative the only fountain of honour," and as the royal prerogative existed in the reign of Charles II., such it still is.

In the case before us, the Crown would undoubtedly have given to Mr. Pigott Stainsby Conant (with the consent of Lord Dorchester) the name he has irregularly assumed, but in lieu of the prompt and vigorous action of the royal prerogative, he has preferred the "Norfolk Howard" process, and must in consequence abide patiently until society in general recognises the assumption. How long or how short a time may be thus occupied is uncertain; but one thing is tolerably certain, that were such a contingency as your correspondent hints at to occur at present, or, not to fly quite so high as your correspondent, say the gentleman in question were about to be created a baronet, his recent assumption of name would meet with little consideration, and no arms would be allowed to him but those which he possesses under the royal licence accorded to his father. The same authority which conferred upon him these arms can alone divest him of them. Mr. P. S. C. seems to be aware of his difficulty in regard to the arms from the fact (as your correspondent observes) of his making no mention of his "irrevocable" determination.

The power to confer a name being vested in the Crown's prerogative, the act of any one subject giving his name to another was illegal in itself, as an interference with such prerogative; and even in the very few instances which exist, such as that of Joan Lee above-quoted, the recognition by the Crown became the legalisation of the act.

This and other advertisements of changes of name under similar circumstances speak of a Deed Poll, and enrolment in the Court of Chancery. I must confess I do not understand the value or meaning of this enrolment; the end to be desired in such cases is publicity, which no Deed Poll can effect, and which is much more effectually obtained through the columns of a newspaper than by any record in the Court of Chancery. If I am wrong in my supposition, I should be glad to be set right. HERALDICUS.

CARY FAMILY.

(3rd S. v. 525; vi. 115.)

In reply to your courteous correspondent MELETES, I regret that I cannot say positively whether the Session Papers state distinctly that Ferdinand was the youngest son of Sir Robert Cary. The impression upon my own mind after reading them was, that Rowland Cary of Everton, co. Beds, was a younger son of Sir Robert, but I have little information about him. He is mentioned as a trustee of Col. Ernestus Cary in 1646, but apparently had died before 1657, when the other trustee, Gilbert Wigmore, acted alone.

There can be *no* doubt that Sir Edmund Cary had more sons than one. His monumental inscription at Culham, co. Oxon, is clear upon this point. "He first married Mary, daughter and heir to Christ. Coker, Esq., by whom he had three sons and three daughters."

Of these sons, one was Sir Ferdinando, who died in 1638, and whose line terminated in a granddaughter married to Dr. Bryan Fairfax; another was Sir Robert, mentioned above, who lived and died beyond the seas; and the third I have hitherto been unable to identify.

Sir Edmund Cary died Sept. 12, 1637, in his eightieth year, and I hope when the Prerogative Court re-opens to obtain a copy of his will.

I share in the doubt which MELETES expresses as to the truth of Lysons's statement respecting Bishop Valentine Cary. Prince (*Worthies of Devon*) claims him, indeed, as a member of the Cockington family, but says that he was a native of Northumberland. I believe the first Lord Hunsdon was for a time Warden of the Northern marches; and it is therefore possible that he may have taken with him from the West some members of his family, as in those days it was common

for cadets to accompany the head of the house as personal servants.

Certain it is that a "William Cary, Esq.," died about 1593 in the northern province. He left a widow, Martha; but I have only seen the inventory of his effects, and presume that no will exists. (*York Wills and Inventories*, published by the Surtees Society.)

With regard to the arms of Valentine Cary I can speak with some certainty. In one of the Painter's Work Books of the College of Arms is the following: —

"1633, for Mistris Carie, w^o^ of D^r^ Valentine C. Bp. of Exeter and sister to M^r^ Secretary Cooke. Cary, within a bordure, a mullet for difference, impaling Gules, 3 crescents, and a canton or."

This is confirmed by the monument to the bishop's memory in Exeter Cathedral (north choir aisle), though there seems some doubt as to the bordure being expressed. The inscription is as follows: —

"In Memoriam Valentini Carey olim hujus Ecclesiæ Epī qui obiit x^o^ Junii MDCXXVI. Sanguis Jesu Christi purgat me ab omni peccato."

Of Bishop William Carey I am sorry to say I know nothing. C. J. R.

P.S. I am enabled, by the kindness of a friend, to copy an abstract of the will of Bishop Valentine Carey; and I doubt not it will be interesting to others besides your correspondent Meletes. It has been suggested to me, that Bishop Carey's father was probably an illegitimate son, and hence the bordure in the arms.

From the Prerogative Court of Canterbury, volume "Hele," fol. 91: —

"*Valentine Carey*, Bishop of Exeter—sick—to be buried in Cathedral of Exeter if I die there, or at S^t^ Paul's if I die in London. To every child of my brother John Hodson, to every child of my sister Veghelman, £40 each; to be put in the hands of Sir Robert Jackson, Knt., and M^r^ John Jackson of Berwick, for their use till they become 21 years old. To my sister Lawson, dwelling at S^t^ Edmund's Bury, 100 marks; if she be not living, the same to go among her children. To Christ's College, Cambridge, 2 flagon pots for y^e^ communion: my wife to provide them. To S^t^ John's Coll., Camb., £50, for books for their new library. To dear wife, Dorothy Carey, my lands at G^t^ Shelford, co. Camb., for life; remainder of same (commonly called the manor of Grandshams, with its app^ts^), and all books not bequeathed, to Ernestus Carey absolutely. To s^d^ wife my estate in my house in London, on south side of Drury Lane; also my lease of Coton, held of Catharine Hall, Cambridge. Residue of lands and goods to s^d^ wife; and I leave Ernestus Cary wholly to her care for his education. [Then follow bequests to servants.] To D^r^ Gwyne, M^r^ of S^t^ John's Coll. Camb., £10 for a ring. To D^r^ Burnell, D^r^ Allott, D^r^ More, and M^r^ Rich^d^ Reading, £5 each for rings. To my antient, true, and worthy friend, Sir Martin Stuteville, Knt., a piece of plate of £20, with my name and arms upon it; and to his daughter Jane Stuteville, my goddaughter, £10. To the rest of my godchildren £5 each. To Sir John Carey, Knt., eldest son of my L^d^ Viscount Rochford, £20 for a ring, and several books. To M^rs^ Judith Carey, dau. of my Lord Rochford, and my goddaughter, £40 for plate. To M^r^ John Phipps, my chaplain, £10, and S^t^ Augustine's works. To the poor of Orsett, £10; of Exeter, £10. All household goods to my wife, and plate; but, on her death, my great silver salt to Christ's Coll., Cambridge. S^d^ wife to be Executrix.

"Dat. 3 April, 1626. Prov. 17 June, 1626, by s^d^ wife.

"Witnesses, E. Leche, W^m^ Noke, John Phipps, Thos. Parrey, Zach. Wigfalls, Bar. Perian, Not. Public."

It will be observed, that Ernestus Cary is not spoken of as a relative of the testator.

C. J. Robinson.

It may be of some use to Meletes to know the existence of a shield in the church of St. Laurence, Exeter. I made a note of it many years ago. It was carved in wood on some pewing on the north side of the church. No colour remained, if any had ever been used. The shield was per pale: dexter side, the see of Exeter, sinister on a bend three roses, a mullet for difference. I presume this shield to have been meant for Dr. Valentine Cary. The woodwork, if I recollect right, appeared to be about his date. Westcote, in his *View of Devonshire* in 1630, published by the late Very Rev. Dr. Oliver in 1845, says (p. 175): —

"Doctor Valentine Cary, the second of that illustrious family . . . . The arms of the house are arg. on a bend sable, three roses of the first; his difference, a mullet."

This seems to identify the coat and the person about whom Meletes is asking. But I think I ought to copy a few words more. Meletes says "Valentine Cary was buried in St. Paul's Cathedral. Westcote says; —

"He [was buried in the southern part of our Lady's chapel under a fair erected monument . . . . This monument and inscription was removed, and now standeth in the north wall of the choir, opposite to the vestry door."

That is to say, in Exeter Cathedral. D. P.

Stuarts Lodge, Malvern Wells.

ALBINI BRITO.

(3rd S. vi. 13, 113.)

I have read Mr. Carey's note with attention. The quarterings were brought in by the matches, as stated by him. There are no quarterings of Manners: all result from the alliances of Ros. The tenth quartering I assigned to Edmund of Woodstock. It is his coat. After his murder at Winchester, by the conspiracy of Isabella, Queen of Edward II., and Mortimer, both his sons died issueless. Then there remained one representative of his blood, Joan Plantagenet, the Fair Maid of Kent. She married Thomas Holand, second son of Lord Holand (azure, semé of fleurs de lys, a lion rampant gardant argent), who in her right became Earl of Kent. But the splendour of this match effaced his own ensigns; and the coat of

Edmund of Woodstock was transferred to the name of Holand. I need not say any more as to the sources of the quarterings. The puzzle lies in the arrangement of some of them, and in the coat sometimes assigned to Trusbut, and in the name of a family.

Mr. Carey's plan of reading the quarterings is very ingenious. I wish that he had added a theory of such marshalling. I doubt whether any other can be found which will account for such arrangement as we see in this shield and elsewhere, but this, which I beg to suggest. I intimated it in a former note in the fifth volume of "N. & Q." I now set it down more fully. I believe that no such idea of marshalling as has now prevailed for more than two hundred years existed when, for instance, the glass at Haddon was painted. Families inheriting quarterings, not only inserted them at discretion, leaving out what they chose to exclude, but placed them in their shield as they pleased. The obligation to give them a genealogical sequence had not occurred to their minds. I do not think that this circumstance has been noticed before. I was a long time in getting myself to believe it; but I believe it now: and I think that a good deal of needless trouble will be saved by recollecting that from the time when quarterings began to be multiplied, till the reign of James I., accuracy of marshalling, as we now call it, must not be looked for.

Then as to Trusbut. Has Mr. Carey any original evidence to decide which is the coat of this family? That is my query.

The pedigree of the wife of Robert de Roos, or Ros, is this: — Her husband died in 1285. She was Isabel de Albini de Belvoir, daughter of William de Albini, and fifth in descent from Robert de Todeni, who obtained Belvoir from William the Conqueror. It is obvious that several names were applied to this one family. Are there as many, or several, coats? And will Mr. Carey be so kind as to say what are his reasons for assigning the fourth place (azure a Catherine wheel or) to Valoines? D. P.

Stuarts Lodge, Malvern Wells.

PAPIST.

(3rd S. vi. 137, 156.)

The term *papist* should be stripped of all except its etymological meaning, and applied to those who give the higher and final authority to the declaration *ex cathedrâ* of the Pope. See Dr. Wiseman's article, *Catholic Church*, in the *Penny Cyclopædia*.

What is one to do about these names? First, it is clear that offence should, when possible, be avoided: secondly, no one must be required to give a name which favours *any* assumption made by those to whom it is given, and not granted by those who give it. Thus the subdivision which calls itself distinctively *Evangelical* has no right to expect others to concede the title. Now the word *Catholic*, of course, falls under this rule; and even *Roman Catholic* may be refused to those who would restrict the word *Catholic* to themselves. *Roman Christian* is unobjectionable, since the Roman Church does not deny the name of Christian to those whom she calls heretics. No one is bound in this matter by Acts of Parliament. In many cases, no doubt, names which have offensive association are used merely by habit, sometimes by hereditary transmission. Boswell records of Johnson that he always used the words "dissenting teacher," refusing *minister* and *clergyman* to all but the recipients of episcopal ordination. This distinctive phrase has been widely adopted: it occurs in the Index of 3rd S. iv. Here we find "Platts (Rev. John), Unitarian teacher, 412;" the article indexed has "Unitarian minister." This, of course, is habit; an intentional refusal of the word *minister* would never occur in an index. I remember that, when I first read about Sam Johnson's little bit of exclusiveness, I said to myself: "Teacher? teacher? surely I remember one who is often called *teacher*, but never *minister* or *clergyman:* have not the dissenters got the best of it?"

When I said that the Roman Church concedes the epithet Christian to Protestants, I did not mean that all its adherents do the same. There is, or was, a Roman newspaper, the *Tablet*, which, seven or eight years ago, was one of the most virulent of the party journals. In it I read, referring to some complaint of grievance about mixed marriages, that if *Christians* would marry *Protestants* they must take the consequences. My memory notes this well; because I recollected, when I saw it, that there was in the stable a horse fit to run in the curricle with this one. About seventeen years ago an Oxford M.A., who hated mathematics like a genuine Oxonian of the last century, was writing on education, and was compelled to give some countenance to the nasty subject. He got out cleverly; for he gave as his reason for the permission, that man is an arithmetical, geometrical, and mechanical *animal*, as well as a rational *soul*.

The *Tablet* was founded by an old pupil of mine, Mr. Lucas; who availed himself of his knowledge of me to write some severe articles — even abusive, I was told, but I never saw them — against me for contributing to the *Dublin Review*, and poking my heretic nose into orthodox places. Dr. Wiseman, the editor, came in for his share, and ought to have got all. Who ever blamed the pig for intruding himself into the cabin when the door was left open? When Mr. Lucas was my pupil, he was of the Society of Friends — in any

article but this I should say *Quaker*—and was quiet and gentlemanly, as members of that Church—in any article but this I should, from mere habit, say *sect*—usually are. This is due to his memory; for, by all I heard, when he changed his religion he ceased to be Lucas couchant, and became Lucas rampant, fanged and langued gules. (I looked into Guillim to see if my terms were right. I could not find them; but to prove I have been there, I notice that he calls a violin a *violent*. How comes the word to take this form?) I met with several Roman Christians, born and bred, who were very much annoyed at Mr. Lucas and his doings; and said some severe things about new converts needing kicking-straps. A. De Morgan.

"Robin Adair" (3rd S. v. 500; vi. 96.)—Before closing the controversy relative to the identity of Robin Adair, permit me to adduce a continental authority on the point. A French Royalist, M. de Latocnaye, published in 1795 the diary of a tour in England and Scotland; and, in 1796, he made a visit to Ireland—the notes of which he published under the title of *Promenade d'un Français dans l'Irlande*, Dublin, 1797. At p. 48, &c., occurs the following passage:—

"J'atteignis bientôt '*Olly Brook*' où je fus reçu par Lord Molesworth, des bontés de qui j'avais déjà eû lieu de me louer pendant mon séjour à Dublin. . . . . C'est dans cette maison que vivait ce Robert Adair, si fameux dans nombre de chansons en E'cosse et en Irlande. J'ai vu son portrait; il est l'aïeul de Lord Molesworth, et de Sir Robert Hodson à qui '*Olly Brook*' appartient. On m'a conté son histoire de cette manière. Un E'cossais, un maître ivrogne apparemment, ayant entendu parler des prouesses Bacchiques de Robert Adair, vint d'E'cosse exprès pour le défier à la bouteille; à peine débarqué à Dublin, il demanda à de tout le monde dans son jargon '*Ken ye one Robin Adair?*' tant qu'à la fin on lui indiqua son homme. Il se rendit chez lui, demanda à lui parler, et lui fit part de son projet: Robert Adair était alors à table; il lui offrit de vuider le différent sur le champ, mais l'E'cossais ne voulut rien accepter chez lui, et lui dit que tout était prêt à l'Auberge de Bray. Nos deux champions se rendirent sur le champ de bataille, mais après dix bouteilles l'E'cossais se laissa tomber sous la table. Robert Adair là-dessus tira la sonnette, en demanda une onzième, et en présence des garçons se mettant à cheval sur le pauvre E'cossais, il l'avala entièrement sans prendre haleine, et se mit a hurler 'huzza' à gorge déployée.

"Quand le bonhomme d'E'cosse eut cuvé son vin, il s'en retourna en ville: son histoire avait fait du bruit, et l'on venait lui demander en ricanant, '*Ken ye one Robin Adair?*' et il repondait, '*I ken the de'il!*'"

J. Emerson Tennent.

Tempo.

"Hints on Lay Co-operation" (3rd S. vi. 109.)—The character of the publication will best be gathered from its full title, which is as follows:—

"Hints on Lay Co-operation: A Collection of Documents showing how Co-operation of Clergy and Laity may be conveniently obtained; the Synods of the Clergy remaining intact, and the Royal Supremacy inviolate. By Henry Hoare, Esq." (London: F. & J. Rivington.)

This publication, which commenced in 1854, is issued in numbers of sixteen pages each, under the careful and laborious editorship, and at the sole expense of, Mr. Henry Hoare. It consists of a valuable collection of documents, abstracts from speeches in Convocation, bishops' charges, &c., together with a long series of letters addressed to Mr. Hoare, from many of the most eminent living churchmen. The chief object of Mr. Hoare throughout has been to promote the cordial co-operation of clergy and laity in the church's work, and to throw fresh life and energy into the church's system. In the earlier numbers of Mr. Hoare's correspondence will be found the true account of the causes which led first to the revival of the Convocation of Canterbury, and then to that of York. And in the later numbers we learn how the Church Institution and the London Association of Past and Present Churchwardens sprang into existence. The future historians of the united Church of England and Ireland in the nineteenth century will find much light thrown upon the transactions of the last ten years by the perusal of these pages. Mr. Hoare's correspondence has now reached the 133rd number. The back numbers can, we believe, still be had at Messrs. Rivingtons at the low price of a penny for every sixteen pages. This publication has already cost Mr. Hoare several thousand pounds, and is only one of the many ways in which that earnest and indefatigable layman is ever at work to promote the welfare of the church in this country. D. S. E.

Doctors' Commons (3rd S. vi. 7.)—The College of Advocates, Doctors' Commons, has already been "in the market." It was offered for sale by Messrs. Norton, Hoggart, & Irish, on the 28th Nov., 1862, but was not sold. From the particulars of sale we learn the property to be freehold, and situate in Great Knightrider Street and Bennet's Hill. It consists of an open court, quadrangular area, large dining-room, library, garden, and surrounded by seventeen dwelling houses: of late occupied by Drs. Blake, Pratt, Dean, Curteis, Lee, Spinks, Robinson, Lushington, Wambey, Jenner, Dassant, Twiss, and Phillimore. The Arches Court, about 45 feet by 30 feet, and 21 feet high; with dining-room and library over, each being about 34 feet by 25 feet; also a store-room, kitchen, and wine cellars on basement. The whole property includes upwards of one hundred and forty rooms, exclusive of basement. The property has 186 feet 6 inches frontage to Great Knightrider Street, and 62 feet 9 inches to Bennet's Hill, with a foot access to Thames Street: the total area being about 34,138 feet, or more than three quarters of an acre. This also includes two small pieces of leasehold land, each

measuring 13 feet by 1½, and 14 feet by 6 feet, or thereabouts. The freehold portion is subject to an annual rent charge of 105*l.*, reserved to the Dean and Chapter of St. Paul's by the private Act of 1783; and also, a further payment to the same of 5*s.* 4*d.* per ann. The leasehold portion is held at an annual rent of twenty shillings. The above said private Act of 1783 vested the fee-simple of the property in the incorporated College of Doctors of Law; and ever since, the freehold has been held in trust for the said College.

T. C. N.

Quotations (3rd S. vi. 129.) — Cyril will find the lines he quotes in Wordsworth's stanzas, beginning: —

"She was a phantom of delight."

C. T. B.

"Alone as I went up and down," &c.

This is the first stanza of a poem by Robert Henrysone, a Scottish poet, who died about 1495. Your correspondent will find it in the first volume of Sibbald's *Chronicle of Scottish Poetry*, p. 183. I give the original version: —

"Allone as I went up and doun,
In ane abbay was fair to se,
Thinkand quhat consolatioun
Was best in all adversitie.
On caiss I kest on syd myne ee,
And saw this writtin on a wall:
'In quhat estait, man, that thow be,
Obey, and thank thy God of all."

H. S. B. R.

"Fainter her slow step falls from day to day."

This is the opening line of a sweet poem, entitled *The Dying Girl*. The authoress is the Honourable Mrs. Norton. Nearly every stanza concludes with these words, addressed to the mother of the sufferer: —

"I am content to die, but oh! not now!"

Juverna.

The quotation —

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill,"—

is taken from No. vi. of Wordsworth's "Poems of the Imagination," vol. ii. of his *Works*, and occurs in the last verse. G.

(3rd S. iv. 49): —

"A lie which is all a lie," &c.

These lines are in "The Grandmother's Apology," a poem by Tennyson, published in *Once a Week* of July, 1859, and now republished with the new poem, *Enoch Arden*. C. T. B.

(3rd S. v. 495): —

"And that unless above himself he can
Erect himself,—how poor a thing is man."

This quotation is from "Lines to the Lady Margaret, Countess of Cumberland," by Samuel Daniel; but I am under the impression that Daniel borrowed the original idea from Seneca.

"My mind's my kingdom, and I will permit," &c.

Lines very similar to these will be found in Byrd's *Psalmes, Sonets, and Songs of Sadnes*, published 1588. They commence thus: —

"My mind to me a kingdom is,
Such perfect joy therein I find," &c.—

and are, I believe, by Kit Marlowe.*

T. J. Gordon.

Norwich.

(3rd S. vi. 90.)—"Ne commonentem," &c. This is from Buchanan's tragedy, entitled *Jephthes, sive Votum*; about the middle. The words are those of the Chorus, and the passage is as follows: —

"Ne commonentem recta sperne, nam fere
Temere patrati pœnitentia est comes."

H. S. B. R.

A correspondent inquired whence came the quotation —

". . . . . strew'd
A baptism o'er the flowers?"

It is rather late in the day to answer it now, but, as the information may interest some of your readers, if not your original correspondent, I give it. The quotation in full is —

"Fall on me like a silent dew,
Or like those maiden showers,
Which at the peep of day do strew
A baptism o'er the flowers."

The lines are by Robert Herrick, and form part of a song "To Music." C. T. B.

King Charles I. (3rd S. vi. 157.) — The lines quoted by Oxoniensis are undoubtedly Byron's, and appear in all the editions. In Harness's edition (Murray, 1851) they are in vol. iv. p. 260; they are called "Windsor Poetics." Oxoniensis has probably quoted from memory. It should be "Henry," and not "Harry;" "Ah, what," and not "Alas!" and "The blood and dust of both," and not "Their blood and venom both." In Moore's *Life*, vol. iii. p. 55, ed. 1854, is a letter of Byron to Moore, in which these lines are called "the Vault Reflection." Lyttelton.

Lord Castlereagh's Death (3rd S. vi. 88, 158.) — The pamphleteer or paragraphist about whom Mr. L'Estrange inquires, must have been of Harvey's opinion, that *gall*, which the world ignorantly imagines to be the bitterest of commodities, is, beyond all things "gustable," the sweetest—a great moral truth, if not a physical—when he instanced four of the keenest enjoyments whereof his nature was capable, as *alone* conveying to him the pleasurable idea of Lord Castlereagh cutting his throat!

[* More probably by Sir Edward Dyer, one of the contributors to the *Paradise of Dainty Devises*, 1576, 4to. See "N. & Q." 1st S. i. 489.—Ed.]

Forty-two years have now swept over the tomb of that ill-starred nobleman, but have *not* swept away my memory of the fiendish exultation (exululation?) wherewith the Dublin demagogues wolved it about the city. Sixteen years later, as Anacreon Moore records in his *Diary* (1838), Sydney Smith "spoke of him with great bitterness;" but sure I am that the vivacious canon did not count the over-wrought statesman's suicide as his own præ-excellent reminiscence. Lord Byron abides to this day, I believe, the only English gentleman who committed the vulgar malignity of the line —

"Whose penknife slit a goose-quill t'other day."

E. L. S.

Your correspondent D. B. has made a slight mistake in his reference. The passage inquired after by Thos. L'Estrange will be found in the *Political Register* of Dec. 10, 1825, not the 7th. The *Register* was a weekly publication, and therefore no number on the 7th. The correction is important, as the error in date misled me in searching for the passage. The full scope of the passage is different to that which Thos. L'Estrange apprehends by the sketch he gives of it in his inquiry. It carries with it an expression of fierce and bitter exultation over the melancholy death of Lord Castlereagh, the more to be deplored as it was written more than three years after the event, but somewhat different to what your correspondent understands it. The passage is, however, a powerful one. After referring to the joy which a person must feel in witnessing, on a fine morning, and amidst delightful scenery, a fox chase; or the joy he would feel in hearing the cry of land after a tedious and miserable voyage; or the joy that a husband and father would feel at the sight of his wife and first-born, after a term of fear and disquietude; he concludes each description by the query, "Did you ever feel *this* joy?" and then he goes on as follows:—

"Were you ever, in the dead of night, snatched from your wife and children, hoisted away and crammed into a dungeon, in consequence of the bills brought in by Sidmouth and Castlereagh? Did you ever hear or read the speeches on that occasion? and did you, oh! did you ever hear of that same Castlereagh cutting his throat at North Cray in Kent? Did you ever feel *this* joy?

"Have you felt these joys? If you have not felt all of them, not one, two, or three of them, but the *whole four*, you can have but a faint idea of the joy which I at this moment feel at the alarm, the dreadful forebodings, the tormentings, embarrassments, and all the other evils present and expected, real, imaginary, contingent, and even possible, that now assail, or stare in the face, the merchants and bankers of London, together with all their relations and friends, dependants, abettors, and well-wishers in every part of the kingdom. God is *just*, and man is said to have been made in the image of God, man should be just too; and to forget, or not to punish as far as we are able and can legally punish, venal offences, is a neglect of a sacred duty."

T. B.

Beckman and the Bloods (3rd S. vi. 88, 108.) I regret my inability to gratify M. S. R. When, on the decease of my predecessor, Mr. Hoar, I was appointed Keeper of the Jewel House in the Tower, I naturally set about exploring its memorabilia; but the name of Beckman did not occur among them. May I note a misapprehension which M. S. R. does but share with nine-tenths of the sight-seeing community, and which Bayley's *History of the Tower*, had forty years ago consigned to the limbo of "vulgar errors." Poor Edwards, the victim of Charles the Second's *employé* (as I fully believe him to have been), Colonel Blood, was not the *Keeper* of the Jewel House, but the *exhibitor* of its treasures, having been an old and attached servant of its then keeper, Sir Gilbert Talbot. The mortuary records of St. Peter *intra Turrim* do not present the name "Edwards" other than that of the old exhibitor himself, whose gravestone has been reclaimed from the *cloaca* of the *ci-devant* Fleet Prison.

It may assist M. S. R.'s second inquiry to mention that in the closing decade of the last century I knew a Mr. Bindon Blood, an estated gentleman, whose family had long been settled in Ireland, in Cavan or Fermanagh, I believe. I never heard him claim the *diademacleptic* Colonel for an ancestor, lineal or collateral; but in those days crown stealing had not become a passport to celebrity.

"Ille crucem pretium sceleris tulit, hic diadema."

Edmund Lenthal Swifte.

Appallina (3rd S. vi. 146.)—This is merely a corruption of the name of *St. Apollonia*, virgin and martyr, in the third century, who was much honoured in former times, and of whom several representations are still found on rood-screens in our old churches. F. C. H.

Reines (3rd S. vi. 3.)—"A cloth of reines." Perhaps it means "a cloth of Rennes," *i. e.* a cloth manufactured at Rennes in Britanny.

P. Hutchinson.

Geven (3rd S. vi. 9.)—The change of *ge-* into *y-*, is very familiar to English etymologists: for instance, the *y* in *yclad*, *ycleped*, &c., is a corruption of the old Saxon prefix *ge-*. The Saxon *gear* is, in like manner, the root of the English *year*. Chaucer has *yeve* and *yeven* for *give* and *given*, respectively; and many other examples to the same effect might be adduced. I would, therefore, suggest in answer to St. Swithin's query, that the tree formerly called *geven* is the yew. J. Henderson.

Enniskillen.

Monoc (3rd S. vi. 28.)—Mr. Till seems to be altogether at fault in the derivation which he proposes of this rare word *monoc*: it is derived, I am convinced, from *μονὸς* and *οἰκῶν*, and signifies

one dwelling alone. And, as it appears from the passage quoted by Mr. Campbell, the distemper of the cardinal was akin to leprosy, Lev. xiii. 46, in which judgment is pronounced on the leper, will explain its meaning to the same purpose: "*He shall dwell alone;* without the camp shall his habitation be." I may add further, in confirmation of the etymology given above, that *Monœcus* was a surname of Hercules, which he earned from his solitary life on a promontory—the modern Monaco—on the coast of Liguria. Perhaps, if the word had been correctly written *monœc*, Mr. Campbell would have found little difficulty in arriving at its meaning. J. Henderson.

Enniskillen.

Rhyme and Rhythm (3rd S. vi. 137.)—I am glad that some portions of my remarks have been approved by one who has cultivated Latin verse with such signal diligence and success as your correspondent. I only wish he had expressed his opinions at greater length. I must, however, enter a protest on one point. In quoting from a sonnet, which commences with —

> "Cromwell, our chief of men, who through a cloud,
> Not of war only, but detractions rude,"—

I could hardly have ventured to assert that, in *every* heroic line, the accent should be laid on the *second* syllable. All I intended was to point out that, in one particular line, Milton had used the word "Dunbar" as a *trochee*, instead of as an *iambus*, which (and not a *spondee*) it unquestionably is.

> "While Darwen stream, with blood of Scots imbrued,
> And Dunbar field resounds thy praises loud,
> And Worcester's laureate wreath."

Let the readers of "N. & Q." try these lines upon the tongue, and say whether Dunbar does not require to be accented precisely as Darwen and Worcester, which are undoubted trochees. The fact is, that these "Scotch what-d'ye-calls," like Rutherford and "Gordon, Colkitto, and M'Dowell and Glenasp," had not yet "grown sleek" to English mouths; and Milton, in a less elevated composition, would have felt a sort of contemptuous pleasure in mispronouncing them. I therefore quoted the line as an instance in which a poet's rhythm was not to be held authoritative.

While on the subject, I must mention that a certain line, in *Absalom and Achitophel*, appears to the last editor of Dryden to be so "flattened into prose" that he offers one of his own in substitution, and assures us it "would redeem the metre." The original couplet runs: —

> "And once in twenty years their scribes record,
> By natural instinct they change their lord."

Mr. Bell amends it as follows: —

> "How they, by natural instinct, change their lord."

Now by giving the word "natural" its full and proper sound, and laying the accent on the second syllable of "instinct," the original line appears to me not only not "flattened into prose," but eminently Drydenian, from the artifice of forcing the reader to dwell upon the two words in which the sting lies. On the other hand, I maintain that Mr. Bell's line would have been condemned by a critic of 1681, either as containing eleven syllables, or as giving a wrong accentuation to the word "instinct," which Dryden certainly pronounced as an iambus. Witness the following line from the same poem, which in consistency ought also to have been elevated from its "flattened" state: —

> "These out of mere instinct, they knew not why."

Chitteldroog.

What can be more confirmatory of the view Chitteldroog takes of the great uncertainty of the poets as guides to pronunciation than the following "king's evidence" of Samuel Butler? —

> "A squire he had, whose name was *Ralph*,
> That in th' adventure went his *half*,
> Though writers, for more stately tone,
> Do call him Ralpho—'tis all one;
> And when we can with metre *safe*,
> We'll call him so, if not plain *Raph*."
> *Hudibras*, p. i. c. i. 457.

What is the generally approved pronunciation of this name? The author of the epitaph, quoted in Mr. Hare's collection, took more than a poet's licence: —

> "Here lies John Bunn,
> He was killed by a gun.
> His real name was Wood,
> But that wouldn't rhyme,
> So I thought Bunn should."

St. Swithin.

Perspective Glass (3rd S. vi. 130.)—There are optical toys which convert distorted images into correct ones, and reduce many forms of the same object into one focus. The principle is the *converse* of refraction, or that by which we see the sun before he rises and after he sets, by which several forms of a ship at sea are discerned before it is above the horizon (looming), or the principle of the *fata morgana* and *mirage* (*Optics, L. U. K.*, 57). Brewster's *Natural Magic* does, or ought to contain a scientific explanation of these toys, but I have it not at hand. His other work on the stereoscope will show a principle distinct from the above, and which depends for its effect on the angle at which an object is viewed by the right eye as distinct from the left.

The following extract, from Chambers's *Book of Days* (Aug. 18), refers to one of the above toys: —

"There was a way of showing the Stuart face by a curious optical device [described by Brewster, *Encyc.*

Brit., 8th ed., xvi. 696, 'Optics,' *sub finem*], calculated to screen the possessor from any unpleasant consequences. The face was painted on a piece of canvass, in such a way that no lineament of humanity was visible upon it: but when a polished steel cylinder was erected in the midst, a beautiful portrait of 'the king,' or 'the prince,' was visible by reflection on the metal surface."

T. J. Buckton.

Roman Numerals (3rd S. vi. 29, 77, 139.) — It appears a simple question to ask, "How would an ancient Roman have multiplied 84 by 47?" and yet the replies hitherto offered are no more than speculative. All this is nothing. One writer says, "I think this ought to be done so and so;" another remarks, "I apprehend it would have been done in such and such a way." These are merely "guesses at truth," whereas we want "truth" without "guesses," for we live in a very matter-of-fact age. This question cannot be disposed of by a modern: it can only be answered by a Roman of the Augustan age. Is there no reader of these pages who may have the classical writers sufficiently at his fingers' ends to be able to point out to us some passage in the original Latin which shall tell us something of ancient Roman arithmetic? This is what we want, and nothing else will suffice thoroughly. P. Hutchinson.

Organs and their Screens (3rd S. vi. 130.)— There are many instances of the modern arrangement (*i. e.* the organ eastward of the singers) in old churches. I quote one familiar to myself. William Porte, and Joan his wife, gave to New College Chapel, Oxford, c. 1440, the great organs, which stood in a loft supported on pillars by the vestry door. This was on the north side of the choir, eastward of the stalls. This organ having been destroyed in the time of the Commonwealth (not at the Reformation), a new one was built in 1661 at the west end of the choir, supported on a huge screen and loft; with the usual result of cutting the building in two. It is still there.

In Winchester College Chapel the organ is in the original place, eastward of the stalls. In Winchester Cathedral it is under the north arch of the tower, above the stalls. In neither of these cases has the place been changed. At Christ's College Chapel, I think, in Cambridge, there is a like arrangement. Wykehamist.

Mobled (3rd S. vi. 66, 111.)—I am old enough to remember what a mob cap was, and I have no doubt that *mobled* means *muffled up*. The whole description clearly applies to the queen's outward appearance, and not to the state of her mind. "Mob-led" was nothing but a clap-trap that came into vogue among second-rate actors in country towns about the year 1820, being meant as a hit at Queen Caroline. Low as the joke was, it seldom failed to draw applause from the good people who flattered themselves that in siding with the King's Majesty they were upholding the cause of sound morality; and when the empty Polonius added in his oracular manner — "Mobled is good," — it amuses me still to think how they clapped and grunted. Little did I imagine that I should live to see this miserable piece of buffoonery trotted out in the garb of sober criticism. P. S. C.

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John Woodward.

Miscellaneous.

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Notices to Correspondents.

Scotus. *Fynes Moryson's* Itinerary *is noticed in the new edition of Lowndes*, p. 1621. *For biographical notices of the author consult Cooper's* Athenæ Cantab. i. 145, "N. & Q." 2nd S. xi. 321, *and most biographical dictionaries.*

N. H. S. Vindictæ Bernardi *has been noticed in our* 2nd S. viii. 329.

J. L. Smith. *The catch*—

> "Give me the sweet delights of life,
> A smoky house, a failing trade,
> Six squalling brats, and a scolding jade,"—

was composed by Dr. Harington of Bath.

C. T. B. *Sir Hubert Stanley was simply a character in Morton's* Cure for the Heartache; *and the saying "Praise from Sir Hubert Stanley," has become current like another, "What will Mrs. Grundy say?" from the same author's play,* Speed the Plough.

Meletes. *For the origin of the saying "See how these Christians love one another,"* vide "N. & Q." 3rd S. i. 488.

Stamfordiensis *will find an explanation of the local name Tothill in Cunningham's* Hand-Book of London, p. 497.

Newingtonensis. *The right name of the family is Elzevier, although now commonly spelt Elzevir.*

C. M. Q. *The Jacobite toast appears in Dr. Byrom's* Miscellaneous Poems, i. 241, edit. 1814. *This seems to settle the authorship of it.*

Erratum.—3rd S. vi. p. 144, col. ii. line 31, *for* "twin" *read* "turn."

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Notes.

PROPOSITIONS.

The logical world has lately been much in discussion about the *forms* of propositions; and the distinction of "some" and "all" has been instigated with great minuteness. I make an extract from one of my papers on this subject. I allege that the distinction of "some" and "all," convenient as it is in the expression of propositions, is not essential to their analysis.

A *name* applies to things: a *term* applies to some things, and not to others. A name which applies to every thing in the universe—or to every thing which is in the part of the universe under thought for the time being—is useless: it is not distinctive of one thing from another. Logic deals with *terms*.

Logical propositions are abbreviations. "Man is animal" is literally false: for *man* is one word and *animal* another; but it means, "every thing which the term *man* applies is a thing to which the term *animal* applies. Accordingly, a proposition is a relation between terms arising out of the relations of the terms to things, abbreviated as if the terms *were* the things.

Every term has its *contrary*; sometimes intended, sometimes not. Thus, in the universe *animal*, we have *man* and *brute*: in that universe, non-man is brute, non-brute is man. In any universe, the term X may have its non-X invented. I usually use x for non-X, and X for non-x.

Common logic deals only with those relations between terms which arise out of the relations of terms to things. The only relations of a term to a thing are *applicable* and *inapplicable*: the only relations of terms to one another, arising out of their relations to things, are having things to which both apply, or having no things whatever to which both apply. To form the *onymatic* propositions, as I call them, we have to combine, in every possible way, two terms, and their contraries, in the relations of having joint application or having no joint application.

Accordingly we have, between the terms X and Y, eight forms of enunciation, as follows; to which are added the common modes of enunciation in the six which are used in books of logic, and the most convenient ways of stating the two which are not used in books, but are sometimes used in common life. In these common ways enters *quantity*, the distinction of *some* and *all*.

X, Y, have joint application: or, Some Xs are Ys.

X, Y, have no joint application: or, Every X is not Y.

X, y, have joint application: or, Some Xs are not Ys.

X, y, have no joint application: or, Every X is Y.

x, Y, have joint application: or, Some Ys are not Xs.

x, Y, have no joint application: or, Every Y is X.

x, y, have joint application: or, Some things are neither Xs nor Ys.

x, y, have no joint application: or, Every thing is either X or Y.

Thus, "every man is animal" is "*man* and *non-animal* have nothing to which they both apply."

The distinction of quantity is here but an incident of the most convenient expression. I believe this to have been also the case in the mind of Aristotle. My firm opinion, derived from his writings, is, that the four great forms had, in his system, the following origin:—

A. Every X is Y. The class X wholly included in the class Y.

O. Some X is not Y. The class X not wholly included in the class Y: *i. e.* either partially or wholly excluded.

E. No X is Y. The class X wholly excluded from the class Y.

I. Some X is Y. The class X not wholly excluded from the class Y: *i. e.* either partially or wholly excluded.

A. De Morgan.

SPIRITUAL VISITATIONS.

Out of the numerous ghost-stories which I have heard in my time, I select two for the edification of your readers, which I had from such unimpeachable sources, that however little credit one attaches to such cock-and-bull tales in general, the evidence in these particular instances could not well be gainsaid. The first I give almost verbatim from the lips of the lady herself, whom I believe to be perfectly incapable of an untruth, or of exaggerating the circumstances of what she believes she saw.

Emma S——, one of seven children (whether or not being one of that mystic number made her a clairvoyante, I cannot pretend to judge) was sleeping alone, with her face towards the west, at a large house near C——, in the Staffordshire Moorlands; and as she had given orders to her maid to call her at an early hour, was not surprised at being awakened between three and four on a fine summer morning in August, A.D. 1840, by a sharp tapping at her door. When, in spite of a "Thank you, I hear," to the first and second raps, with the third knocking came a rush of wind, which caused the curtains to be drawn up in the centre of the bed, she became annoyed, and sitting up, called out, "Marie! what are you about?" Instead, however, of her servant, she was astonished to see the face of an aunt by marriage peering above and between the curtains; and at the same moment — whether unconsciously she threw forward her arms, or whether they were drawn forward, as it were, in a vortex of air, she cannot be sure — one of her thumbs was sensibly pressed between the teeth of the apparition, though no mark afterwards remained upon it. All this notwithstanding she remained collected and unalarmed; but instantly arose, dressed, and went down stairs, where she found not a creature stirring.

Her father, on coming down shortly afterwards, naturally asked what had made her rise so early; rallied her on the cause, and soon after went on to his sister-in-law's house, where he found that she had just unexpectedly died. Coming back again, and not noticing his daughter's being in the room, in consequence of her being behind a screen near the fire, he suddenly announced the event to his wife, as being of so remarkable a character, that he could in no way account for it; and, as may be anticipated, Emma, overhearing this unlooked-for *dénouement* of her day-dream, at once fell to the ground in a fainting condition. On one of the thumbs of the corpse, it may be added, was found a mark as if it had been bitten in the death-agony.

A late judge of the Staffordshire county-courts, being upon one occasion in the North, went with his sisters into the church of this place to inspect its monuments, &c. While there, they were surprised to see a lady whom they knew to be in Bath, walk in at one door and out through another. They immediately followed, but could neither see nor hear anything further of her. On writing to her friends, it was found that she was dead; and a second letter elicited the fact that she had died at the very time at which she had been seen by them in the north.

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In the reign of Queen Anne there was a great revival of religion in London, which led to the institution of certain religious societies, the establishment of several lectureships, and the providing funds for the maintenance of daily service. Thus, in 1703, Sir Robert Geffery, Knt., Alderman, and sometime Lord Mayor of London, left 400*l.* in trust to the Ironmongers' Company to purchase land and pay rents to the rector or curate, for performing divine service at St. Dionis, Backchurch, twice daily; and 2*l.* 10*s.* to the clerk. With reference to this church Paterson, in his *Pietas Londinensis* (London, 1714), says: "Morning Prayers are dayly at eight in the Summer, and nine in the Winter Time; and Evening Prayers at five constantly,"—and then he mentions this particular endowment. Also Strype, in the description of Sir Robert Geffery's monument in St. Dionis, Backchurch, states that the knight "gave 20*l.* a-year for Prayers to be said in this Church every Day in the Week, at half an Hour after seven of the Clock in the Morning; which Dr. Gatford, the Rector, had done for some time before voluntarily" (Strype's sixth edition of Stow's *Survey of London*, 1754, vol. i. book ii. chap. ix. p. 477). Sir Robert Geffery was tenant of the premises in Lime Street, bequeathed to the parish of St. Dionis, Backchurch, by Giles de Kelseye (3rd S. vi. 104, 105); and died in the ninety-first year of his age.

The aforesaid sum of 400*l.* was invested by the Company, I have been told, in some houses in the Strand, near the site of Exeter Hall; which in 1838, were removed for the purpose of widening the street, when the investment was changed. The proceeds are still annually paid, in compliance with the terms of the bequest. The church bell is rung every morning at eight o'clock from Lady Day to Michaelmas; and at nine o'clock from Michaelmas to Lady Day, except on Wednesdays and Fridays, when eleven o'clock is the hour. There are, I believe, other City parishes which likewise possess endowments for daily service.

LONDINENSIS.

Old Jokes with New Faces.—It is well known that the late Joseph Miller, of hilarious memory, was largely indebted to his mediæval, nay to his classical predecessors, for many of his best quips and fantasies. I have lately come across two or three of these anticipations of modern jokes, which are rather amusing. A painful attempt at wit used to furnish to the straightforward question—"What do you call your dog?"—the absurd reply, "I don't call him at all, he comes of his own accord." But this poor joke is some six centuries old, and occurs in the "Dit du Jongleur de Ely de mon seignour le Roi de Engleterre,"*—"Où est Ely, qy siet?" "Sire, sur l'eue estiet." "Quel est le eue apelé, par amour?" "L'em ne l'apele pas, Eynz vient tous jours." The same "Dit" furnishes another modern joke in embryo:—The *jongleur*, when asked by the king who is his *seigneur*, replies: "Le baroun à ma dame, par ma foy." "Quy est ta dame, par amour?" "Sire, la femme à mon seignour." So in the ballad, "Where are you going, my pretty maid?"—the damsel is asked by the desultory lover: "And who is your mother, my pretty maid?" "Wife to my father, Sir, she said."

I do not know what truth there is in the story of O'Connell's mathematical jangle with the Dublin fish-wife: of her rage at being insulted as a heartless old heptagon, and her indignation at the insinuation that she kept a hypothenuse locked up in her garret, and went out walking with him every day. But I have a precedent for this tale also:—Bonaventure des Periers (*Nouvelles Récréations*, Nouv. lxv.) has an anecdote of a student to whom it happened to strike his football into the garden of an old woman who was busy planting cabbages, and who assailed him with plenty of coarse language. The student, despairing of the result of a contest on equal terms, replied by a quotation from the then universally used *Distica de Moribus:* "Cum animadverterem quam plurimos homines." This called forth a fresh torrent of abuse, to which the exasperating reply was: "*Parentes ama—Cognatos cole!*" "Ouy, ouy, *à l'escolle*, de par le diable," said the wicked old woman. "*Cum bonis ambula.*" "Je n'ay que faire de ta *boulle;* tu parles Italien, je l'entens bien,"—said she, and so on. The student keeping his temper, and quoting his *Distica;* and the old lady becoming at every retort more mystified, and more exasperated.

J. Eliot Hodgkin.

Sir Richard Ellis of Nocton.—In the *Gent. Mag.* (xii. 107 b), the death of this learned baronet is dated Feb. 14, 174¼. In a copy of his *Fortuita Sacra* (Rotterd. 1727, 8vo), amongst other extracts which I employ in this note, are the following from Maittaire's *Senilia:*—

"In Natalem Richardi Ellyss, Bart[i]. A Sapphic ode. X Maii sive VI Idus Maias."—P. 44.

An Alcaic ode, "Ad Richardum Ellyss, Bart[um] in urbem reversum."—P. 69.

"Carmen Iambicum."—P. 94.

"Epigrammata quatuor: 1. Ad R. Ellys Bart[um], cum illi meam picturam, quam rogaverat, mitterem. 2. Ad Eundem; de ipsius bibliothecâ. 3. Ad Eundem, cum donum mihi misisset. 4. Ad Eundem, cum mitterem indicem in Annales Typographicos."—P. 103.

"De Richardi Ellyss bibliothecâ, cum ab eâ ipse abesset."—P. 115.

"Epigramma."—P. 116.

Sapphic ode.—P. 118.

"Ad Richardum Ellyss Bart[um] a quo novum candelabri genus dono acceperam."—P. 122.

"Ejusdem 21 Febr., 174¼, defuncti desiderium."—P. 123. [In this poem the *Fortuita Sacra* is mentioned.]

There can be little doubt that Maittaire is a better authority for the date of his patron's death even than Mr. Urban. The other extracts before me are from Abr. Gronovius's dedication to Ellis of Ælian's *Var. Hist.*, 1731; from Collins's *Baronetage* (a notice supplied by Ellis): from the Weststeins' dedication to Ellis of Suicer's *Thesaurus*, 1728 (his tutor, Kuster, regarded him as the equal in Greek scholarship of almost any professor; he was also acquainted with Hebrew, and had a fine library, containing, amongst other rarities, a *Lexicon Græco-Latinum Novum*, with large additions by Suicer); and from Horsley's dedication to Ellis of the *Britannia Romana.*

A few additional particulars may be found in the early volumes of Nichols's *Lit. Anecdotes.*

John E. B. Mayor.

St. John's College, Cambridge.

Fantin des Odoards.—

"On a de lui, entre autres ouvrages utiles et importans, 2 vol. in-8, intitulés, *Révélations de l'Inde pendant la dix-huitième Siècle, ou Mémoires de Typoo-Saib, Sultan de Miakour*, écrites par lui-même, et traduites de la langue indostane. C'est là que sont développées toutes les ruses que la férocité anglaise a mis en usage pour asservir les malheureux indiens. François, lisez ces mémoires, si, froids envers votre patrie, vous ne sentez pas une haine profonde pour ces fiers insulaires."—*Le Tribunal d'Apollon, ou Jugement en dernier ressort de tous les auteurs vivans*, t. i. p. 188, Paris, An vii.

M. Regnard, in *La Biographie Générale*, mentions the chief works of Fantin des Odoards, but not these memoirs. He says:—

"Fantin des Odoards a laissé un grand nombre de manuscrits, dont aucun n'a été livré à l'impression. Ses ouvrages, écrites avec rapidité, sont en général dépourvus de méthode, de clarté, et de saine critique."

M. Regnard's judgment is more likely to be right than that of *Le Tribunal d'Apollon;* but the memoirs, though not written by Tippoo Saib, nor translated from the Hindostanee, may be curious as showing what wickedness a French manufacturer of literature thought likely to make his book more saleable. If any reader of "N. & Q." has a copy, I shall be obliged by his telling us something about it. Fitzhopkins.

Chartres.

* Le Roux de Lincy, *Recueil des Chants Historiques.*

Whereabouts, Thereabouts, etc. — There now! For some years past I have been contemplating a note on the now prevalent practice of adding an *s* to such words as *whereabout*, *thereabout*, *hereabout*. At last the remarks made by him who uses the pseudonym Chaucer (3rd S. vi. 125), under the heading "Suzerain," have stirred me to action. However bad the habit may be, I had fallen into it myself, as I see plain enough by turning back to my past writings. In common parlance there seems to prevail a propensity to add an *s* to many words, whether they be proper names or other parts of speech. In the parish where I inhabit there lives an honest tradesman, a Mr. Butter, without the *s* final, as is indicated by his signboard: nevertheless, his neighbours call him Butters, and if you ask them where they are going, they will answer "We are going to Butters's." This is carrying the vice to the superlative degree. Perhaps the genitive case is at the bottom of the mischief (this case is often at the bottom of a great deal of mischief), for a person would say—"I am going to Butter's," or "Take this parcel to Butter's," meaning "to Butter's house." In time the apostrophe or sign of the genitive is dropped, and the *s* is incorporated into the noun as a nominative case. I am not sure that the family names Peters, Williams, Roberts, and many others of similar termination, did not originate in the same way. With respect to *whereabout*, it merely means "about where?" or "near what place?" and *thereabout*, "about there," or "near that locality;" and *hereabout* will be "about here," or "near this locality." When thus analysed it becomes clear that the final *s* is a corrupt postfix; and yet, from having frequently remarked the fact in the pages of "N. & Q.," I think, if I were to turn back I could soon point out half a dozen instances among the ablest of its correspondents. P. Hutchinson.

St. Patrick's Cathedral, Dublin. — The following cutting from *Saunders's News-Letter*, Aug. 2, 1864, contains a good suggestion, and may be deemed worthy of a corner in "N. & Q.:" —

"Upon the completion of the restoration of St. Patrick's it would be very desirable that an account of the cathedral in its revived state should be published. The public would then be able to judge of the princely expenditure of our munificent fellow-citizen, Mr. Guinness. I would suggest that the work should be enriched with engravings, giving views as well of the interior as of the exterior in its renovated state; and in the form of a supplement, and complete continuation of Mr. Monck Mason's valuable History. Forty-four years have now elapsed since that history was published; it continues, and must remain a standard work. Of course, a supplement such as I suggest should contain biographical sketches of all the dignitaries of the cathedral since 1820."

Abhba.

Queries.

Anonymous. — Who is the author of a philosophical poem, entitled *Alpha*, royal 8vo, London, Edward Bull, 1841? William Bates.

Francis Carleton, Esq., who was confirmed in a grant of lands in King's County in 1668, was descended from the Cambridgeshire branch of the Cumberland Carletons. *Vide* Carleton Pedigree, by Metcalf, Heralds' College. His name does not appear in any of the Cambridge Visitations, at the College of Arms, or the British Museum.

Can any of your readers inform me if the Christian name *Francis* does occur in any other Cambridgeshire Visitations they may have seen? The date of birth is 1620-1640; and the arms, "arg. on a bend sa., 3 mascles of the field." The above relates to the genealogy of all the Carletons settled in the south of Ireland, and would clear up a point of great interest to several of them.

P. A. C.

Junior Carlton Club.

"The Exile of Erin." — Who was the writer of this celebrated lyric? Mr. Lover, in his *Lyrics of Ireland*, p. 290 (London, 1858), assigns it without any hesitation to Thomas Campbell, and looks upon the charge of plagiarism as "too ridiculous to be entertained for a moment by any person of critical acumen;" while, on the other hand, Mr. R. F. Cronnelly, in his *History of the Clanna-Rory, &c.* (Dublin, 1864), has devoted no less than twenty-six closely-printed 8vo pages in favour of George Nugent Reynolds, who died at Stowe in the year 1802. Abhba.

Excavations in Little Winchester Street. For some weeks past excavations for new buildings have been making on the west side of Little Winchester Street, London Wall. They extend considerably below the depth of the old foundations which lately occupied the site, and much deeper than one usually sees in ordinary foundations. At the very bottom, a stratum, several feet thick, is exposed, consisting apparently of perfectly black unctuous mud. In this all sorts of *débris* are embedded—bones, oyster-shells, &c., not fossil, but simply buried in the soft mass.

Can any city antiquary explain how this stratum was formed? I suppose it cannot be the accumulation at the bottom of the old city ditch, for that must surely have been on the further side of the old wall, which ran along the north side of the present street named after it. Among the cartloads of this old deposit which are daily carried away as rubbish, an antiquary might surely have found things worth looking for. J.

Ebenezer Hall: John Hursthouse. — The Rev. S. F. Creswell, in his *Collections towards the History of Printing in Nottinghamshire*, notices (p. 19) a work with the following title: —

"Remarks upon Mr. Peniston Booth's Friendly Advice to the Anabaptists; In answer to Mr. Hall's Antidote, Wherein is shewn—1st. How unfairly Mr. Booth has done by Mr. Hall. And 2ndly. By them he affects to call Anabaptists in a more General respect. And 3rdly. That the Arguments he has advanced for infant Baptism are insufficient. And, Lastly. Some friendly Advice offer'd to Mr. Booth by way of Conclusion. By John Hursthouse of Croft, in the County of Lincoln."

The copy which Mr. Creswell has used appears slightly imperfect; but from the date of a letter to the author from G. Eaton, it would seem to have been published in or about 1719.

From another source I have ascertained that Mr. Hall had the Christian name of Ebenezer.

I beg to ask—1. What is known of Ebenezer Hall? 2. What is the full title of his Antidote, and when and where was it published? 3. What else is known of Mr. Hursthouse?

Mr. Creswell's work contains much curious information. The number of books he mentions is under one hundred, but a considerable proportion are not to be found in any other bibliographical publication. Similar works for other counties and localities are much wanted. S. Y. R.

James Hart of Kidderminster, described as a tanner, was living in 1720. His wife's name was Theodosia,* *née*, I have strong reasons for supposing, Hurtle. Their daughter Mary married, 1720, Thomas Worrall, eldest son of Richard Worrall, gent. The parties to the marriage settlement were the said Jas. H. and wife, John Hayward, clerk, the said R. Worrall, Joseph Smith, gent., John Hurtle,† gent., the said Thos. W., and Mary H. I have some vague reasons for supposing this Mr. Hart to have been a member of the Shakspearian family of that name. Can any of your correspondents assist me? H. S. G.

Sir Francis Hubert, Knight, of Gray's Inn, one of the six clerks in Chancery, was author of—

1. "The Deplorable Life and Death of Edward II., a Poem. Lond. 8vo, 1628 (spurious edition), 1629, 1721. Dedicated to his brother Richard Hubert."
2. "Egypt's Favorite, the Historie of Joseph, a Poem. Lond. 8vo, 1631."

There is extant a letter from him to Sir Stephen Powle, dated Aug. 18, 1620, sending a poem for his correction (MS. Tanner, clxix. 194). He died in Gray's Inn, and was buried at St. Andrew's, Holborn, Dec. 13, 1629. We shall be thankful for additional information respecting him, and particularly desire to know when and where he was knighted, and his relationship to Francis Hubert of Peterhouse, Cambridge, B.A., 1620-1; M.A. 1625. It has been suggested that Sir Francis Hubert was a member of the *Hobart* family. This much we doubt.

C. H. & Thompson Cooper.

Cambridge.

Inscription in Colne Church.—In Whitaker's *History of Whalley*, p. 387, edit. 1818, mention is made of a stone found in the church at Colne, Lancashire, on which was inscribed a name and date, and a cross fleury. The name was that of Helen or Eleanor, wife of Henry Thompson, Esq., and daughter of Lawrence Townley, Esq., of Barnside; but as this stone has been covered by the floor of a pew, the inscription is of course concealed. If any of your readers has a copy of the inscription entire, or could point to any history which records it, the writer would be obliged.

Jaydee.

Thomas Philips, of Stourbridge, ironmonger, Sheriff of Worcestershire about 1752, died about 1754. His only son and heir, Walford Philips, is described in 1758 as "of Broome, Esq." What were his arms? H. S. G.

Pretended Resuscitation.—Voltaire, in the *Philosophical Dictionary*, tells a story to the following effect:—That in 1707, an English mathetician, together with some associates, offered to reanimate any dead person. The challenge was accepted, St. Paul's Cathedral was selected as the place. A body was exhumed, but the miracle of course failed, and the thaumaturgists were slightly punished. Can any of your correspondents refer me to a detailed account of this transaction?

Cyril.

Quotation wanted.—

"Rail on: our dreams of purgatory curse.
Young man, you may go further and fare worse."*

I quoted the above lines as Pope's the other day, but after due search I cannot find them. Whose are they? Fitzhopkins.

Amiens.

Richardson, Wentworth, Beaumont, Pilkington, and others.—Can any of your readers inform me who presented Christopher Richardson, M.A., to Kirkheaton-by-Huddersfield about 1649 or earlier, and was he a relative of Sir Thomas Richardson, Chief Justice and Speaker of the House of Commons? Sir Thomas was of Mulbarton and Honingham, in Norfolk; and he married for his second wife Elizabeth Beaumont. The Wentworths, the Beaumonts, and the Pilkingtons appear to have presented at different

* Theodosia, daughter of Mr. John Hurtle and Elizabeth his wife. was baptized Feb. 16, 1697; born Jan. 14. (Wolverley Register.) I believe this to be the lady in question.

† John Hurtle, Esq., of Sion Hill, the grandson of this gentleman, was the last of the family. He served the office of High Sheriff for the co. of Worcester, 13 Geo. III., and died *s. p.* 1792.

[* The last line is one of the retorts of Arthur O'Leary. To a person endeavouring to draw him into a discussion about purgatory, he answered, "You may go farther, and fare worse."—*Life of J. P. Curran*, 1855, p. 125.—Ed.]

times to the living of Kirkheaton. Elizabeth Beaumont was sister to Mary, Countess of Buckingham. As a rule, consent of patrons was obtained during the interregnum.

Further, can anyone tell me anything respecting Nicholas and Christopher Richardson, Freemasons and citizens of London, who, according to Garrow's *Croydon*, had the contract for the stonework of Whitgift's Hospital at that place in 1596?

A line to the address given will oblige

J. Richardson.

Ravensfell, Bromley, Kent.

The Rev. Robert Simpson, of Queen's College, Cambridge (B.A. 1819, M.A. 1822), who died perpetual curate of St. Luke's, Sherton, May 6, 1855, aged fifty-nine, was author of the *History of the Antiquities of Lancaster* (Lancaster, 8vo, 1852), and, as we believe, of other works. Was he the author of *A Collection of Fragments illustrative of the History and Antiquities of Derby*, by Robert Simpson, M.A. (Derby, 2 vols. 8vo, 1826)?

C. H. & Thompson Cooper.

Cambridge.

Old Songs. — Can any of your readers tell me where to find the words and music of the following old songs: "Over the Hills and Far Away," and "Dunbarton's Drums." T. B. C.

A splendid Shilling.—August 9, 1864. This morning I received in change for a certain piece of coined gold a brand-span new Victoria shilling. Attracted by the beautiful fresh appearance of this circle of silver, I was induced to look at the date of coinage. I found it to be 1864, but over the date (in very tiny figures) appeared the number 28, the like of which never having observed before, it struck me that this identical shilling had itself been struck since the 20th of June last past, and that the number 28 was intended to signify the twenty-eighth year of the reign of our much-beloved Queen Victoria. Is this inference correct; and if so, is it an original idea or copied from *any* coinage?

N.B. "This will never do"—that is to say, my theory will not; for, when I had written the above note and query, I was induced to examine all the shillings of which I happened to be the proud possessor; amongst them I found another also bearing the date 1864, but over the date of *that* shilling there appeared the number 13. Therefore, like the individual, who, as we learn upon Cruikshank's inimitable authority, asked "What *is* taxes, Thomas?" so I must say, "What *is* the meaning of thus numbering of shillings?" Edwin Roffe.

Somers Town.

Superstitious Men. —

"Napoleon was a fatalist and superstitious, and made no secret of it. He believed in lucky and unlucky days. We might be astonished at this weakness if we did not know that it was common to the greatest men both of antient and modern times."—De Chaboules, *Memoirs of the Private Life and Return of Napoleon in* 1815, vol. i. p. 277, n.

Will any of your readers do me the favour to inform me who were the fatalists and superstitious great men of antient and modern times referred to by De Chaboules? The Duke of Wellington will not, I think, be found in the list. The cause of fatalism and superstition of great men is a subject worthy of inquiry, and I for one shall feel obliged to any gentleman who will undertake the task of unfolding the mystery.

Fra. Mewburn.

Larchfield, Darlington.

Mr. Tennyson's New Volume. — It is much to be regretted that Mr. Tennyson rejects the laudable custom of his predecessors, Rogers, Scott, Byron, and Wordsworth, and never appends any illustrative *notes* to his poems: they require but few, certainly, yet those few are really wanted. For instance, one of his recent poems, "The Northern Farmer," is founded upon the dying words of a patriarchal farmer of the old school, which were recorded in a casual paragraph in one of the county papers within the last two or three years. They were interesting as characteristic of a class of men and a state of mind nearly extinct amongst us. As well as I can remember, the last words of Farmer Hodge were something like these:—"What wi' the parson deaving un abut Feath, and what wi' the airth goin' roun' the sun, and the sun roun' the airth, and the steam-injuns a whuzzin and a fuzzin, oim clean muddled, bet, and done." Perhaps you can supply the original paragraph. A few years hence and this paragraph would probably be out of mind, and past recovery. Again, in the opening of "Aylmer's Field," the fine allusion to —

> " . . . . that long-buried body of the king
> Found lying with his urns and ornaments,
> Which at a touch of light, an air of heaven,
> Slipt into ashes, and was found no more,"—

would be less recondite to the editor and readers of our great poet in the year 1900 than the former; yet Signor Avolta's graphic account of the shadowy Etruscan king, whom he beheld in 1826, might be very appropriately appended.

The Times of Aug. 17, in a very coarsely and (to my mind) very erroneously conceived notice of that most sweet and touching poem "Enoch Arden," calls it "the story of unknown sin," and speaks of Annie as "Arden's bigamous wife." I must say that the thought of sin, conscious or unconscious, never entered my mind while reading this poem, from first to last. However, *The Times'* reviewer suggests to me the query — Was Annie's act illegal in wedding another man twelve years after her husband had disappeared? There is a popular notion that if a man leaves his wife, and nothing is heard of him for seven years, he may

fairly and legally considered dead, and his wife may marry again. What is the law on this point?

EIRIONNACH.

DR. UWINS.—A Dr. Uwins, who died Sept. 22, 1807, is said to have been the author of various medical works and reviews. His Christian name and particulars of his works will oblige S. Y. R.

WYBOROW AND VISCOUNT ALLEN'S FAMILIES.—By the Roll 19 & 20 Car. II., part i. p. *face* No. 41, relating to the grants of lands under the Acts of Settlement, 1666-84, in Ireland, it appears that Ann, relict of Jno. Wybrowe, and Richard their son, had a grant of Ballynemudagh, Ballynlishin, Archicombe, Bearnicurry, Barony of Coslea, co. Limerick, containing 1141 acres; and of Augumy, Lacka, Ballycomy, in barony of Iraghtibonner, co. Kerry, containing 723 acres, dated Feb. 3, 1668. It also appears by the Roll 2 Anne, pt. ix. *back* No. i., that Richard Wybarrow had, on May 10, 1703, in consideration of 188*l.* a grant of the lands of Nunnstowne, barony of Naas, co. Kildare, containing forty-nine acres, part of the estate of the late King James II. Vide *Records of Ireland*, 15th Report, Appendix, pp. 143, 382.

Could any of your Irish correspondents tell how long these estates remained in the Wyborow family? Richard Wyborow was Captain of the Horse in Ireland, and his sister Mary married Sir Joshua Allen, Knight, and her son John was created Viscount Allen. Any particulars relating to the Wyborow family would oblige. Grace Reresby, relict of Rev. Wm. Reresby, D.D., in her will, dated May 17, 1673, and proved Jan. 6, 1678, at Doctors' Commons, London, calls Ann Wyborow her sister, and mentions her son, Richard Wyborow. From Hunter's *Yorkshire*, it appears that Dr. Reresby was first cousin once removed to Sir John Reresby, Bart., of Thriburgh, co. York (vol. ii. p. 492).

By her will, dated Aug. 19, 1697, and proved in 1698, at the Prerogative Court in Dublin, Eliz. Mossom, widow of Robt. Mossom, LL.D., Master in Chancery, bequeaths to her dear friend, Mary Lady Allen (mother of Viscount Allen) Dr. Reresby's picture, set in gold, and makes Richard Wyborow her sole executor. Grace Reresby, in her will above mentioned, leaves a ring to Dr. Robert Mossom, the husband of Eliz. Mossom, and he Dr. Robert Mossom, in his will, dated Nov. 10, 1679, and proved Feb. 1679, at the Prerogative Court, Dublin, wished his wife Elizabeth, who was his sole executor, to present a ring to Sir Joshua Allen, who was one of the witnesses to his will.*

THOS. DE MESCHIN, LL.D.

44, Chancery Lane.

[* For want of space, we are unable to insert the other details of these families.—ED.]

Queries with Answers.

THE ENGLISH COMMUNION SERVICE.—I have read somewhere a remark, attributed to James I., that the English Communion Service is but "the mass ill-said." I think the book in which I saw this was Dr. Lingard's *History of England;* but I have searched for it in vain in the volume relating to the time of King James. Can any of your readers give me the reference? My copy of Lingard is of the 4th edition, in thirteen volumes, 1837.

DAVID GAM.

[The passage occurs in a speech of King James before the general assembly at Edinburgh in 1590, at a time when the Scottish church was oscillating between presbytery and episcopacy. Harris says that "James hated the clergy most heartily; but dissembled his resentment till he could show it with safety." (*Life of James I.*, edit. 1772, p. 24.) But notwithstanding the rudeness with which the king had been treated by the clergy, he stood up with his bonnet off, and his hands lifted up to heaven, and "praised God that he was born at such a time, as in the time of the light of the Gospel; to such a place, as to be King of such a Kirk, the sincerest Kirk of the world. The Kirk of Geneva (said he) keeped Pasch and Yule; what have they for them? They have no institution. As for our neighbour Kirk in England, *their service is an evil-said Mass in English*, they want nothing of the Mass but the liftings. I charge you, my good people, ministers, doctors, elders, nobles, gentlemen, and barons, to stand to your purity, and to exhort the people to do the same; and I forsooth, so long as I brook my life and crown, shall maintain the same against all deadly, &c. There was nothing heard for a quarter of an hour but praising God, and praying for the King!"—Calderwood's *True History of the Church of Scotland*, edit. 1680, p. 256.]

CARICATURISTS.—Where can I find memoirs of persons eminent in the above art and science during the last and present century? Among which were James Gillray in London, and John Kay in Edinburgh. There was also Robert Dighton, who lived at 12, Charing Cross, about half-a-dozen doors north of Craig's Court; and such was the gaping crowd that beset the front of his shop, that the *passant* was always obliged to quit the footway and walk in the road, till he had cleared Dighton's premises.

R. A.

[For a memoir of James Gillray, see Bohn's edition of *An Historical Account of his Caricatures*, 1851; also Bryan's *Dictionary of Painters*, by Stanley, edit. 1849.—An excellent notice of John Kay is given in Hugh Paton's *Series of Original Portraits and Caricature Etchings by the late John Kay*, 2 vols. 4to, 1838, vol. i. p. 1. Consult also Chambers's *Biographical Dictionary of Illustrious Scotsmen*.—The only notice we can find of Robert Dighton is in Nagler's *Künstler-Lexicon*, 1835: "R. Dighton, an English painter, who flourished towards the end of the

last century. He was a good drawer of caricatures, and we also have from him a gallery of satirical portraits and plates. He seems to have taken his subjects from the stage, and therefore was excelled by Woodward in the *Eccentric Excursions*, which appeared in London in 1784." Dighton appears to have flourished also at the beginning of the present century, unless there were two of this name. In the *Gent.'s Mag.* of August, 1814, p. 193, is the following announcement: "Died lately in Spring Gardens, aged sixty-two, Mr. Robert Dighton, a celebrated artist, whose character-portraits will always be admired."]

John Horne Tooke. — In the churchyard at Ealing is the tombstone of John Horne Tooke. I shall be glad if any of your correspondents can inform me, why he was buried in a vault belonging to Mr. Bean of Ealing? The number of different names on the same tomb is somewhat remarkable: that of the once "popular member" being placed between two others, thus: —

"Here lieth the body of Peter Bean, of this Parish, who erected this Vault. He died on the 24th July, 1779, aged 80 years.

"John Horne Tooke, late of Wimbledon, Author of the *Diversions of Purley:* was born June, 1736, and died March 18, 1812, contented and happy.

"Also, of Mrs. Anne Dicker: who died October 12, 1834, in the 90th year of her age."

On the side of the vault are inscribed the names of —

"Sarah Bean, wife of the above: who died 9th May, 1770.

"Also of Mary Eager, widow, of this Parish: who died November 27th, 1777.

"Also of Benjamin Horne, of this Parish: who died on the 4th August, 1779, aged 57."

O. P. Q.

[It appears that a tomb had long been prepared by Mr. John Horne Tooke in his garden at Wimbledon, in which it was his firm purpose to have been buried; but this, after his decease, being opposed by his executors, he was buried in a vault at Ealing. Stephens, in his *Memoirs of Tooke*, ii. 449, says: "It was at length determined that the body should be interred in the tomb of his sister at Ealing." Anne Horne, his sister, married Mr. Dicker. Again, in the following page, Mr. Stephens informs us, that "the funeral service was read by the Rev. Coulston Carr, after which the body of Mr. Tooke was interred along with that of his mother."]

A. D. Hendy. — In the first list of honours for the B.A. examination at Oxford, in the year 1802, occur the names of Abel Hendy of Oriel, and John Marriott of Christ Church. Mr. Hendy won the prize for English Essay in 1804. What became of him in after life? C. T. B.

[Abel Dottin Hendy was the son of Dr. Hendy, a physician in the island of Barbadoes. He entered at Oriel College in 1799; and in 1802 gained the highest honours at his examination for the degree of B.A. The next year he was elected Fellow of his College. The following year the Chancellor's Prize was adjudged to him for an Essay "On the Utility of Classical Learning in Subserviency to Theological Studies." In 1807 he was ordained Deacon by the Bishop of Oxford, and died in 1808, before he had completed his twenty-sixth year. During a season of severe bodily suffering and deep depression of spirits, he composed *Three Sermons on Practical Subjects*, which were published in 1808.]

Murder of Peter Amyatt, Esq., in India. — Where can I find any account of this event, which took place, under very peculiar circumstances, some time in the last century? Mr. Amyatt, who was second in Council at Calcutta, married. Immediately after the ceremony, he was sent on the public service to the court of Cossim Ally Khan, and most foully murdered by the officers of that prince on his return to the Residency.

John A. C. Vincent.

[The death of Mr. Amyatt took place in 1762. He was intercepted in his way from Moorshedabad to Cossimbazar, and with all his companions murdered in cold blood. For some few particulars of Mr. Amyatt, consult Thornton's *British Empire in India*, i. 403—442, edit. 1841.]

Chatterton. — At what period of his life did Chatterton write the De Bergham pedigree? The authorities I have consulted differ.

Carilford.

Cape Town.

[The exact date does not seem quite certain. Mr. Cottle says: "When Chatterton was about sixteen years of age [1768], he told Mr. Burgum that he had his pedigree at home from the time of William the Conqueror." Professor Masson, however, states, that "when Chatterton was above fourteen years of age, and one of the senior boys in the Blue-Coat School," he informed Mr. Burgum of the secret of the pedigree.]

Michael Ange des Batailles. — What is the real name of the painter who used this *sobriquet?*

Multa.

[Michel Angelo Cerquozzi, who obtained the appellatives of M. A. di *Battaglia* from his excellence in painting battles, and *Bambocciate*, from his turn for painting markets, fairs, &c. He was born at Rome in 1600 or 1602, and died in 1660.]

Penderels of Boscobel. — Who are the recipients of the pensions granted by Charles II. to the five brothers of Boscobel? Is there an authentic pedigree of the Penderel family? The one published in the *Archæologia Cambrensis* is not perfect.

Charles Penderel.

[The best work to consult on these subjects is *The Boscobel Tracts*, edited by J. Hughes, Esq., second edition, 1857, 8vo. In the Appendix are several different pedigrees of the Pendrell family. *Vide* also "N. & Q.," 2nd S. xi. 418.]

Replies.

NOLO EPISCOPARI.

(3rd S. vi. 48, 79, 97, 119.)

Two Gilpins, members of the same family, are said to have declined a bishopric. The one was the Bernard (not Benjamin) Gilpin, rector of Houghton-le-Spring, mentioned by your correspondent (*antè* p. 120). The other was Richard Gilpin, who received his early education in Scotland, and took the degree of M.D. at Queen's College, Oxford. He was afterwards a preacher at Lambeth and the Savoy; then removed to Durham, where, according to a manuscript memoir, he "administered the Lord's Supper to a small congregation;" and at the Restoration he was in possession of the living of Greystock in Cumberland. He resigned it to William Morland, ejected in 1650. The see of Carlisle is said to have been offered to Richard, as to Bernard, but declined. He took up his abode in Newcastle on the departure of Samuel Hammond, and was there both pastor and physician, having, says the manuscript already quoted, "taken the degree of Doctor of Physic at Leyden" (so that, if both accounts are correct, he was twice made M.D.)

"By the encouragement his ministry met with from the liberality of the people, and his emoluments by the practice of physic, he raised a considerable estate; but his prosperity was tempered by touches of persecution. August 4, 1669, Cuthbert Nicholson, cordwainer (apparently the same worthy town-sergeant who, about twenty years earlier, was sent into Scotland by the magistrates for a witch-finder), appeared before the mayor, and stated how, on the previous Sunday, at five or six in the morning, he saw a great number of people go into the house of Dr. Gilpin in the White Friars, and gave information to 'Parson John Shaw' (of St. John's), who, with the churchwardens, constables, and sergeants-at-mace, by command of the mayor, repaired to the house, broke open the doors, and dispersed the congregation."

Gilpin died, not as his biographers commonly state, in what we should now call 1699, but on Feb. 13, 1700. Sawrey Gilpin, the famous horse painter, and the Rev. William Gilpin, author of *Lives of the Reformers* and *Remarks on Forest Scenery*, were his great-grandsons. A.

As another instance of one who could and did say "Nolo episcopari" may be mentioned Dr. Thomas Balguy, archdeacon and prebendary of Winchester, who, on the death of Bishop Warburton, declined the see of Gloucester. *Vide* Dr. Hook's *Ecclesiastical Biography*, Dr. Halifax's dedication of Butler's *Works* to Dr. Balguy, and Dr. Balguy's dedication of his own *Discourses* to the king. E. H. A.

Of Dr. Lancelot Andrewes, successively Bishop of Chichester, Ely, and Winchester, it is said "It is noticeable that *he had thrice refused a bishopric*, and afterwards he thrice received a bishopric; so remarkable was his promotion." (*Sunday at Home* for 1863, p. 773.) Morris C. Jones.
Liverpool.

Mr. John Baron, Dean of Norwich, who came over to the church from the Dissenters, refused the bishopric. (See *Memoirs of the Life of Mr. William Whiston*, p. 345.)

J. Henry Shorthouse.

The bishop inquired after by Juxta Turrim (*antè* p. 120) is probably William Lyon, whose history is given in *Chambers's Edinburgh Journal*, New Series, No. 285, under the title of "The Sailor Prelate." The writer says that Capt. Lyon having been presented to Queen Elizabeth by Sir Francis Drake, was by her promised the first vacant preferment. The Bishop of Cork died soon after, and the sailor reminded the queen of her promise, and urged his claim with so much determination that she granted his request; and, finding there was no serious obstacle either in his character or education, caused him to be consecrated. As the story concludes by saying that Bishop Lyon rebuilt the episcopal palace, in which his portrait still hangs in his sailor's uniform, minus the fourth finger of the right hand, it will be easy for some of your Irish correspondents to confirm it if true. I have, of course, given a mere outline. Denkmal.

MULTIPLICATION OF MS. COPIES.

(3rd S. vi. 129.)

I am sadly afraid that Amanuensis will find — for the accomplishment of his purpose — all methods to be as much out of court as "manifold writers." Amanuensis says: —

"Printing, of course, is out of the question, as the private nature of the contents of such papers are to be confined to as few eyes as possible."

By this I infer that Amanuensis has in his mind public printing, therefore I suggest for his consideration, and that of others in like perplexity, the simple process of *private printing!*

I think *composing* and *printing* should come — to use Hamlet's stiff expression — "as easy as lying" to any reader of "N. & Q.," especially if called upon to produce copies of secret papers. I am aware that my suggestion may *seem* to be a wild one, but probably *private printing* is the only way out of the difficulty; consequently, I make the suggestion because I sometimes indulge in *private printing* in the literal sense of the words. Therefore, let me offer my calculations to Amanuensis, and all others whom it may concern.

As an *amateur* compositor, and so not "to the manner born," I find, after having timed the matter over and over again, that I can compose a

page containing 1000 letters, and lock the page up in its chase in one hour and a half. It is slow work I am aware, but that time includes great attention to the spacing of the words, even to the frequent re-spacing of every word in a given line. The lines I compose are three inches, or 18 m's long, but in such writing as Amanuensis has to reproduce, I presume the lines might be allowed twice that length; if so, and using the *n* space between each word (which gives great brillancy to a line of leaded type), I should then expect to place 1000 letters in very little over the hour. I give this opinion after composing and printing upwards of 700 pages with my own hands. I am much inclined to think that *private printing* is not only a very practicable method, but for documents "to go into the hands of gentlemen," the most ship-shape of all, for it must be remembered that by this process the copyist has uniform letters already made to his hand; besides which, being correct to a letter, one copy with the other. As "a plan that is simple, neat, clean, and cheap," I should unhesitatingly recommend the printing-press. A press that would print one folio page at a time would be sufficient, and would not occupy much room. The type cases might easily be fitted under the table at which Amanuensis writes, and when composing he could have his type upon the top of the table, as I have my type upon the top of the table upon which I engrave. The paper can be damped with a sponge upon a folio drawing board, and the bother of ink-rollers may be got over by the use of a silk dabber (an engraver's phrase) stuffed with wadding, which dabber Amanuensis could himself make, as I make them in something less than five minutes; a marble slab for the ink requires little space. To take twelve *brilliant* copies of one folio page I should allow half an hour. The other trifles (not difficulties) connected with the press need not be entered into here. For the object Amanuensis has in view, I should recommend a Small Pica, as being a very bright, and, I think, easy letter for an amateur to print; and I feel sure that any beginner might place 1000 letters in the time I allow myself. Therefore, from that slow rate, it would be no difficult task to calculate whether *private composing and printing* could be brought to aid in the producing copies of secret papers.

Should Amanuensis or any others wish to try, they could soon ascertain the expense of presses of every size at Messrs. E. & W. Ullmer, press-makers, near the Holborn end of Castle Street, where also they could be supplied with type from the value of one shilling up to any amount that might be required for the most extensive operations.

Edwin Roffe.

Somers Town.

I have frequently made six fine clear copies with Wedgwood's Manifold Writer, and I think double that number could be made with a little attention.

S. Redmond.

Liverpool.

CHATEAUX IN FRANCE.

(3rd S. vi. 124.)

As Sterne's reply to his own question—"Why are there so few palaces and gentlemen's seats throughout so many delicious provinces in France? Whence is it that the few remaining chateaux amongst them are so dismantled, so unfurnished, and in so ruinous and desolate a condition?"—was not given by your correspondent, it may be as well now to quote it before inquiring into other reasons for the alleged rare occurrence of chateaux in France, at the time when Sterne wrote:—

"Because, Sir, in that kingdom no man has any country interest to support;—the little interest of any kind which any man has any where in it, is concentrated in the court, and the looks of the grand monarch; by the sunshine of whose countenance, or the clouds which pass across it, every Frenchman lives or dies."

Sterne may have only recorded his own hasty impressions (often so supremely fantastical), derived from a cursory view during his *Sentimental Journey*. The "hundred years' war" between the English and the French, and the religious wars between Catholics and Protestants, very probably led to the devastation of many castles and gentlemen's seats; but there can be no doubt as to the extensive number still existing in France at the time of the Revolution of 1789, if we may judge from the great importance attached to their destruction, and the numerous *décrets* issued for the demolition, &c., of the chateaux as the head quarters of resistance to the wild fury of the mob in the provinces.

Guizot (*Histoire de la Civilisation en France*) says that the soil of France was once covered with chateaux, which were not only the abodes of the feudal lords, but were so often made strongholds for attack as well as for defence, that they became a public nuisance in the then unsettled state of society; and that Charles the Bald attempted to destroy them, as appears from the Capitulaires drawn up at Pistes in 864. Charles the Bald, however, was a feeble monarch, incapable of giving effect to his designs, and his successors made no attempts to execute them. The number of chateaux went on, therefore, increasing with extreme rapidity under the later Carlovingian monarchs; the divided state of the kingdom, and the extreme fury of the rival fiefs rendering it necessary for the nobility to possess strongly-fortified dwellings. Even monasteries and churches were fortified, and sustained long sieges. M. Guizot says that the ruins of these feudal castles are to

be still seen scattered over France; and his great authority lends weight to the inference, which, however, I have not seen stated by himself, that their subsequent non-restoration is to be attributed to the civil discords which for so many ages desolated France, and the consequent poverty of most of the noble families, from which causes all power was thrown into the hands of a despotical crown and court.

In the Table to the 8vo reprint of the *Moniteur*, I find that during the years, from 1790 to 1794, the following decrees, &c., were issued against the chateaux of the nobility and gentry: —

"Châteaux.—Insurrection contre eux, iii. 363. Incendie de plusieurs châteaux dans le Périgord, 388. Motion de les raser, xiii. 419. Autre de démolir ceux des émigrés qui rappellent la féodalité, xiv. 560; xv. 741. Démolition des forts et châteaux décrétée en principe, xvii. 334, Autre décret pour la démolition de leurs fortifications, xviii. 165. Arrêté d'une Société populaire contre leurs habitants, xviii. 197," &c. &c.

In the Table des Matières to Hénault's *Abrégé Chronologique de l'Histoire de France*, 8vo, Paris, 1842, there is a reference under the head "Châteaux rasés" to the year 1608, at the time when such destruction took place; but nothing of the kind is mentioned as having occurred, among the incidents of that year, nor do any of the Histories of France to which I have referred mention them in that year. There is evidently an error in the reference, but the fact of chateaux having been demolished is no doubt correct.

J. Macray.

Oxford.

TRINITY HOUSES.

(3rd S. vi. 149.)

May not the dedication of these naval institutions to the *Trinity* find its origin in the devout habits of mediæval times? It is computed that more than three hundred of our English churches were erected in honour of the Trinity at that period, and *one-fifth* of our modern churches are so dedicated. The title borne by the corporation of the ancient Trinity House of Deptford, is: "The Master, Wardens, and Assistants of the Guild, Fraternity, or Brotherhood of the most Glorious and Undivided Trinity, and of Saint Clement in the Parish of Deptford Strond, in the County of Kent."

Your correspondent mentions the three Trinity Houses of London, Hull, and Newcastle — all of which were incorporated in Henry VIII.'s reign; but the original institution was that of Deptford, founded by Sir Thomas Spert, 1512. An extract from the Royal Charter runs thus: —

"We, on account of the sincere and entire love, and likewise devotion which we bear and have, towards the most glorious and undividable Trinity, and also to Saint Clement the Confessor, have granted and given license, for us and our heirs, as much as in us is, to our beloved liege people and subjects, the shipmen or mariners of this our realm of England; that they, or their heirs, to the praise and honour of the said most glorious and undividable Trinity and Saint Clement, may of *new begin*, erect, create, ordain, found, unite, and establish a certain guild or perpetual fraternity of themselves and other persons, as well men as women, in the parish church of Deptford Strond, in our county of Kent."—"Political Knowledge," *Standard Library Cyclopædia.*

It may be fanciful to add, that the symbol of the saint and martyr, whose name appears in the charter of dedication, is an *anchor*. The allegorical reference of the emblem is thought to have implied his commission to keep the ship (which symbolised the church) safe in the storms which she was destined to encounter. The incorporation of the name of St. Clement with the Holy Trinity, would appear to have been a local accident.

F. Phillott.

Although the earlier records of the London Trinity House were destroyed by fire in 1714, and their earliest extant charter only is from Henry VIII. in 1515, there is no doubt of their much earlier establishment as "The master, wardens, and assistants of the Guild, Fraternity, or Brotherhood of the most glorious and undivided Trinity, and of Saint Clement, in the parish of Deptford Strond, in the county of Kent." The Hull Trinity House I consider to have been established in imitation of that at Deptford Strond, in 1369, in the reign of Edward III.; but it was not incorporated till the time of Henry VI., in 1457. The one at Newcastle-on-Tyne, I also consider as an imitation of the same institution at Deptford. It is probable that all three, and there are no others in the United Kingdom,* were designed originally, in imitation of monasteries, as a refuge for decayed pilots and seamen, their wives and widows. They now examine, license, and supply pilots; take charge of the buoyage, and superintend the landmarks; and that of London has lately had imposed on it the charge of all lighthouses. They superintend nautical education; they take up the silt which obstructs the river and sea channels, and sell it as ballast for unladen vessels. The elder brethren are called on to aid the judges in settling questions involving the practice of seafaring men in the navigation of ships. On the whole, I cannot think that Romish incantations had any influence on the name; but that Hull and Newcastle adopted the London title so far as it was appropriate, omitting St. Clement as belonging to another parish.

T. J. Buckton.

* What is called the Trinity House at Leith is merely one of the incorporated trades, that of Ship Masters, like the London Spectacle Makers.

SONGS.

(3rd S. v. 516.)

Although I have not had the pleasure of meeting T. J. C., probably my name is not altogether unknown to him: for I have more than once sat by the pianoforte while T. J. C.'s brother has accompanied himself in "Poor Tom Bowling." Consequently, it was with no uncommon degree of gratification that I applied (in the only quarter where I conceived it likely to be still procurable) for a copy of "Robin Ruff-head"—one of the songs inquired after by T. J. C. I have obtained a fine, clean, old, unrumpled impression, from the press of the renowned Catnach. I shall forward it to T. J. C. at an early opportunity.

And here, good Mr. Editor, perhaps you will allow me to impart to those readers of "N. & Q." who, for a copy of some particular ballad, may be driven to their wit's end (a long and tiresome journey in many cases), one of the most likely places where they may have a chance of purchasing a penny-worth of "balm of hurt minds."

In front of a pork butcher's shop, situated near the western end of Chapel Street, in Somers Town, but on the north side of the thoroughfare mentioned, a gentle swain is to be found on Saturday evenings, from eight or nine o'clock up to the "witching time of night," when, as the bells strike twelve, he prepares to retire to his home. His stall stands in the gutter, but it is well furnished with bundles of ballads: while his memory is, 'I think, better furnished still. Yet even *he* could throw no light upon the song desired by T. J. C., beginning—

"When I were born in Plymouth old town."

However, he furnished me with a fine copy of "Robin Ruff-head," as already mentioned. It is now nearly thirty years since I first bought penny money-boxes of this gentle swain's father: more, I must confess, for the beautiful workmanship he bestowed upon their construction, than for the preservation from the demon Lollipop of the pennies of my childhood. Thus it is that I have not only a strong, but also a *long* reason for thinking that my Chapel Street vendor of "bardish rhymes" is the most learned person to apply to for sheet-ballads, old or new. On other evenings in the week, he is often to be found upon the kerb until about ten o'clock. I believe he really has a very shrewd notion whether a given ballad exists in sheet or not; and if it does so exist, is wanted, and can still be got, he is I conceive the most likely man to get it.

I would earnestly recommend those who desire to possess sheet-songs and ballads, to make *haste*—to make their collections, as they make hay, "while the sun shines." My ballad-monger tells me, that last Christmas, out of a list of about thirty old songs then demanded of him, and not in his own collection (which has been something like 12,000 strong), he, after a five days' hunt, picked up about four! Be warned in time!

EDWIN ROFFE.

Somers Town.

DANIEL'S BLACK-LETTER BALLADS (3rd S. vi. 122.)—The version of the story which you, Mr. Editor, have inserted in "N. & Q.," is certainly a fancied sketch—a dream—wholly without reality. The ballads were long in the possession of William Stevenson Fitch, Postmaster at Ipswich; and his proffering them to Mr. Daniel I knew of, before it took place. Daniel had been written to; and it was arranged that, as Fitch had frequent official visits to the metropolis, he was to bring them with him to town; where Daniel was prompt enough to meet him, and stood treat to lobsters and punch. To this fare Daniel would at any time have fully played his part, but Fitch went home jolly, and to his heart's delight most happily content. The ballads at this interview became the property of Mr. Daniel for, I believe, fifty pounds. Fitch subsequently apprised me of the transaction, and I told him he had been a great fool!

Subsequently Mr. Daniel, who had ever an eye to the profitable return of the penny, proposed the sale of a portion to the late Mr. Thomas Thorpe, the bookseller; who purchased seventy-nine of these ballads for I believe 70*l.* Daniel retaining, as he stated, a few only for his Shakspearian Collections: these he had as a profit, and 20*l.* in money beyond the first cost. Mr. Heber became the purchaser of those which Thorpe had bought, and they occur in the fourth part of the Heber Sale Catalogue, Nos. 380 to 387, inclusive; and, with the exception of Lot 386, were obtained for 103*l.* by Mr. Thorpe, on commission, for the late Mr. W. H. Miller—and are yet in the Miller Library. Lot 386 was purchased for six guineas by Messrs. Payne & Foss—possibly on commission—for Earl Spencer, or Mr. Grenville.

The fourth portion of the Heber Catalogue was compiled by Mr. John Payne Collier; and while the ballads were in his keeping he took or had a transcript made of them, and published twenty-five of them in the first volume of the Percy Society publications. As to who originally collected these ballads, no possible clue remains. Qu. Was it the ever-memorable Captain Cox? B. S.

FOREIGN WRITERS ON GENEALOGY (3rd S. vi. 128.)—Perhaps the little information I can give as to the authors and works about which he inquires, may be acceptable to J. M. The work of Bucelinus is probably his *Germania Topo-Chrono-Stemmata-Graphica, sacra et prophana*, in 4 vols.

folio, published at Ulm and elsewhere between 1665 and 1678.

Okolsky was a Pole, and the author of a work entitled *Orbis Polonus*, in 3 vols. folio, published at Cracow in 1641.

Miechow's *Chronicon Polononicum, a prima Propagatione et Ortu Polonorum usque ad annum Christi* 1504, was published at Cracow about that date, and is exceedingly rare.

Paprocius appears to be the Latin form of Paprockeho, whose work on the Moravian noblesse, entitled *Irdcodla Slawného Marghrabstwij Morawského*, was published at Olmütz in 1593. It is very rarely to be met with.

Mushard's *Monumenta Nobilitatis Antiquæ Familiarum Illustrium, imprimis Ordinis Equestris in Ducatibus Bremensi et Verdensi*, was published at Bremen in 1708.

Spener is the great German authority on heraldry, &c. His valuable work, entitled *Insignium Theoria*, was published at Frankfort-on-the-Maine in 1717. About the others, Henelius, Gauhen, Sinapius, and Schickfusius, I know nothing; but I think that very little light would be thrown upon *Scotch* genealogies by any of the above authors.

JOHN WOODWARD.

New Shoreham.

J. M. will, I have no doubt, obtain the genealogical works to which he refers from Herr Fidel Butsch, Bücher-Antiquar, Augsburg, Bavaria. There are two genealogical works by Spener: one in Latin, the other in German — both large folio. The work of Bucelinus, a monk of the Benedictine Abbey of Weingarten, is in German; and comprises tabular "sechzehn Ahnen" pedigrees, analogous to the French "Seize Quartiers," of numerous German families, alphabetically arranged. It consists of two, if not three, very thick folio volumes. The pedigrees in Gauhen's work (in several thin volumes, elongated folio,) are tabular. These three works, which are by no means scarce, will be readily found at the antiquarian booksellers in the principal towns of Germany. Herr Butsch has a large and well-selected collection of old works. He is intelligent and obliging; and, attending the great book sales on the continent, he purchases on commission as well as for re-sale, and would probably indicate to any correspondent the quarter in which a work, not possessed by himself, might be obtained. Bâle in Switzerland, and Frankfort-on-the-Main, are commercial emporia for archæological works, both ancient and modern. I may add, that Mr. Quaritsch of Piccadilly—an erudite and enterprising bibliophile—is eminent as a bookseller of this class of foreign (especially Scandinavian and German) works. The extensive collection of books of Messrs. Willis & Sotheran of the Strand, comprises probably several of the works inquired for by J. M.

J. M.'s query having reference to German works in connection with English and Scotch genealogy, I would suggest, in addition to those enumerated by him, *The Chronicle of the Council of Constance*, by Reichenbach, a Franciscan monk; in which are mentioned the names (not always readily identified, in consequence of the Germanised form in which they are presented,) of the English, Scotch, and Irish bishops, knights, and esquires, who, with the Earl of Warwick, attended the Council. PHILIPPA SWINNERTON HUGHES.

ORIGIN OF PENS (3rd S. vi. 110, 138.)—The indiscriminate use of the Latin words *calamus* and *arundo* to express quills by Cassiodorus in the sixth century, as well as by writers of a period even later than Isidorus Hispalensis, and the obscurity of the few texts relating to the antiquity of the pen, baffle every attempt to mark a time when pens first came into use. A writer in the *Encyclopédie Méthodique* (sub. v. "plume"), places reliance on extracts from an anonymous author of the fifth century, edited by Adrien de Valois, from which we learn that Theodoric, King of the Ostrogoths, used a pen whenever he subscribed the public decrees with the first four letters of his name. Montfaucon (*Palæogr. Gr.* p. 21), quotes Isidorus, l. vi. c. 14, and the verse from Juvenal —

"Anxia præcipiti venisset epistola *pennâ*,"

and which is also cited in a dissertation on the Stylus by Johannes Clericus,—"penna," however, he interprets as a metaphorical expression for rapidity.

Montfaucon, Mabillon, and the Abbot Godwic, attach some importance to the illustrations in the ancient illuminated manuscripts.

Mabillon (*De Re Diplomaticâ*, Sup. p. 51), mentions having seen a MS. of the Gospels, copied in the ninth century, under the reign of Louis le Debonnaire, in which are represented the Evangelists holding pens in their hands.

Montfaucon (*loc. cit.*) saw a MS. (Lambecium, l. 7, fol. 76) in the library at Vienna, and in it a portrait of Aristotle writing with a pen ("pennâ, ut videtur, anserinâ"). A doubt, however, is expressed whether the artist drew it from a more ancient copy or his own imagination.

The much-debated question among scholars, whether chirographists used the writing-reed (*calamus*) and the quill pen (= *calamus penna*) at one and the same time, is decided in the affirmative upon the authority of a passage selected by Mabillon (*loc. cit.*) from the works of Brauer (Browerus),—a decision, which the enigmatical distich of Anthelmus confirms: —

"Nascimur ex ferro, rursus ferro moribundæ,
Nec non et volucris pennâ volitantes ad æthram."

Your industrious correspondent, MR. J. T.

Buckton, is, I think, in error in stating בְּעֵט, *'ét*, to be the split reed; it means "a pointed style" of iron, as in Jer. viii. 8, and Psalm xlv. 1, and sometimes tipped with diamond, as in Jer. xvii. 1. In Jer. xxxvi. 23, the "penknife" and not the "pen" of a scribe is mentioned. Wittalp.

Conservative Club.

In the first of these papers your correspondent, Mr. Mewburn, quotes a late number of the *British Quarterly Review*, in which the writer tells us that —

"Queen Jezebel is the first letter-writer upon record, and that she used her pen (by the way there were no pens in those days) for the purpose of deception."

The writer in the *British Quarterly* is alluding, no doubt, to the letters written by Jezebel in the matter of Naboth's vineyard, 1 Kings, xxi. 8: —

"So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth."

But as to the use of *pens*, we have a very much earlier authority in the same sacred volume, viz.:

"Oh that my words were now written! oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!" — *Job*, xix. 23, 24.

The iron pen is, of course, a chisel, but the metaphor proves the use of pens at the most remote period; and, in all probability, the *reed* pen is almost as old as the papyrus of the Nile. W.

"The Wasp and the Bee" (3rd S. vi. 149.)— I inclose a copy of the fable from a little book called *Rhymes for the Nursery*, 1836: —

"A wasp met a bee that was just buzzing by,
And he said, 'Little cousin, can you tell me why
You are loved so much better by people than I?

"'My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold;
Yet nobody likes me for that, I am told.'

"'Ah! cousin,' the bee said, ''tis all very true,
But if I were half as much mischief to do,
Indeed they would love me no better than you.

"'You have a fine shape, and a delicate wing,
They own you are handsome, but then there's one thing
They cannot put up with, and that is your sting.

"'My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a harmless and diligent bee.'

"From this little story let people beware,
Because, like the wasp, if ill-natured they are,
They will never be loved, if they 're ever so fair."

H. Fishwick.

A fable bearing this title, and which is not improbably the one of which your correspondent is in quest, appears in that sometime delight of juveniles, *Evenings at Home:* —

"A wasp met a bee, and said to him — 'Pray can you tell me the reason that men are so ill-natured to me while they are so fond of you? We are both very much alike, only that the broad golden rings about my body make me much handsomer than you are; we are both winged insects, we both love honey, and we both sting people when we are angry; and yet men always hate me and try to kill me, though I am much more familiar with them than you are, and pay them visits in their houses, and at their tea-tables, and at all their meals: while you are very shy, and hardly ever come near them, yet they build you curious houses, thatched with straw, and take care of and feed you in the winter. Very often I wonder what is the reason!'

"The bee said—'Because you never do them any good, but, on the contrary, are very troublesome and mischievous, therefore they do not like to see you; but they know I am busy all the day long in making them honey. You had better spend less time in paying unwelcome visits, and *more* in endeavouring to make yourself useful.'"

St. Swithin.

In Phædrus (iii. 13) there is a fable entitled "Bees and Drones, the Wasp being Judge," where drones having got possession of the bees' hive, the bees brought an action of ejectment before the wasp, who, like the late Lord Eldon, had many doubts, for the drones and the bees were so much alike in shape and colour, that he could not distinguish plaintiff from defendant. But he finally settled by directing the bees to make one hive of honey, and the drones to make another. The bees agreed, the drones objected. Then said the wasp, it is clear that the bees made the honey, and the drones must be ejected.

In Lokman, there is a fable (xxiv.), entitled "The Beetle and the Bee," where the beetle says to the bee, "If you will take me with you I will make honey like you, and more of it." The bee consented; but as the beetle did not succeed, the bee killed him. In dying, the beetle said, "I am justly punished: for, not having the ability even to make wax, how could I undertake to make honey?" This fable, says Lokman, is addressed to those who boast of talents they do not possess, and pretend to do everything that comes into their heads. I can find no other fables of wasp and bee in Arabic, Greek, Latin, French, and English; and these do not fit well the case as reported.

T. J. Buckton.

Verses from Pompeii (3rd S. vi. 165.) — These are nothing but a poor version of the old nursery song, "Goosey, Goosey, Gander." The diminutive of the first word is Italian, not Latin. "Vetulus" is an adjective not a substantive, though "vetula," as the latter, is often met with. "Dextrum," if meant for a right hand, ought to have been feminine, if for a leg the substantive ought to have been given. The last line is especially bad. "Frangat," who is to break! and "simul" is a most unfortunate expression; a schoolboy redundancy to fill up the line. B. A.

Eastbourne.

[Our correspondent is too severe. A mere *jeu d'esprit* is never meant to be amenable to close criticism. Though right in some points, we must remind B. A. that in one

instance (Juvenal, Sat. XIII., line 55) "vetulus" *is* applied to an old man: —

"Si juvenis *vetulo* non adsurrexerat."

It appeared to us a good-natured attempt, which we thought would amuse many, and deceive very few.]

BISHOP KEN'S HYMNS (3rd S. iii. 26, 349.)—The question asked by your correspondent G. W. N. (Jan. 10, 1863) as to the alterations in Bishop Ken's Morning, Evening, and Midnight Hymns can now be satisfactorily answered. The so much sought for edition of the Winchester Manual of 1709, appeared among the books of the late Mr. Daniel. This is the last known edition published in the bishop's lifetime; and, as the title-page shows, was "newly revised," therefore we must conclude that it contains his own alterations. Many persons were of opinion that the edition of 1705 (being then the last known edition printed in his lifetime) ought to be received as the most correct. In my letter to you of May 2, 1863, I contended in support of that opinion; but the learned author of the *Book of Praise* having favoured me with a sight of the newly-discovered edition of 1709, I at once, and most willingly, acknowledge my own error, and his accuracy.

A LAYMAN.

RELIQUES OF THE ROSES (3rd S. vi. 144.) — *The Hesperides*, or Works of Robert Herrick, abound in similar conceits: "How violets came blewe;" "How marigolds came yellow;" and—

"*How Roses came Red.*

"Roses at first were white,
'Till they co'd not agree,
Whether my Sappho's breast
Or they more white sho'd be.

"But being vanquisht quite,
A blush their cheeks bespred;
Since which, beleeve the rest,
The roses first came red."

WITTALP.

Conservative Club.

WILLIAM GURNALL (3rd S. vi. 5.)—The sermon on the death of the Rev. William Gurnall, first published in 1680, was republished in 1829, with a preface by the Rev. Robert Ainslie, who, as he dates his communication from "Lavenham Parsonage," was, I presume, its then incumbent. This preface contains particulars which, says Mr. Ainslie, were "collected with the assistance of Mr. Hugh McKeon, the indefatigable antiquary of Lavenham affairs;" its details do not materially differ from those with which Mr. Hargrove has favoured your readers, excepting that it is stated that Mr. Gurnall had "ten" and not "twelve children." The confirmation of his original presentation to the rectory is also given, which reads thus,—

"Whereas the church of Lavenham, in Suffolk, is lately void by the decease of Ambrose Coppingers, D.D., rector, and Sir Simon D'Ewes, the patron, hath conferred the same upon William Gurnall, M.A., a learned, godly, and orthodox divine; it is ordered by the House of Commons, Dec. 16, 1644, that the said William Gurnall should be rector for his life, and enjoy the rectory and tythes as other incumbents before him."

The "one Burkitt, a neighbouring clergyman," named by Mr. Hargrove, the preacher of the funeral sermon adverted to, was the Rev. William Burkitt, tolerably well known as the author of what was once a very popular *Commentary on the New Testament*. He was Rector of Milden, in Suffolk, and afterwards (in 1692) of Dedham, in Essex. He was a man of some ability, and of unquestionable piety and worth. His sermon on Gurnall has more recently appeared in a volume of *Funeral Sermons*, by Eminent Divines, edited by the Rev. J. Page Wood, 8vo, 1831.

X. A. X.

PORTRAIT MOTTO (3rd S. vi. 130.) — I have a small book by George Wither, the poet, called *Wither's Motto*, "*Nec habeo, nec careo, nec curo.*" This motto is also borne by the Grantham family.

H. M. L.

A NODDY (3rd S. vi. 91, 115.) — There is some mistake about this vehicle, as mentioned above. Any one who remembers Dublin as late as 1832, must recollect the old public cars called *jingles*, which were modern or improved noddies, and were the precursors of the present covered and outside cars peculiar to Dublin; but these convenient things, it must be regretted, are fast disappearing before "Broughams," cabs, and Hansoms, which, compared to the former, are more for ornament than use. In this point improvement seems to be retrograding. S. REDMOND.

Liverpool.

A LADY MARRIED BY MISTAKE (3rd S. iii. 91.) This ill-fated young lady died at Brighthelmstone, March 5, 1799, in the twenty-fourth year of her age, and was buried there. Her second name was not Ashford, but *Ayshford*, as descended from that very ancient family, whose genealogical tree commences soon after the Conquest with Stephanus de Eisforde. JOHN A. C. VINCENT.

KING ARTHUR'S TOMBSTONE (3rd S. vi. 68.)— MR. CONGREVE will find all that is known about King Arthur's remains in the *Proceedings of the Somersetshire Archæological and Natural History Society*, 1859 (Bell and Daldy). H. M. L.

MAJOR FRANCIS PIERSON (3rd S. vi. 129.) — This gallant officer, who left no issue, had a sister, who on her brother's decease became the heiress of her father, and married William Tinling, Esq., of Southampton. The issue of this marriage was two daughters, co-heiresses, the younger of whom, Anna Maria, married in 1822, the present Lord Chelmsford, then Mr. Thesiger. The sons of Lord Chelmsford quarter the arms of Tinling and Pierson with their paternal coat, and one of them is

named after his great-uncle, Edward *Pierson* Thesiger. Of the elder Miss Tinling I know nothing, and shall be very glad if some correspondent of "N. & Q." can give me any information concerning her. Major Francis Pierson was descended from a younger son of Sir Matthew Pearson, or Pierson, of Lowthorpe, who was High Sheriff of Yorkshire in 1706. See pedigree of Lady Chelmsford in the Heralds' College. The arms of this family of Pearson, or Pierson, are per fesse embattled gu. and az., 3 suns in their splendour or. J. A. Pn.

Oxford, Subterranean Passage, St. Peter's-in-the-East (3rd S. iv. 307, 383, 419.)—If not too late to recur to this subject, may I mention that in the town of Bridport there is an ancient building called *Dungeness*, which, some ten years ago, I explored in company with an intelligent mason, my parishioner. The remains of a subterranean passage then existed, leading from the basement of that building, as was generally supposed, to the church, but in my judgment to the *river* hard by. Just before, I had been reading an article on "Domestic Architecture" in an interesting magazine now defunct, *The National Miscellany*, conducted, I believe, by that good man, Bishop Armstrong, of Grahamstown. From that article I copied the following opinion into my Commonplace Book, and I send the extract to you as bearing upon the subject at the head of this note (see vol. i. p. 218, of the *Miscellany*):—

"Many a romantic mind has been interested in the traditions of subterranean passages extending from this abbey to that, as though in dangerous times secret modes of communication and escape, fit frameworks for all kind of adventures, were kept up, when in sober truth these passages were no more than larger arched drains, descending as fast as they could to some river or low spot."

Juxta Turrim.

Monsoon (3rd S. vi. 28, 59, 98, 139.)—No authority for *musim* in Arabic for *season*. It would require research and extensive reading to point out one, yet I cannot but take for granted an authority might be found, as *musim*, after passing into cognate languages, has assumed precisely that signification. Gilchrist, Shakespear, and Forbes, in their Hindustani Dictionaries agree in translating the English word *season* by *musim*, in preference to other common synonyms, and Shakespear gives *mūsimī* for *seasonable*. Among the Turks the spring is, according to their pronunciation, *gul mēvsimī*; the winter, *mevsimi zimistan*; and the summer, *mevsimi saif*. Wittalp.

French Confession of Faith (3rd S. vi. 47, 118.)—In expressing my acknowledgments to F. C. H. for the information he has been so kind as to furnish in answer to my inquiry respecting the Confession of Faith of the reformed churches in France, I would beg further to inquire how long the Confession which he speaks of as having been adopted at a Synod held at Paris in 1559, continued in force as a rule of faith? Was it in any material points affected by the Confession subsequently adopted at the Synod held at La Rochelle in 1571? I presume that both of these Confessions, if not formally abolished or superseded, have long been obsolete. P. S. C.

"The Irish Whisky-Drinker" (3rd S. iii. 459.) This pseudonym, or *nom de plume*, was adopted by a Mr. Joseph O'Leary, of Cork, Ireland, when he wrote in *Bentley's Miscellany*. The title is obviously a parody on the signature of "The English Opium Eater," adopted by Mr. De Quincey.

Juverna.

Marie Huber (3rd S. vi. 131.)—If Eirionnach is anxious for information respecting this accomplished lady, he cannot do better than to read the details given about her in M. Sayons' work, entitled—

"Le dix-huitième Siècle à l'E'tranger: Histoire de la Littérature Française dans les divers pays de l'Europe, depuis la Mort de Louis XIV jusqu'à la Révolution. 2 vols. in-8. Paris, 1861. Amyot." Vol. i. pp. 100—121.

See also, "*La France Protestante*, par Mess. Haag, 11e partie," pp. 1, 2. Gustave Masson.

Harrow-on-the-Hill.

James Graham (3rd S. v. 517; vi. 34, 52, 72.)—I have a copy of the pamphlet on Earth Bathing alluded to by T. B. in my own collection. It was published at Newcastle-upon-Tyne, 8vo, 1790, pp. 22. The remedial effects of the earth bath appear to have been known long before the time of Dr. Graham, see Southey's *Omniana*, i. 335; Holinshed's *Annals*, vi. 331. The following titles of Graham's pamphlets may be added to those cited by your correspondent:—

"The Guardian Goddess of Health, or the whole Art of curing Diseases, with Precepts for the Preservation of Personal Beauty and Loveliness, 8vo. Printed at the Temple of Health. N. D."

"Proposals for the Establishment of a New and True Christian Church, and for cutting off the Sources of Corruption and Antichristianism in the Church of England, containing advice to Dr. Priestley, &c. . . . . , with a Preface Demonstrating the generally hurtful, and often fatal effects of the Electrical Fire, and of the artificially produced Airs which are recommended by Dr. Priestley, when applied to the Human Body. 8vo. Newcastle-upon-Tyne, 1790."

"A New Reprehensory and Admonitory Lecture, most humbly addressed to all the Crowned Heads, great Personages, and others whom it may concern," &c.

A curious advertisement of Graham, who is pronounced "a quack, whose enterprising genius excelled Dr. Brodum and Dr. Solomon," will be found in the *Detector of Quackery*, &c. by John Corry, 12mo, 1802, p. 41; and allusion to him will also be found in Southey's very amusing *Letters from England by Don Manuel Alvarez Espriella*, ii. 288, where he is spoken of as "the most eminent

quack of the last generation, who tampered with electricity in a manner too infamous to be reported, and for which he ought to have received the most exemplary public punishment."

Southey gives, no doubt, a correct estimate of Graham when he says —

"This man was half mad, and his madness at last, contrary to the usual practice, got the better of his knavery, ... latterly he became wholly an enthusiast, would madden himself with ether, run out into the streets, and strip himself to clothe the first beggar whom he met."

This falls in with, and explains, the statement of Corry, that "he died of premature old age in Edinburgh, and his dissolution was accelerated by intemperance,"—a rich commentary on his published promise to his patients, that they should "live with health, honour, and happiness in this world, at least one hundred years!"

WILLIAM BATES.

INNES FAMILY (3rd S. vi. 89.) — They held for many years the estate of Ballogre, parish of Birse, and county of Aberdeen, but were originally of the family of Innes of Innes, county of Elgin. By marriage the estate passed into the hands of a family of the name of Farquharson. On the death of the only son of that name, the property was acquired by Mr. Dyce Nicol, at present a candidate for the representation of the county of Kincardine. C. D.

Aberdeen.

JOSEPH HATCH, THE BELLFOUNDER: INSCRIPTIONS OF THE BELLS OF LEEDS, IN KENT (3rd S. vi. 85.) The date (1680) on the tomb of Joseph Hatch, ought to be 1639. I believe that the epitaph has been fresh cut of late years, and that the mistake was then made. The will of Joseph Hatch is in the Consistorial Court of the District Registry of the Court of Probate at Canterbury. It is dated June 29, 1639, and proved on September 25 in the same year. A codicil nuncupative annexed to it is stated to have been declared by him on or about the "thirteenth day of September, anno Dni 1639," being the very next day before his death. He leaves his —

"Body to the Earth, of which it was made, to bee buryed in the Parish Churchyard of Bromefeilde to bee buryed beside my deare Mother and Brothers."

The following are the inscriptions of the bells at Leeds: —

1. "The gift of the Hon. Robert Fairfax of Leeds Castle. R. C. 1751.
2. "Ditto.
3. "The gift of the Hon. Robert Fairfax of Leeds Castle. Rt Catlin, fecit, 1751.
4. "The gift of Hon. Robert Fairfax of Leedes Castle. R. C. 1751.
5. "Hen. Meredith, Esqr of Leeds Abby, Benefactor. Rt Catlin, 1751.
6. "William Woollett, Robert Hatch, Ch. Wardens. R. Catlin, fecit, 1751.
7. "John Wilnar, 1638.
8. "Ditto.
9. "Honori Dei vsvi ecclesiæ. John Wilnar, 1638.
10. "Honori Dei vnsvi ecætiæ (*sic*) memoriæ Johannis Lambe Xpofer Wollet, C. W. 1617. Josephvs Hatch me fecit."

Thus it would seem that previous to 1751 there were only six bells, of which the two smallest were recast in that year by Robert Catlin; the three next, in 1638, by John Wilnar of Borden in Kent; and the tenor, in 1617, by Joseph Hatch. The name of Robert Hatch, churchwarden in 1751, is also worth noticing. A. D. T.

Merton College.

"GULLIVER'S TRAVELS" (2nd S. vi. 123, &c.)—The readers of "N. & Q." need not be reminded of a very interesting paper by PROFESSOR DE MORGAN on the mathematics of Swift's immortal work. The following passage from a scarce and curious book may be cited in connection with the subject: —

"DEAN SWIFT. — It is said by some writer of this author's life, that he seldom corrected anything; and, in some instances, did not even read his pieces a second time. The following passage in his voyage to *Brobdingnag* seems a strong proof of this, and of the rapidity with which he wrote: 'There was a stile to pass from this field into the next; it had four steps, and it was impossible for me to climb it, because every step was six feet high.' How easy then would it have been for *Mr. Lemuel Gulliver*, who was rather under the middle height, to have gone under, or between, the bars!"—*The Omnium; containing the Journal of a late Three-day Tour into France; Curious and extraordinary Anecdotes; Critical Remarks, and other Miscellaneous Pieces in Prose and Verse.* By William Clubbe, LL.B., Vicar of Brandeston, Suffolk. Ipswich, 8vo, 1798.

WILLIAM BATES.

Birmingham.

WITNESSES (3rd S. vi. 131.) — The writ of *subpœna* did not come into use under the Statute of 5th Elizabeth, for it previously existed as "subpœna ad testificandum." This Act of Elizabeth (c. ix.) added to the previous 100*l.* penalty to the king a penalty of 10*l.* to the party aggrieved, and damages equivalent to the loss sustained by want of his evidence. But no witness, unless his reasonable expenses be tendered him, is bound to appear at all; nor, if he appears, is he bound to give evidence till such charges are actually paid him—except he resides within the bills of mortality, and is summoned to give evidence within the same (*Blackstone*, iii. 368). The usual process of recovery is, and I presume always was, by attachment for contempt of court.

T. J. BUCKTON.

MORGANATIC (3rd S. v. 348, 515; vi. 38, 140.)— The marriage of the Duke of Zelle and Eleanor d'Olbreuse in a regular manner, legitimated their daughter Sophia Dorothea, born 1666 (Queen of George I.), under the law which prevails in Germany; and equally well known in Scotland. According to Blackstone (i. 455), "the civil and

canon laws do not allow a child to remain a bastard, if the parents afterwards intermarry (*Inst.* i. 10, 13; *Decret.* l. iv. t. 17, c. l.)." Blackstone has a long argument to show the superiority in this respect of the English law over the Roman, and supplies four reasons. The bishops, at the Parliament of Merton, took a different view of the subject (stat. 20 Hen. III. c. 9). It was on this occasion that the Lords, being opposed to the Roman law, replied: "Nolumus leges Angliæ mutare." The last word is now usually read *mutari*.

T. J. Buckton.

Printed Grants of Arms (3rd S. vi. 126.) — In Kent's *Banner Display'd* (London, 1726), the two following grants of arms are printed: —

"Arms and crest to Henry Archer of Theydon, in the county of Essex; granted by Robert Cook, Clarencieulx, April 2, 1575." (Pp. 106-108.)

"Arms and crest to Richard Stansfield of Shepley, in the county of York; by Christopher Barker, Garter, April 8, 1546." (Pp. 674-5.)

In Sir James Lawrence's *Nobility of the British Gentry* are the following: —

"Arms to Nicholas Mattok of Hitchin, in the county of Hertford; granted by —— Richmond, Clarenceux, July 23, in the 9th year of Henry VII."

"Arms to Arnold and Grimond de Bordeu; granted by Royal Patent, March 8, 1444."

The latter is also printed in *Rymer*, v. 132.

The grant of arms to Eton College, enrolled January 1, 1449, is printed in *Excerpta Historica*, pp. 47-49.

The grant of arms to King's College, Cambridge (Jan. 1, 1450), is to be found at p. 362 of the same work. It also contains the grants to Nicolas Cloos and Roger Keys, which have been reprinted in *The Herald and Genealogist*.

John Woodward.

New Shoreham.

Burlesque Painters (3rd S. v. 345, 407.) — I think "Sanatol" means not Sanadon, but Santeuil, who was called in Latin Santolius. Boileau has an epigram —

"*Sur la manière dont Santeuil récitait ses vers.*

"Quand j'aperçois sous ce portique
Ce moine au regard fanatique,
Lisant ses vers audacieux,
Ouvrir une bouche effroyable,
S'agiter, se tordre les mains,
Il me semble en lui voir le diable
Que Dieu force à louer les saints."—Ep. xix.

I remember an old engraving representing the candle scene, below which was,—

"Dum tulit ardentem Phlegetontius histrio ceram,
Tum certe aut nunquam Lucifer ille fuit."

Fitzhopkins.

Amiens.

Burnham Beeches (3rd S. vi. 128.) — Some years ago I stumbled on an interesting souvenir when visiting this fine bit of forest land. In the middle of a noble natural amphitheatre, round which the trees had grouped themselves, so as to make it specially secluded, I found a simple white stone, inscribed "F. M. B.," with a date, and some verses commemorative of the many gifts and graces, intellectual and moral, of an eminent musician. I at once recognised the lamented Felix Mendelssohn Bartholdy as the subject; and, on inquiry, I found that this spot had been the favourite haunt of the poet-musician when visiting at the neighbouring seat of Mr. Grote, the historian of Greece; and that the erection of this memorial, and the lines which it bore, were the feeling tribute of that well-known friend of musical genius, Mrs. Grote. Certainly no fitter place could have been chosen to inspire the "wood-notes wild" which Nature taught her favourite child, and which of all his strains he loved best to utter.

Vincent S. Lean.

Windham Club.

W. B. will find some verses on these trees, by Henry Luttrell, in *The Keepsake* for 1829, edited by Frederic Mansel Reynolds. N. M. F.

The best known verses on the "Burnham Beeches" were written by the Rev. John Mitford, and may be found in a volume entitled *Favourite Haunts*, by Edward Jesse, Esq., published by Murray, Albemarle Street, 1847. G.

Penal Laws enforcing Public Worship (3rd S. vi. 130.) — By Statute of 1st Elizabeth (chap. ii.), churchwardens are to levy a shilling forfeiture on all such as do not repair to church on Sundays and holidays, and are empowered to keep all persons orderly while there. I am not aware that this statute has been repealed. The churchwardens and magistrates' clerks might raise a large sum by proceeding under this Act at the present day. If one default cost 9*s.* 9*d.*, many persons would have to pay 25*l.* a-year; and the Dissenters even would not, I fear, be exempt. This would be a tremendous addition to "Quakers' sufferings." A person keeping any inmate who neglects to go to church, forfeits 10*l.* per month.

"Not a single one of the cruel laws enacted against Nonconformists by the Tudors or the Stuarts," says Macaulay, "is repealed. Persecution continues to be the general rule. Toleration is the exception."

See Macaulay, *Hist. Eng.* vol. iii. ch. xi. pp. 81—89; Blackstone, iv. 52; i. 395.

T. J. Buckton.

It struck me, when reading the paragraph noticed by Eirionnach, that Watson was not punished for refusing to attend church, but for refusing to do what his mistress ordered him to do. I should like to hear if my opinion is correct, and what are the limits to the powers of a master?

John Davidson.

The brief newspaper notices of the case of Isaac Watson are not very explicit; but it is clear he

was not punished under any act specially relating to public worship. Probably the proceedings were under 20 Geo. II. c. 19, or 4 Geo. IV. c. 34, for misconducting himself as a servant: the misconduct being disobedience of his master's lawful command, and perhaps breach of his actual contract. W. P. P.

Henry Pimpernel and John Naps (3rd S. vi. 110.) — C. B. can hardly be ignorant that, in the passage which he quotes from Charles Lamb's Elia, the direct allusion is to the second scene of the Induction to the *Taming of the Shrew*—"Old John Naps of Greece . . . and Henry Pimpernell," must be familiar in the minds of all Shakspeare readers. C. B. probably means to ask after some supposed allusion in Shakspeare's mind. I conceive, however, that there is no ground for such a notion, and that the names which he strings together so drolly, are either not those of real persons at all, or those of some now long-forgotten tavern acquaintance of the writer brought in for *fun*.
W. P. P.

P.S. I see Steevens thinks that "Old John Naps of Greece" may have been a real person, known to the writer of the "Induction;" and so-called, either because he was fat (as in the case of "hart of greece"), or upon somewhat the same principle upon which some other characters in Shakspeare are called Trojans.

Raid (3rd S. v. 400.) — Your correspondent asks for an early instance of the use of this word. One of the earliest that occurs to me is from the old Scottish statute of 1455. "It is statute that quhair sa ever any *raides* ar maid in England," &c. In Scotland the word is so common, and has been for centuries, that the instances of its use are innumerable. Spenser thus uses it: —

"In these wylde deserts, where she now abode,
There dwelt a salvage nation, which did live
Of stealth and spoile, and making *nightly rode*
Into their neighbours' borders."
Faery Queen, vi. 8, 35.

In 1 Sam. xxvii. 10, the word occurs thus, according to the bad spelling, "Whither have ye *made a roade* to-day?" H. S. B. R.

Silent Worship the Height of Worship (3rd S. vi. 28.) — If it is not a condition of the query that the English bishop in Ireland, who maintained this, was *living* in 1725, the name wanted is perhaps Jeremy Taylor. In his "Discourse on Prayer," ¶ 23 (*Works*, vol. iii. p. 93, ed. 1828), after making a comparison between mental and vocal prayer, he concludes thus: —

"Mental prayer is the best remedy against lightness and indifferency of affections; but vocal prayer is the aptest instrument of communion. That is more angelical, but yet fittest for the state of separation and glory. This is but human, but it is apter for our present constitution."
E. V.

Mawmet (3rd S. vi. 75.) — In the old glossary post-fixed to Gawain Douglas's translation of *Virgil*, I find the following sentence: —

"Mawmentis, *idols, false gods*; from Mahomet the Turkish false prophet, q. d. Mahomets. Hence the English Mawmetry, q. d. Mahometry, paganismus, and Mawmet, a little puppet."

The word is thus used by Douglas: —

"Lat Virgil hald his *maumentis* till himself,
I wourschip nowthir ydol, stok, nor elf."
Prol. book 10.

"Thy Kyng himself Latynus for the affray
Fled to the ciete and tursit (bundled up) wyth hym away
Hys goddis and his *mawmentis*."—Book 12.
H. S. B. R.

Rev. Peter Alley (2nd S. vii. 512.)—In addition to, and in confirmation of, what has been given respecting this long-lived clergyman, the following particulars, taken from Sleater's *Public Gazetteer*, August 30, 1763, will prove interesting: —

"Died at Ballyhaggiton, in the Queen's County, of a short illness, the Rev. Peter Alley, aged 110 years and two months; Rector of the parish of Donoughmore upwards of seventy-three years, and served his own cure until a few days before his death. He was grandson to William Alley, Bishop of Exeter in Queen Elizabeth's reign. He was thrice married, and had sixteen children by his first wife, and seventeen by his second. He was never known to take the tythe of a poor man's garden; his many virtues render his death universally lamented."
Abhba.

Caged Skylark (3rd S. v. 515; vi. 55.)—The verses your correspondent is seeking after are not those of David Mair. There are two poems of the kind; and that which your querist quoted appeared in *Blackwood* of Sept. 1848, with the name "B. Simmons" affixed; and the title, "To a caged Skylark in Regent's Circus, Piccadilly." I forget the first lines; but it went on thus: —

"From the gush of faint odours,
From apple-tree blooms;
The dewfall by starlight,
In green massy glooms;
The sob of low breezes,
Through hill-lifted pines;
Looking miles o'er lone moorlands,
While evening declines."

It strikes me that I saw the death of this writer mentioned, some considerable time ago, in the newspapers. H. S. B. R.

Hum and Buz (3rd S. v. 508.)—In T. D'Urfey's story, called *The Plague of Impertinence*, B. H. C. will find what is called "The Barber's comical Song, Recitative and Air, abusing the Operas." The first line of the air is—

"Ah! me, poor love-sick humble Bee";

and in one of the lines occurs the phrase —

"Sweet Hum and Buz," &c.

I quote from an edition printed for W. Chetwood, 1721. A. Roffe.

Louvain Legends (3rd S. vi. 164.)—St. Evortius is usually represented as proclaimed Bishop by the appearance of a dove, and is understood to have died about the year 340. He is apt to be confounded with St. Evurtius, Bishop of Orleans, who died about the same time. But the legends of both are wholly unauthenticated, as is also the history of St. Margaret of Louvain. F. C. H.

Cambuscan (3rd S. vi. 40.)—I do not think the Squire's Tale of Cambuscan was invented by Chaucer, as it contains much internal evidence of an eastern origin. The names Kambus-Khan, Kanace, and Algarsif are distinctly Asiatic. Enchanted horses of brass, magic rings, magic mirrors, &c., and persons acquainted with the language of birds, constantly occur in oriental fiction. The magic horse in Chaucer's tale was guided by the "writhing" of a pin, in the same manner as the enchanted horse in the *Arabian Nights* was set in motion by the turning of a peg seated in the hollow of its neck. This Arabian story, "The Enchanted Horse," is evidently the prototype of the romance of Cleomades and Claremond, written in the thirteenth century; the latter story may have been read by Chaucer before he wrote the *Canterbury Tales*. I have reason to believe that several of the stories of the *Arabian Nights* were known in Europe long before *Les Mille et Une Nuits* was published by M. Galland.

H. Congreve.

Muriel, etc. (3rd S. vi. 168.) — Meriel is an ancient name in my family, and is that of my eldest daughter, Mrs. J. Talbot. It is also in the Talbot family, and in that of Lord de Tabley. The lady who first bore it in my family was of the time of Elizabeth and James I. In old letters of hers she writes it Maryell, and I have been in the habit of supposing it simply a variation of Mary. It soon came to be written, by some persons, Muriel; yet I believe it to be a corruption.

Lyttelton.

Hagley, Stourbridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of Winthrop Mackworth Praed. With a Memoir by the Rev. Derwent Coleridge. *In Two Volumes.* (Moxon & Co.)

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"Whom the gods love die young;"

and from that time to the present there has been an uncealing call for a collection of his works. In the fifteen years which "N. & Q." has existed, repeated communications on the subject have been addressed to us. It was understood to be the wish of the Poet's Widow that such a collection should be made, and so made as to be worthy of her husband's reputation. The book is now ready; and it is with no ordinary feeling of emotion that the reader will peruse its dedication. "To the Memory of Helen Praed this Collection of Her lamented Husband's Poems, published in fulfilment of Her long cherished wish and intention, is affectionately inscribed by Her Daughters." And what a collection it is—how rich, how varied, how sparkling, and how pure! Well has the editor characterised the writings of his friend, when he says, though Praed's "literary honours, won in earliest manhood, and sustained by the casual productions of a leisure hour, were worn carelessly while he was preparing for higher distinctions and more serious duties, yet, now that years have gone by, and we have to audit the past with no expectation of any future account, we find that he has left behind him *a permanent expression of wit and grace, of refined and tender feeling, of inventive fancy and acute observation, unique in character, and his own by an undisputed title.*" Two volumes of poetry more original in character, richer in every grace, or of a more refined beauty, never issued from the press than these long-looked for, and now most welcome, Poems of Winthrop Mackworth Praed.

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Notices to Correspondents.

Scotus. *For the patronymics of the London churches consult Cunningham's* Hand-Book of London.

T. Turner. The Resurreccion of the Masse, with the wonderful vertues of the same (Lond. 1554) *is ascribed to Hugh Hilarie; it has, however, been conjectured that John Bale was really the author. An edition is in Corpus Christi College library (X. G 10) printed at Strasburg in* 1554. *Farmer had a copy, No.* 6713.

W. P. P. *For the derivation of Ampers* and, *see our* 1st S. vols. ii. *and* viii.

William Rayner *has our best thanks, but we have already received a superabundance of Epitaphs.*

C. Bentham. "*The Devil's Walk*" *is by Professor Porson. Five stanzas were added to it by Southey. See* "N. & Q." 2nd S. iv. 204, 419.

Zeta. *We cannot find that Professor C. Anthon published an American edition of the Greek Testament.*

J. A. Grimm, *Another Part of Lowndes's* Bibliographer's Manual *is promised, which will probably contain a biographical sketch of its industrious compiler.*

J. B. Graham. *As the first edition of Sternhold and Hopkins's Psalms combined appeared in* 1549, *the edition of* 1635 *cannot be of much value.*

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Notes.

A Manne of Substance.

A LEDES BALLADE.

PAIRTE THE FYRSTE.

In the following ballad-form of narrative all the old forms of words, which in the least affect the pronunciation, still exist in the Leeds dialect. I have given an old spelling to other words, merely for the purpose of making the ballad as antique to look at as the object seems to demand. But a dialect-speaking person, unused to spelling words, would reproduce many of the old forms though not affecting the pronunciation. The archaisms and spelling will be found to be identical with the ballad-literature of the early part of the fourteenth century; yet the form of speech is as much a living one now, where many are concerned, as it was then. To be as plain as I can: put this ballad into the hands of a dialect-speaking man of Leeds, and, though unable to read anything modern without difficulty, he will comprehend and thoroughly understand every word of this—with the exception of contractions—and of those words where *u* takes the place of *v*.

Athouten, withouten, abouten, &c., will be familiar forms to those Leeds readers who mingle with the dialect-speaking class. *Aüngill, chaümbere, chaünge, graünge, &c.*, as exampled here, when both vowels are sounded, carries the Leeds pronunciation exactly. It is only the case in solitary instances, but in the Halifax phase these twin vowel-sounds follow each other in the mass of words, spelt with two *a*'s generally; but for the second *ä*, *u* would form a perfect substitute.

The cockney pronunciation of such words as *advancement* is as if there was a *u* in them, according to the old form; but when these forms were realities, it is highly probable that they had a pronunciation which has been gone from the London people as long as the spelling has.

THE AUTHOR OF "DIALECT OF LEEDS."

Abouten Maister James Bogue, the ouder.

James Bogue a manne of substance wor,
And of enleghtened vewes;
Hee tuik yn "reg'lar" euerie daye
The *Tymes* and *Daylye Newes*.

Hee redde the shayre-lystes yn the one,
Wych wor tul hym hys mynion,
And kick'd the othir, asse eke becam
A manne of one opynion.

Herapath tuik hee alsoe yn;
The *Mynynge Jarnal*, tu;
The *Raylewaye Tymes*, the *Londone Gazzette*,
And *Monye-Markytte Reuewe*.

Nowe, alle hys liffe hee'd hodden hys aun,
With an hoat-iaron grype;
And wal menne prayede att chirche, hee satte
Att hoam and smooked hys pype.

Hee hed a "lasse," the callyd hir Sall,
Scho cam thro whear eam hee;
The tone wor born yn a gynnil-hoyle,
The tother nextt dore tul shee.

Bud whenn oude Jammy's marchandyse
Hed mak'd hym myghte ryche,
Hee'd housis, landes, and yn alle Ledes
Ther wor'nt anothir syche.

Withouten toith-brusshe Jammy wor,
Tyll seuentye odd wor hee;
Farre lever hee'd hev byn athout
Tyll y^t hee hed to dee.

Whenn badly Jammy ligged yn bedd,
Hee wodnt hev nout toe suppe
Att doctoures browt, ne nout ells bud
Some heärb-drynke yn a cuppe.

Hee rowld hissel yt blenkyt tyll
Alle hoat hee wor, an swat;
And ffor alle doctoures yn the warld
Hee cared, noan hee—nut y^t.

Thys happed bud thryse yn fottye yere,
And t' newes hedn't tyme to keele,
Affore hee gederede uppe hys feete
Yn fettle, and varry wele.

Hee niuer rade yn "omalebus;"
Hee'd soiner hev gotten weet
Then wayred a pennye, and, loupynge t'dykes,
Reich hoam att deod at neght.

Hys watchmanne watch'd alle neght fur hym,
Thenn eyght daye-houres dyd warke;
Oud Jammy hed noa marcye tyll
God strak hym coude an' starke.

Yt leghtened once, and thonder'd soa,
The Lorde's prayere hee sayde throo' cleäne;
Bud whenn alle yt wer owar, hee brast
Aght sayeinge yt backe ageäne.

Oud Jammy deed; hys sonne wer cappt;
Whenn yt hee heärd he schuke:
Oud Jammy yn a daye went blacke;
Yonge Jam hee went to luke.

A bouder barne ne t' parsone wor
Neir oppund lippes to steven;
Fur heigh hee schowted, bawkt, and bluthyrd,
Att Jammy hed goan tul heven.

Fur leng hee'd taewn, thys parsone sayde,
Thro' parlous tymes, and tellen
The warld, be parfit modell suar,
Hee'd bowt yn God's feir an sellen.

And nowe hee'd goan, an lefft thys eorth,
And wor an aüngill breet;
Athouten synne, athouten greefe,
An (prayse God) owt of seght.

Maister James Bogue, the yongere, heyres and inheryts traewlie.

Nowe Jammy lefft yonge Jam, hys sonne,
Asse heyre tul alle hee'd gotten;
Hys housis, landes, hys cattell, alle
Inuestments, sownde and rotten.

Hys mynes, hys cloäth, and, "per contract,"
Twelue tenne-myle turnpykkes' fees;
An gowd eniff tul ha' spreeden a rowm,
And waydyd uppe tul t' knes.

Nowe, wedder uppe thear, ur downe hee'd goan,
Yonge Jam hee dydynt knawe wych,
Bud wele hee knaewe the ffact to bee
Hee'd deed "immenselye ryche."

And whenn condoulers cam yn crowdes,
On alle hands twor asentydde,
Yt niuer a manne hed deed, asse yette,
Beloued and soa lamentydde.

With whatt the warld hed gotten to saye,
Jam chused noa faut to fyn,
Bud uppe tul Londone tuik a trippe,
Withouten mich offe dyn.

Hys fader's wylle hee provyde; the wordes
Wer faew and swete tul hym;
Noa legacye-kelt, ne charayte-doule,
Bud alle wer ffor theyr "Jym."

Thenn backe hee cam to liue ageän
Yn blacke but comlye Ledes;
And howe hee fayred, and sweggerdde, and dyd,
My penne mun tel offe nedes.

THE PLOT OF SHAKSPEARE'S "TEMPEST."

In the Hindoo mythological stories, Rama, on his brother's usurpation, is said to have been exiled from the country of his father, and to have wandered in different parts of India, accompanied by another brother Bharata. A hermit named Bharadaraja, possessed of magical powers, hearing of the approach of Bharata with his numerous retainers, invited them to partake of an entertainment he should provide in a neighbouring forest. By his incantations, he raised an enchanted palace, furnished with tables, richly decked with provisions of every description. Heavenly music enlivened this feast of enchantment, and Brahma himself even condescended to send thousands of beautiful damsels and dancing girls to contribute to the happiness of the guests. In the morning the enchantment was dissolved, and everything returned to its original state, as though nothing more than a dream had been witnessed. The above story may be compared with the design and incidents in *The Tempest*. The usurpation of Rama's throne by his brother, reminds us of a similar crime on the part of Antonio. The wanderings of the exiled brothers accord. In *The Tempest* an enchanted banquet is produced by Prospero: solemn and strange music is heard, strange shapes and nymphs are conjured into existence by the magic wand of the island hermit; and to complete the resemblance, we find a satyr called Caliban, who figures as conspicuously as does Hanuman in the adventures of Rama. It is possible that Shakspeare, at the time he wrote *The Tempest*, was acquainted with parts of the story of the Ramayan; which, under another name, travelled orally from the East to Europe, having been brought by Indian Banyans, or merchants, to Constantinople, and afterwards disseminated throughout Europe; with many other stories of Hindoo origin, which are found in the literature of the Middle Ages, and especially among the novels of Boccaccio. Many curious legends of eastern origin may have been related to our countrymen at the time the Emperor Manuel Palæologus, of Constantinople, visited this country in the reign of Henry IV. The most celebrated of all Hindoo stories is the great epic poem, the *Ramayan;* containing the adventures of Rama, and known to every Hindoo. This story, in outline, must have been often told in former times by Hindoo merchants at the capital of the Greek empire. Caliban would be written in India *Kalee-ban*, meaning the satyr of Kalee, the Hindoo Proserpine. H. C.

Something new about Charles I.—It has been hitherto supposed that Nell Gwynn was Charles the *Second's* mistress. This is a mistake, if credit is to be given to the *Encyclopædia Britannica* (5th edit., vol. xxi.), where the writer of a biographical notice of Sir Anthony Van Dyck (who died in 1641), informs us, after mentioning a grant from the crown of a yearly pension to the great artist in October, 1633, that —

"Poor Van Dyck was now the rage, and if the King moored the royal barge almost daily in the neighbourhood of Blackfriars, the fashionables thought a lounge in his studio was indispensable to their daily existence. He had too great a relish for gallantry, as it was politely phrased in those days; and one of his mistresses, Mar-

garet Lemon by name, was almost as notorious as the Nell Gwynn of his royal master,"—

Charles I. to wit! The historical school, that exalts "Old Noll" at the expense of that king, would find it somewhat difficult to make the latter change places also with his loose-living son, "Old Rowley." N. C.

Aberdeen.

Magnesium.—I cut the following paragraph from the newspapers, thinking it worth preservation in the pages of "N. & Q." as a record of the date of introduction of a new metal to commerce: —

"Magnesium was discovered by Sir Humphry Davy in 1807, but remained little else than a chemical curiosity until 1862-63, when Mr. Edward Sonstadt patented a series of processes, whereby it may be produced in any quantity. Magnesium is a metal white as silver, and very light; its specific gravity being 1·74, or about one-fifth the weight of copper. In the form of wire it may now be purchased at 3*d.* per foot at all the principal metallurgists, opticians, and photographic material dealers. If the end of a piece of wire be held in the flame of gas or candle, it at once takes fire, and burns gently with a dazzling white light, by which a photograph may be taken with a perfection equal to sunshine. The wire supplies an excellent specimen of the metal, and the burning of a few inches is a brilliant and interesting experiment."

I have purchased a few feet of the wire, and find the statement correct—a more brilliant and beautiful light it would be difficult to imagine; and I suppose it will not be long ere many uses are found for it in the arts of peace and war. I have also seen some *cartes de visite* of Sir Henry Holland, Professors Faraday and Roscoe, and others, taken by its light; and, unless assured of the fact, could not have distinguished them from first-rate sun portraits. Probably photographers will now commence to work by night as well as by day, and relieve their stout and elderly customers from tiresome ascents to studios on the roofs of houses. Magnesium, I learn, is at present extracted from magnesia at works in Salford, Manchester; under the superintendence of Mr. Sonstadt, who, notwithstanding his name, is an Englishman, but of Swedish descent.

Hardie Clarke.

The Corn-Poppy called "Headache."—I was driving along a country road a short time previous to the late harvest, and saw a large field a-blaze with scarlet. I said to my servant (a native of Huntingdonshire): "Can those be poppies?" When he replied: "No, Sir, they are headaches." On inquiry, I find that the corn-poppy is commonly called "headache" in Huntingdonshire. Clare* uses the word, and explains that the poppies received the name "from their sickly smell." Cowley says, that "the poppy is scattered over the fields of corn, that all the needs of man may easily be satisfied, and that bread and sleep may be found together." The same idea is also expressed in a poem in *The Adventurer*, No. 39. Cuthbert Bede.

"As sure as Eggs is Eggs."—I have elsewhere (*Athenæum*, Dec. 8, 1861, p. 881) given a suggestion which I here repeat. The proverb was constantly quoted in this ungrammatical form. I suspect that it is a corruption of the logician's announcement of identity, "X is X." From the sublime to the ridiculous is but a step: from X to *eggs*, hardly so much. A. De Morgan.

Conduit for Conduct.—Horace Walpole, in a letter written from the "Christopher Inn," at Eton, to George Montagu, is made to say: —

"If I don't compose myself a little more before Sunday morning, when Asheton is to preach, I shall certainly *be in a bill for laughing at church*; but how to help it, to see him in the pulpit? when, the last time I saw him here, was standing up funking over against a conduit to be catechised."—*Letters of Horace Walpole*, ed. 1846, i. 13.

All who know Eton, will perceive that for *conduit* we ought to read *conduct*—which is the term applied to a chaplain of the College.

The absurd misprint is repeated in Mr. Peter Cunningham's edition of *Walpole's Letters*.

S. Y. R.

Queries.

GRANT BY JOAN, LADY OF KNIGHTLEY, OF HER ARMS TO RICHARD PESHALL.

An able and important article on change of name and arms, by D. P., dated Stuarts Lodge, Malvern Wells (3rd S. vi. 126), cites a very singular Latin document, which, interesting to me in connection with a younger branch of my own family, has attracted and baffled the curiosity and ingenuity of genealogists and heralds since its publication by Camden.

The document is a grant dated 14 Henry VI. 1436, by Joan, late the wife of William Lee of Knightley, Lady (Domina) and right heir of Knightley, to Richard Peshale of the shield of her arms, to be held, borne and used by him and his heirs in perpetuity; so that neither she nor any other of her name should have any right or claim to such shield, from which she and they are by the grant excluded in perpetuity ("sed per præsentes sumus exclusi in perpetuum.")

This lady, heiress of the manors of Knightley and Wyrley Parva, co. Stafford, and of Pattenshall, and other lands in the same county and elsewhere, was the only child and heir of Roger de Peshall, younger brother of Sir Richard de Peshall or Pershall, Knt., Lord of the Manors of

* Efforts are now being made to procure funds for the erection of a memorial over the grave of Clare, in Helpstone churchyard. Donations may be paid to Mr. Thomas Paradise, Stamford.

Pershall, Horsley, and Bishop's Offley, co. Stafford, High Sheriff of Shropshire, 50 Edward III. [1377.] Her mother was Jane, heiress of Knightley, sole daughter and heir of Sir John Knightley, Knt., of Knightley. Her husband, William Lee, a lawyer and justice of the peace for Staffordshire, *jure uxoris* of Knightley, died without issue.

1. To what Richard Peshale was the grant made? 2. What arms were the subject of the grant?

It might be presumed from the similarity of the name that the grantee was a member of her paternal family; and from a reference to the annexed pedigree, he might with every probability be identified with the paternal grandnephew of Joan, viz. Richard Pershall, son of Sir Humphrey Peshall, Knt., and father of Humphrey Peshall, Esq.

This supposition is confirmed by our finding (Shaw's *Staffordshire*, vol. ii. p. 58,) that three years after the date of Joan's grant, viz. in the 17th of Henry VI., Richard Webb, Vicar of Albrighton, and Nicholas Wiston, feoffees of Joan, limited the manor of Wyrley Parva to Joan for life; after her decease, to Richard Peshall, son of Sir Humphrey Peshall, and the heirs of his body; and in default of such issue, to Richard Peshall, son of Sir Thomas de Peshall, Knt., and the heirs of his body. Richard Peshall, the son of Sir Humphrey, was father of Humphrey Peshall, lord of the manor of Knightley, and under the limitations of the entail, lord of the manor of Wyrley Parva, as also, it is presumed under the same limitations, of that of Knightley.

The question as to the arms does not seem so susceptible of solution, as that in reference to the identity of the grantee. Were they the paternal arms of Joan? or were they the quarterings inherited by her in right of her mother, the heiress of Knightley? An answer in the affirmative as to the former involves the anomaly of granting to Richard Peshale arms identical with his own, for it is not probable that at so late a date as 1436 different arms would be borne by members of the same family. The supposition presented by the other alternative is scarcely less anomalous, as Richard Peshall the suggested grantee was already entitled to quarter the arms of Knightley through his grandmother, Alice, second wife of Sir Thomas de Pershall, Knt., and daughter, and heir of Roger Knightley of Gnosall, co. Stafford, grandson of Sir Robert Knightley of Knightley.

On the assumption of the validity of Joan Lee's grant it would appear, from the following statement, that several families, still extant, as co-heirs of Richard Peshale her grantee, inherit as quarterings the arms, of which she divested both herself and those of "her name" in favour of him and his heirs exclusively. What quarterings are borne by these families as co-heirs of Richard Peshale? If those of Pershall preceding Knightley, it may, independently of the grant, be in respect of descent from Richard Peshale, who, as already stated, quartered the arms of Knightley. If those of Knightley, unaccompanied by Peshale, it must be in respect of Joan's grant.

Statement exhibiting the co-heirs of Richard Peshale, grantee of the arms of Joan, widow of William Lee, and daughter and heir of Roger de Pershall: —

Sir Hugh Pershall, Knt., of Knightley and of Wyrley Parva, who died 4 Henry VII., 1488 (son of Humphrey Peshall, Lord of the Manors of Knightley and Wyrley Parva), was father (by Isabella, who survived him, and had the manor of Wyrley as her dower, 22 Henry VII., daughter of John Stanley, son of Sir Humphrey Stanley, Knt., of Pipe), of three daughters and co-heirs, viz.:

I. Catherine, co-heir, m. Sir John Blount, Knt., of Kinlet, co. Salop, father by her, who was a widow 22 Henry VIII., seized of the manor of Wyrley, and died 32 Henry VIII., of
   1. Sir George Blount, Knt., of Kinlet, and Lord of the Manor of Wyrley Parva; who sold the latter to John Leveson, Esq., of Wolverhampton, and devised his other estates to his nephew Richard Lacon, leaving by . . . ., his wife, dau. of Talbot of Grafton, a dau. and heir,
      Dorothy, who m. John Purslowe.
   2. Henry Blount, father of George Blount, godson of Sir George Blount, his uncle.

   1. Agnes, m. Richard Lacon of Willis, and was mother of
      Richard Lacon, devisee under the will of his uncle, Sir George Blount.
   2. Elizabeth, who m. Gilbert Talboys, Baron Talboys of Kyme; and surviving him, became mother by Henry VIII. of
      Henry Fitzroy, K.G., created June 18, 1525, Duke of Richmond and Somerset, when little more than six years of age; appointed the same day Lieut.-General of all the King's Forces north of Trent, and Warden of the Marches of Scotland; and five years afterwards constituted Lieutenant of Ireland. He m. Lady Mary Howard, sister of Henry, Earl of Surrey; but the marriage was never consummated, and he died *s. p.* æt. 17, in 1536.

   The widow of Lord Talboys m. secondly, Edward, Earl of Lincoln, ancestor of the Dukes of Newcastle.

3. Aliva.
4. . . . . m. William Gresley.

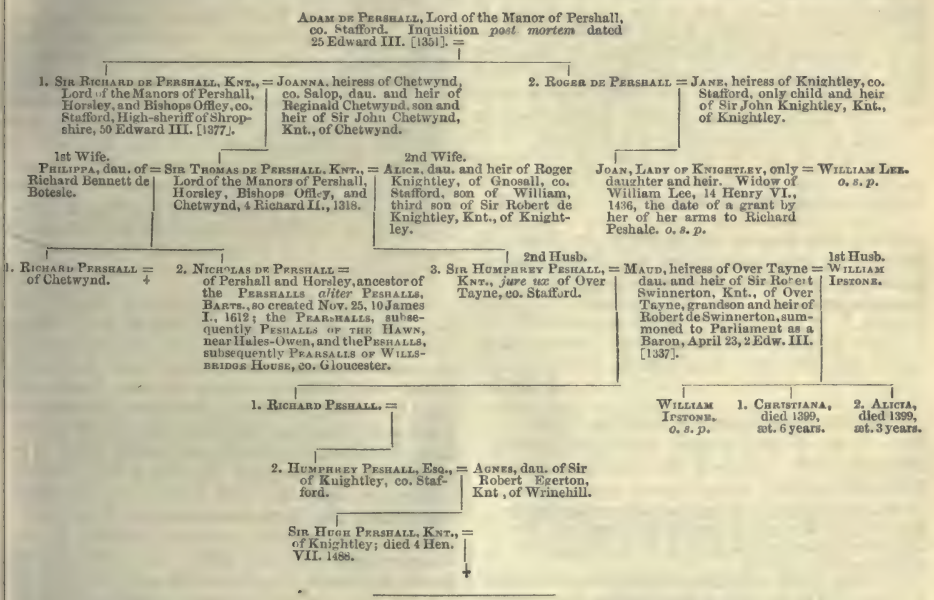
II. Isabella, co-heir, m. Richard Fane, Esq., of Tunbridge, co. Kent.

III. Jocosa, *aliter* Ellin, co-heir, m. Humphrey Wolryche of Dudmaston, co. Salop, 17 Henry VII., and was mother of

1. Roger Wolryche, who m. Katherine, sister of Charles, Duke of Brandon, and *o. s. p.*
2. John Wolryche, ancestor of the Wolryches of Dudmaston, Barts., so created May 4, 1641, extinct.
3. Edward Wolryche of Dynmore, co. Hereford, ancestor of the Wolrychs of Croxley House, co. Herts.

What explanation can be afforded of this heraldic *casse-tête?*

PHILIPPA SWINNERTON HUGHES,
née DE PEARSALL.



ANONYMOUS. — Who are the authors of the following juvenile and moral works: —

1. "The Moralist. Amusing and Instructive Dialogues for Youth, by the Author of *Hamlain*," 1799. West and Hughes.
2. "The Friendly Monitor, by the Author of *The Polite Reasoner, Juvenile Speaker*," &c., 1791.
3. "Lessons of Love; or, Familiar Instructions. Written by a Mother for her Children," 1821. Baldwin and Co.
4. "Education at Home," 1824. Baldwin and Co.
5. "Poetry without Fiction. By a Mother," 1823.
6. "Aids to Developement," 2 vols. 1829.
7. "Fireside Amusements." Printed by Chambers and Co. (about 1860?) Edinburgh.

R. INGLIS.

ARRHA: VRREHUSC: ESANE.—In a copy of the *Monita Pastoralia et Statuta Ecclesiastica pro unitis Diœcesibus Cloynensi et Rossensi*, 1756, I find the following passage: —

"CAPUT VI.—*De Casibus reservatis* . . . . . 17. Curationes morborum, vulnerum, pustularum, contusionum, aut inflammationum quarumcumque, per signa, verba, vel orationes quæ a nostratibus ARRHA dicuntur, idque tam in curante quam in curato. Item curationes prætensarum percussionum et sagittarum Spirituum aëriorum, Lemurum, aut Empusarum quarundam, quas sibi fingunt Rustici nostri; idque, sive curationes illæ fieri præsumantur per prætensam aquam benedictam, formulâ quâdam nullâ authoritate legitimâ approbatâ exorcisatam, sive perhorrendum illud remedium quod nostri *Vrrehusc* vocant, quo etiam contra immaginarium et superstitiosum illum morbum utuntur, quem *Esane* appellant." (Page 79.)

What is meant by the words ARRHA, *Vrrehusc*, *Esane?* I suspect that they are Irish written phonetically, but am unable, though more than one good Keltic scholar has been consulted, to trace them. I will feel greatly obliged to any reader of "N. & Q." for information respecting them; and as it is possible full information may be unsuited to the pages of "N. & Q." either from its length or nature, if forwarded to my residence, which I append, I will feel still further indebted.

I should say that, for the perusal of the very

curious little volume in which the above extract occurs, I am indebted to the courtesy of a valued correspondent of "N. & Q." in reply to a query of mine in a former volume on "Irish Provincial Synods," for which I take the present opportunity of expressing my thanks. Aiken Irvine, Clk.

Five-mile-town, co. Tyrone.

Basing Park, Hampshire. — The present volume of "N. & Q." has treated on the subject of Basing House, Hants, but in the same county is the residence of the late Joseph Martineau, Esq., J. P., son of the late John Martineau of Stamford Hill, Middlesex. It is called Basing Park, and comprises an old mansion and 2004 acres of park, and other lands. It was formerly the residence of a branch of the celebrated Beckford family. Will anyone inform me of the history of the estate (sold last year for 67,000*l.*); also if it has any connection with Basing House? T. C. N.

Who was Bishop of Brechin on April 2, 1635? — A letter now before me of this date is signed by Archbishop Spottiswood and five other Scottish prelates. The last signature is "Tho. Brechin." Who was this? Keith mentions David Lindsay as Bishop of that see from 1619 to 1634, and Walter Whitford from 1634 to 1638.

I. B. E.

"Eccles and Barton's Guising War." — I have in my library a small volume of nineteen pages, of which, as it is of some rarity, I give the entire title: —

"The History of Eccles and Barton's contentious Guising War. I. An account of the Heathens and Ancient Christians observing the First of May, having some resemblance with Guising.

"II. Some fictitious Debates bordering near the matter of truth; with an Account of these Guisings, from the first rise to the present Time, between Eccles and Barton. With several entertaining remarks. By F. H * * R * * G * * n.

"Barton and Eccles they will not agree
For envy and pride is the reason you'll see:
France and Spain with England are the same,
And a great many more compose th' ill-natur'd train.
You neighbours that over each other do crow,
And now and then turn out to make a great shew:
Like England and America do make a great noise;
Be wise, for it only diverts our girls and boys.
"Price Threepence."

There is no printer's name or date, but, from internal evidence, it must have appeared about 1778. It gives a curious account of the custom of guising, or otherwise termed *marlings*, in Lancashire. Dr. Hibbert, in vol. ii. part ii. 1823, of the *Transactions of the Soc. of Antiq. of Scotland*, gives some particulars regarding its mode of celebration. Can any of your Lancashire correspondents furnish any information respecting the author of this local tract, and if he published the continuation of this Guising war, as promised at the end of his book, under the title of *The Fictitious Speech of the King of Eccles*, with some cool reflections on the folly of Guising?

William Harrison.

Rock Mount, Isle of Man.

Felton's Dagger. — At the recent meeting of the Archæological Institute at Warwick, a dagger, said to be that with which Felton stabbed the Duke of Buckingham, was exhibited by the Earl of Denbigh.

At Southwick Park, Hants, another dagger, purporting to be Felton's, is carefully preserved by the family of Mr. Thisslethwayte. The Duke of Buckingham, it is said, visited Southwick, then as now, an important mansion in that part of the kingdom, during his stay at Portsmouth, and this relic has been there since the time of the murder. Hence the great probability of the genuineness of the assassin's knife. I wish to know what history is attached to the Earl of Denbigh's dagger, and how it came into his Lordship's possession. Thomas E. Winnington.

Stanford Court.

"Har" and "Ing." — In glancing through the Rev. Isaac Taylor's very interesting book about *Words and Places*, I cannot find any reference to the rather common prefix "Har," which, I am told, means war, warrior, battle. In the North, we have Harwood, Harewood, Harbottle, Harecastle, Hardcastle, Harden, Hardraw, Hardwick, Harefield, Harewell, Harperley, and many other proper names of places with the like initial syllable. I therefore think the word "Har" may be worth elucidation. Mr. Taylor considers the word "Ing" only as a patronymic, nearly equivalent to the Scotch "Mac" or the Irish "O." But in the North, the word "Ing" signifies a flat meadow by a river side; as, for instance, Bentley Ing near Doncaster. This syllable also enters into the composition of many proper names of places situated like the piece of land above-mentioned.

G. H. of S.

J. H. Linschoten. — I have lying before me, in rather a sorry condition I regret to say, as it has been seriously damaged in a fire, a copy of a very curious work illustrated with several maps, views, and other plates. It is a Latin translation from the Dutch original, and is entitled *Itinerarium Johannis Hugonis Linscotani in Orientalem, sive Lusitanorum Indiam, &c.* Hagæ: Cornitis, anno 1599. Amongst the illustrations are three maps, which I would mention in particular, as in each of them the Nile is described as flowing out of a large lake in the interior. One is "Orbis terrarum typus de integro multis in locis emendatus, auctore Petro Plancio, 1594." The others are charts of portions of Africa with the adjoining seas and islands, both engraved by Arnoldus F. à Langren. I should be glad to know whether this curious

book is well known, or of unfrequent occurrence. In the latter case I should be tempted to transcribe a passage respecting the Nile, its origin and course. E. H. A.

Lordship paramount vested in subordinate Lords.—Can any, and if any what, cases in England or Wales be cited of the lord of a lordship having the barons of the lordship jointly, these latter being severally lords of subordinate lordships within the chief lordship? In the case suggested, the lords individually would each be lord of his own lordship, and, as such, a baron of the chief lordship, all jointly, constituting the lord of the chief lordship, presenting some analogy to the offices of Lord Treasurer and Lord High Admiral when in commission, the Lord Treasurer, and Lord High Admiral being the Commissioners jointly.

A very eminent authority some years ago referred to, without specifically naming, instances of this kind, one of which was in North Wales.

It is not unusual for manors to be within manors: —

"In the early times of our legal constitution, the king's great barons, who had a large extent of territory held under the crown, granted out frequently smaller manors to inferior persons, to be holden of themselves: which do therefore now continue to be held under a superior lord, who is called in such cases the lord paramount over all those manors; and his seigniory is frequently termed an honour, not a manor, especially if it hath belonged to an ancient feudal baron, or hath been at any time in the hands of the crown."—Blackst. *Com.* ii. 91.

The peculiarity of the case to which the question has reference is, therefore, not the existence of manors within manors, but the apparent anomaly of subordinate lords jointly constituting the lord paramount. M. P.

"More faithful than fortunate." — Is the above the motto of any English or continental family? It is given as a ring posy in *The Mysteries of Love and Eloquence*, 1658, p. 154, and quoted as a proverb in (Mrs. Manley's) *Memoirs and Manners of several Persons of Quality*, 7th edit. 1736, vol. i. p. 25. It is possibly a translation from the French or Latin. K. P. D. E.

Pictorial Fiction. — In the last century a great deal of the fiction was almost pure narrative, and character was described, not exhibited in action. At this time a narrative is hardly ever published, and no writer can succeed who is unable to paint character in dialogue. The change is marked by the novels of Walter Scott; which did much to expel the old way, and introduce the new. Maria Edgeworth, who comes in with the century—and Jane Austen, whose short term began about five years before *Waverley* appeared—were powerful assistants in the same cause.

Before the beginning of this century, the pictorial and dramatic novel was almost always either licentious, or at least indecorous. My query is, What works of fiction are there, whether called novels or not, published in the last quarter of the last century, or not much before it, of pictorial and dramatic genius, of wide circulation—and as free from all that a father would keep out of the way of his daughters, as the works of the writers I have named? A. De Morgan.

Piper's Marine Trust Fund.—Can any Whitehaven or Cumberland man give information as to Piper's Marine Trust Fund, when it was established, for what purpose, what are its funds, and what attorney is steward or secretary to the trust, of which latter, it is believed from some cause or another, there are now no trustees remaining? Alpha.

The Name "Ruthven."—What is the original and true pronunciation of this family name? A friend of mine who bears it is always called, and calls himself, "Riven" (rhyming with *given*). In reading Scottish history, how are we to call Lord Ruthven? Jaydee.

A Strange Story.—Mr. Malcolm Kinnear, in his *Travels in Asia Minor, Armenia, &c.*, 1813, relates that the British resident at Balsora, Mr. Colquhoun, was visited by an Arabian philosopher; who sought with him protection from certain Arabs who had purposed to torture him out of the secret which he possessed of *making gold*, and from whose power he had just escaped. He proffered to perform this in Mr. C.'s presence; and accordingly, after retiring for a few moments, returned with a crucible and chafing-dish of coals. When the former had become hot, he took four papers, each containing a whitish powder, out of his pocket, and asked Mr. C. to fetch him a piece of lead. Mr. C. went into his study, took four bullets, weighed them, and returned. These the alchemist put into the crucible, and the whole was immediately fused. After twenty minutes, he desired Mr. C. to take it off the fire, and put it into the air to cool. The contents were then removed by Mr. C., and proved to be a piece of *gold*, valued at ninety piastres (somewhat about 23*l.*), and *exactly the weight of the four bullets*—the which he left with Mr. C., and engaged to return next day. That night he was carried off by the Sheik of Grani (whence he had escaped), with a body of armed men; and never again, says Mr. Kinnear, heard of.

Has this "strange story" never since been "made a note of?" E. L. S.

Marie Tullemant. — Can any correspondent of "N. & Q.," having access to the parochia registers in England or Ireland, kindly afford information as to the date and place of burial of

Marie Tullemant, relict of Henry de Massue, Lord or Marquis of Ruvigny, who executed her will in May 1698, for which search has been made both in London and Dublin in vain. H. X.

Curious Repeating Watch.—I have a cutting from an old newspaper of the year 1764, which states that —

"Mr. Arnold of Devereux Court had the honour to lay before their Majesties a curious repeating watch set in a ring. The size of the watch is something less than a silver twopence; it contains 120 different parts, and altogether weighs no more than —— dwts. 7¾ grs." [The number of dwts. is omitted.]

Can any of your readers say what is become of this watch, and where it now is?

Octavius Morgan.

The Friars, Newport, Monmouthshire.

Origin of Water-Meadows in England.—Is there any earlier account of the existence of water-meadows in England than that contained in a book entitled —

"Most Approved and long experienced Waterworks, containing the Manner of Winter and Summer drowning of Meadow and Pasture, by the advantage of the least River, Brooke, Fount, or Water-rill adiacent, &c. by Rowland Vaughan, Esquire. London, 1610?"

The "Panegyricke" verses prefixed occupy twenty-two pages, and are from the pens of ten authors, who evidently looked upon Vaughan as the discoverer of water-meadows in Herefordshire. At fol. 26, Vaughan speaks of himself in these words: —

"So in the month of March (falling with the streame) to the milneward within my meade (with no desire I protest) to fashion or forme Husbandry, I happened to find a Mole or Want's nest, raised on the brim of the Brooke, like a great Hillocke: from which nest or hillocke there issued a little streame of water (drawne by the working of the Wante) downe a shelving or descending ground, one pase broad, and some 20 in length.—The running of which little streame did (at that time) wonderfully contente me, seeing it pleasing *Greene*; and that other on both sides full of mosse, and *Hidebound* for want of water. This was the first cause I undertook the drowning of grounds."

The ridicule and opposition Vaughan met with from his neighbours, as described in his book, are remarkable examples of the fate of all innovators. He and his man "John, the levellour," were looked upon as having "wittes in our hands, and not in our heads."

Vaughan states that he had found his works succeed well during twenty years; therefore, his commencement must have been about 1590.

A. B. Middleton.

The Close, Salisbury.

Whimsey Board.—What is this? It has to do with gambling, or games of chance. On looking over some churchwardens' accounts, of the date of 1684, I found the note of an application to the magistrates for permission to remove the *whimsey board*, because "it had become the resort of loose and disorderly characters, and some of the servants had taken their masters' money to play away." Josephus.

Queries with Answers.

"Massy-proof."—What is the meaning of this expression, which occurs in Milton's *Penseroso*? The well-known passage runs thus: —

> "But let my due feet never fail
> To walk the studious cloysters pale,
> And love the high-embowed roof,
> With antique pillars massy-proof."

Some editions have *massy proof* as two separate words. Did Milton write "mass y-proof"—that is to say, pillars so strong as to be proof against the mass above them? And does such a reading occur in any printed edition? "Mass-proof," the *y* being inserted, as in "star y-pointing pyramid," for the sake of rhythm, would be quite analogous in composition with "star-proof" in *Arcades*,—

> "Under the shady roof
> Of branching elms star-proof."

Or are we to write *pillars'*, as if in the genitive case plural, and regard "proof" as a noun, taking the meaning to be, a roof with the massive proof of antique pillars? There is some structural confusion in the beautiful passage above quoted. What word does *love* agree with? According to common grammar it must relate to *feet*. "Let my feet never fail to walk" is plain enough; but "let my feet love the roof" is a puzzle. One fancies that Milton meant let *me* never fail to love, &c.; *me* suggested by the possessive *my*. But such an extravagant ellipsis is surely beyond all bounds of poetical license. J. Dixon.

[In all probability our correspondent is right, and the poet's intention was to express pillars *proof* against the weight of the *mass* above them, just as we say shot-proof, water-proof; that is, proof against the effects of shot or of water. He probably had in his mind the expression of the poet Statius—

> ". . . . nulli penetrabilis astro
> Lucus iners,"

when speaking of "branching elms star-proof."

The other expression is a species of metonymy, or putting a part for a whole, and is intended to mean, let my feet so walk that *I* may love the roof, &c.]

Irish Medal.—The medal is struck in silver, and is somewhat larger than a crown piece. On the obv. is a female figure nearly naked, having one hand lifted to heaven while with the other she points to an Irish harp at her feet. She is standing on a rock in the sea, from behind which four rays of the setting sun are issuing, at the point of each ray is a human skull.* A ship

[* Or, rather, a representation of the four winds.—Ed.]

in full sail is in the distance. The whole is surrounded by the legend, "Firm to our country as the rock in the sea." On the rev. is a heart, underneath which are two hands clasped, with these words below, "By our strict union in Louth we disappointed the hopes of our enemies on the 1st Novem. 1755 in the 29 year of K. Geo. II., whom God long preserve." On the edge is the following legend, "May the lovers of Liberty never lose it." To the top of the medal, a piece of silver with a hole drilled in it is attached, which would seem to show it had been worn as a pendent. Any information will much oblige.

R. W. H. Nash, A.B.

[From the date on the medal it appears to have been struck to commemorate the triumph of the Patriots over the government on the right of appropriating the surplus of the revenue to national purposes without the *consent* of the Crown. The Appropriation Bill, which had been pertinaciously revived every session since 1749, was, in 1755, transmitted to England divested of its complimentary preamble, which the English ministers supplied. On the return of the Bill the whole nation was in a flame, and in spite of the utmost efforts of the Castle, the Bill thus amended was rejected by a majority of five voices. The victory of opposition was celebrated by universal rejoicings, and medals were struck in honour of the event.]

Truffles. — Where are truffles found in England? Name districts or any villages. How they are found? do the peasantry make use of them, and in what way? Any other information as concerns truffles in England. A. W. Taylor.

[The truffle (*tuber cibarium*) is a native of the woods both of Scotland and England, and is common in the downs of Wiltshire, Hampshire, and Kent. Its favourite habitat is a somewhat moist, light, wood soil, which is defended from the immediate effect of the burning rays of the sun by large oak trees standing at a distance from each other, but is not deprived, by thick bushes, of the free access of the currents of air. The supply for the market is obtained from truffle-hunters, who teach dogs to scent them out, which they do with great sagacity, either pointing to the spot, or scratching the ground over where they are growing, when the truffle-hunter digs them up with a spade, rewarding his companion with a small piece of cheese. For an excellent account of this valuable fungus, and its cultivation, consult Charles M'Intosh's *Book of the Garden*, edit. 1855, ii. 253.]

Holloway, an Artist. — Can anyone inform me respecting an artist named Holloway? I make the inquiry, having recently seen at a picture dealer's a very excellent painting with that name painted in black on the inner gilt ledge of the frame. The dealer had bought it at a sale, but had never heard of the artist before. P.

[We take this painting to be one of those executed by Mr. Thomas Holloway, historical engraver to the king, but more celebrated for his plates from the Cartoons of Raphael. Although he adopted the art of line-engraving on copper as his peculiar profession, his inclinations were occasionally directed to portrait painting. He exhibited at Somerset House several specimens, and of the size of life, in crayons. He succeeded also comparatively well in oils; and a small head of his friend Robinson has been much admired. Mr. Holloway was born in Broad Street, London, in 1748, and died at Coltishall, near Norwich, in Feb. 1827, aged seventy-nine. Vide the *Gent.'s Mag.* for August, 1827, p. 183.]

Witchcraft, etc.—May I put a positive question, and require a positive answer, to some of your correspondents? Is there, or has there ever been, such things as witchcraft, demonology, charms, astrology, foretelling events to happen, ghosts, and such like? or are they simply the delusions of the Devil? Yet I ask, how comes it to pass that they have had credence in all ages? Surely some have been true, or there would not be a peg to hang a reasonable belief upon, and they would have been scouted long ago by all mankind. Is it not more safe to think that there are *strange things* not dreamt of in our philosophy?

J. L. P.

Edgbaston.

[The arguments on both sides are so long, that to give a satisfactory answer to our correspondent would exceed our limits. We would refer him to Glanville's *Sadducismus Triumphatus* as the best work on one side, and the *Discovery of Witchcraft*, by Reginald Scot, on the other The former was first printed in 1681, the latter in 1584.]

A Slip of Walter Scott's.—"Vicit leo de tribu Juda." How came a motto, from the Book of Revelation, v. 5, to be inscribed in Hebrew characters on the box of unguent which Rebecca gave to Higg, son of Snell? (*Ivanhoe*, c. 37). Has not Scott, by a slip of memory, supposed he was quoting from the Old Testament? G.

[Judah is called a lion, and lion's whelp, in Genesis xlix. 9; and the Talmudists always symbolize that tribe by a lion, as they do that of Issachar by an ass. In the Middle Ages it was customary to rank all plants and medicines under some of the planets, and if the ointment contained any medicaments generally considered to be under Leo, it is very probable the box might be marked with that symbol. With this circumstance in his mind, it is probable that Sir Walter fell into the error mentioned by our correspondent.]

Quotation.—In what part of Verstegan's works do these lines occur? —

> "In *foord*, in *ham*, in *ley*, in *tun*,
> The most of English surnames run."

Carilford.

Cape Town.

[The lines occur in his *Restitution of Decayed Intelligence in Antiquities*, edit. 1655, p. 231.]

Dr. Gratian Partesanon. — Can any of your correspondents enlighten me as to the date and authorship of a work in my possession, without date, entitled —

"Profetie e desgratie de Messer Gratian Partesanon adottorad' in Bœtia. All' illustrissimo Seignor Renatto de Selim, degnissimo Ambassiatore del Duca di Savoya. In penderis Stempiada el di che la fu Stampada"?

James Holt.

[The author of this very scarce work is Lodovico Bianchi, who assumed the name of "Dottor Gratiano Partesana da Francolin, Comico Geloso." The date of the work, as stated above, has been purposely suppressed. His other work, *Stanze dell' Ariosto Tramudade*, was printed at Verona as well as at Venice in 1594.]

Abp. Whately's "Dadas." — In Mr. Fitzpatrick's *Memoirs of Archbishop Whately* (vol. i. p. 45), these words occur: —

"In logic, he was not—as in his innumerable *dadas* [mesmerism, clairvoyance, &c.]—an enthusiast who could see no blemish in the art."

What is the meaning of the term here employed? Abhba.

[*Dada*, in French, is a child's name for a *horse*. Hence it comes to be used, like the English *hobby*, for a favourite idea or pursuit, a crotchet. "Se dit d'une idée favorite à laquelle on revient toujours. C'est son dada. Il est sur son dada. Il revient toujours à son dada."—*Bescherelle.*]

Quotation. — In a religious allegory by the Rev. Edward Monro, the following words occur: "The thin clear crescent of the moon was sailing on, with the shadow of *the old moon in its arms*." The words I have put into italics I am sure I have seen in poetry. Can you point out the passage? Ignotus.

[The passage occurs in the ballad of "Sir Patrick Spens." *Vide* Aytoun's *Ballads of Scotland*, i. 4:—

"I saw the new moon late yestreen,
Wi' the auld moon in her arm;
And I fear, I fear, my master dear,
That we shall come to harm."]

"The Lost Child," is an interesting short poem for juveniles: in stanzas of four lines, with woodcuts. I cannot hear of such a book.

Multa.

["*The Lost Child*: a Poetic Tale, founded upon a Fact," was published by Wm. Charles, Philadelphia, in 1811, 12mo. A copy of it is in the British Museum.]

Replies.

SAINT FRANCIS AND THE BIRDS.

(3rd S. vi. 141.)

Pending the possible reply of F. C. H., which, if given, will, like all his other contributions to "N. & Q.," be very welcome, I may be permitted to offer the following supplemental note on the curious subject introduced by Canon Dalton.

The Sermon of St. Francis of Assisi to the Birds is given very fully in the rare and singular work of Cayrasco de Figueron, *Templo Militante, Flos Sanctorum y Triumphos de sus Virtudes, &c.* 4 vols. fol. Lisboa, 1615, which has not attracted the attention of writers on Spanish literature as much as it deserves. In the *quarta parto*, p. 23 (*Canto Segundo de Sant Francisco*) we have the following *report* of the sermon, which is all the better for being given in the flowing octaves, in which the greater portion of the *Templo Militante* is written: —

"Partiendò el varon santo de la villa
De Amario, vio diversas arboledas
Muchas, y varias aves a la orilla
De un rio, saludolas, y estan quedas,
Quierelas predicar, o maravilla,
Que todas por oyrle; baxan ledas,
Y pareciò en colores el terreno,
El prado por Abril de flores lleno.

"Comiença su sermon desta manera,
Mucho deveys a Dios, hermanas mias,
Que por habitacion os dio en la sphera
Del ayre, sus regiones claras frias:
Y una ropa de pluma a la ligera,
Que os abriga en las noches, y los dias,
Haziendo vuestra vozes tan suaves,
Mucho deveys a Dios, hermanas aves.

"El os dio las montañas eminentes,
Do andeys con libertad, y sin disgusto,
Las verdes prados, y las claras fuentes,
Do comays, y bebays a vuestro gusto,
Y en aquel gran diluvio de las gentes,
En el arca os guardò piadoso y justo,
Y os dio quanto en el mundo deseays
Para que os conserveys y defendays.

"Agradeceldo a Dios, aves hermanas,
Y no seays al proximo dañosas;—
Dichas estas palabras, y otras llanas,
Todas aquellas aves amorosas,
Tiendē los cuellos hasta el suelo refranas
Abren los picos, y alas presurosas,
Y començaron luego ellas y el santo,
Loando a su Criador un dulce canto."

As Spanish may not be a very familiar language with some readers of "N. & Q.," I venture to offer the following translation of the above verses: —

"The holy man departing from the town
Of Almaría, saw fair groves of trees,
And numerous birds, whose plumage bright and brown,
Shone in a stream that bathed the roots of these;
Saluting them, the happy birds flew down,
Drawn to his words as to the flowers the bees,—
So that the earth seemed strewn with various flowers,
Even as the meadows by the April showers.

"Then he commenced his sermon in this way:—
'Much do you owe to God, dear sisters mine,
For He hath made your dwelling-place for aye
In the clear ether where the sunbeams shine;
And as your clothing both by night and day
He gives you downy garments warm and fine,
Making you speak in sweeter sounds than words—
Much do you owe to God, my sister birds.

"'He gives to you the tops of lofty mountains,
Where you may freely play and never tire,
The fresh green meadows, and the cool clear fountains,
Where you may eat and drink at your desire;
And when the deluge, with its dread accountings,
Settled man's debt and soothed th' Eternal's ire—
He, looking on you from the realms above,
Safe in the ark preserved you by his love.

"'Be grateful then to God, my sister birds,
Nor bad example give your neighbour man;'—
When he had said these few and simple words,
His feathered listeners one and all began,
Even from the grass where roamed the silent herds,
To stretch their necks, to ope their beaks, to fan
Their beauteous wings, and with the Saint to raise
A dulcet song to the Creator's praise."

What followed the discourse of the saint is somewhat differently given in the few books which I have with me in this quaint old town, in which mention is made of the sermon of St. Francis. In Petrus de Natalibus, *Catalogus Sanctorum*, Lugduni, 1514, fol. clxxx. 1st col.; in the *Aurea Legenda* of Jacobus de Voragine, cap. cxlix. p. 670 (Lipsiæ, MDCCCL.); and in the French translation of the same work, *La Légende Dorée*, Paris, 1843, t. ii. p. 172, the account substantially agrees with that given by Ribadeneyra. I may give *his* version of the sermon and its conclusion from the fine old translation, published at St. Omer's in 1669. ("*Flowers of the Lives of the Saints*, gathered by the R. F. Ribadeneira of the Society of Jesus, and translated into English by W. P[etre], Esquire. Printed with licence at S. Omer's by Joachim Carlier, at the sign of the Name of Jesus, in the year MDCLXIX." fol.):—

"Going to preach, he found in the way a great number of birds of different kinds and colours, which were singing, and he went to them, and, as if they had understanding, they became still and quiet, and looked upon him in an unwonted manner and bowed down their heads. He, seeing their attention, began to preach to them, and to say: My brethren, Birds, you are much obliged to praise your Creator, for that he has clothed you with feathers, and given you wings to fly with, and a pure and spacious air to recreate in, and without any care or solicitude of yours, sustains and conserves you. And the birds hearing these words rejoiced, stretching forth their necks and wings, and making other signs of gladness and content; and, although the saint touched them with his garments, going amongst them, none of them stirred until he had given them his benediction and leave."—P. 765.

On the subject of St. Francis and the Birds I may add a few more notes, but from a less reverential source. In a very curious translation of a very curious book, *The Alcoran of the Franciscans, &c., Collected out of the Book of the Conformities*, London, 1679, I have marked the following passages, in which Mr. Carlyle's mode of bracketing his Commentary has been anticipated by about two centuries. The first may be interesting to those who, caring nothing for hagiography, will derive a pleasure from the establishment of an ornithological fact in so unexpected a quarter:—

"Friar Rollus was at prayer in a certain wood, and where some chattering birds were by their noise a disturbance to him; but he, turning to them, commanded them in the name of *Saint Francis* never to come into that wood more, and, wonderful to tell, they went away, and never came there again. [*If these birds were magpies, and the wood in Ireland, it's true, for no magpies have been seen there since the time; but whether before or then, I have not to say.*"]—P. 38.

It will be recollected that the date of the book from which I quote is 1679, at which time it would appear that magpies were unknown in Ireland.

At p. 51 we have St. Anthony's sermon to the fishes alluded to, but we can scarcely recognise the saint under the familiar name which it has pleased the whimsical translator and commentator "D. S." to give him:—

"A mighty shole of fishes, both great and small, heard brother *Tony* preach, and they all held their heads a little above water. The great ones lay in the deep. Where the water was more shallow, the least fishes came; and so were more nigh unto the blessed Tony, and during the sermon some fishes * cryed out, others opened their mouths, and bowed their heads. At last the fishes, having got leave of the blessed saint, departed with great frolic and joy. [*It might afford matter for a problem whether, if St. Tony had wheedled these devout animals into a net, and pickled them up for the good of the convent, it had not been a breach of trust, or at least dishonourable; there is room for arguments* pro *and* con, *which I leave to the more subtle disputants.*"]—P. 52.

The following is our translator's account of the conduct of the birds after the sermon of St. Francis. He adds no commentary. The flying away of the birds to the four quarters of the world is a pleasing incident not mentioned in the authorities quoted above:—

"*Folio* 114.—St. Francis complimented the birds, and called them brethren, and commanded them to hear the word of the Lord; then the birds, behaving themselves after a wonderful manner, thrust up their necks, and opened their bills, and were very attentive. After the sermon the saint went through the middle of them, then gave them leave to go away; so they flew away with great noise, and divided themselves into the four quarters of the world, signifying that his rule is to be dispersed throughout the whole earth."—P. 89.

The way the following anecdote is told is amusing:—

"*Folio* 112.—The swallows once disturbed him with their chattering; the good man said to them, My lisping sisters, it is high time for me to speak. I'de have you, my pretty sisters, to leave off till the word of God be completed. They presently were mute, and everybody wondered [*as well they might.*"]—P. 87.

With the following interesting passage, to which the translator had the good taste not to append any remark, I shall conclude my account of St. Francis and the Birds:—

"A little before his death the larks sung: he loved those birds above all others; for he used to say that a

* No longer the proverb, As mute as a fish.

lark represented a religious man, for our sister lark hath a hood, as a religious man hath; and is an humble bird, and willingly goes about to seek her living, and if she find a grain of corn, she will take it up out of any filth and eat it. In flying she praises God most sweetly; so good religious men are to despise earthly things, and be intent to the praise of God. The habit, viz. the feathers of a lark, is like unto earth, to shew that religious men should not have garments of several colours, but vile and coarse ones, as the earth is the coarsest of all the elements. When his time was come, about evening, though those bird are early goers to sleep, yet they came, and with an unwonted cheerfulness, did express great joy."—Pp. 129, 130.

D. F. Mac Carthy.

Dinan, Bretagne, France.

This sermon is given in the Portuguese work, entitled *Flos Santorum*, but much shorter than Canon Dalton has given it from the Italian. It says that the saint —

"Saw in the field a great many birds, and he saluted them as if they had been rational creatures, and said to them: 'Ye birds, my little sisters, you owe much to our Creator, who has clothed you with plumage, and given you wings to fly, and purified the air in which you dwell, and gives to each of you a double and triple clothing.' The birds began to lift up their heads, and show their necks, and open their wings and their beaks, as if to do what he said."

In the curious old German *Passionael*, printed by Steffani, at Lubeck, in 1507, I find the following account of the saint's sermon: —

"Once upon a time, he was walking in a field near Rome; and he went away from his companion towards some birds, who all sat quite still. And his companion followed him, and saw that he was preaching to the birds, and saying: 'You ought to praise and honour your Creator: for he has given you feathers, and wings to fly where you please; and has provided food for you, and taken care of you. Therefore, praise Him with all your might.' Then came to him several other birds, and their singing was delightful; and they clapped their wings to the holy man, and sat upon his habit and upon his girdle. So when he had preached to them he dismissed them, and they flew away."

It is recorded of St. Francis that he was very fond of birds, and particularly of larks, to whom he was wont to compare his religious on several accounts. It is said that, at his death, a number of larks assembled over the house in which he died, and sung with great animation; and performed all their accustomed evolutions in the air, as if exulting in his happiness. F. C. H.

The sermon seems fairly translated. I send the Italian text, as Canon Dalton thinks it desirable. St. Francis seeing a great number of birds, said to his companions,—

"'Voi me aspetterete, qui nella via, ed io anderò a predicare a i miei fratelli uccelli;' ed entro nel campo e cominciò a predicare a gli uccelli che erano in terra, e subitamente quelli qui erano sopra gli arbori vennero a lui insieme tutti quanti, e stettero fermi, mentre che San Francisco compi di predicare, e dopo anco non si partorino insino a tanto che egli non diede loro la sua benedizione. E, secondo che raccontò poi fra Masseo e Fra Giacomo da Massa, andando San Francisco a loro, e toccandogli con la capa, niuno si movea. La sostanza delle parole della predica di San Francisco fu questa:—'Fratelli miei, voi siete molto tenuti a Dio vostro creatore, e lo dovete lodare a tutte le ore; perciocchè egli vi ha dato libertà di volar in ogni luogo. Egli ancora vi ha dato il vestimento duplicato e triplicato; e perche egli riservo il seme vostro nell' arca di Noè, acciocche le speranze vostre non venissero meno nel mondo, gli siete ancora tenuti per l'elemento dell' aria, che egli ha deputato per voi. Oltra di ciò, voi non seminate, e non racogliete, e pure Dio vi pasce, e vi da l'acque per bevere, e gli arbori alti per fare i vostri nidi, e veste voi, ed i vostri figliuoli, e pero guardatevi, e sempre studiate di laudare Iddio.' Dicendo a loro San Francisco queste parole, tutti cominciarono ad aprir gli occhi ed il becco, ed estendere i colli, e riverentemente inchinare i capi insino alla terra, e con atti dimostrare che le parole del Padre Santo davano a loro gran diletto. E San Francisco insieme con loro si rallegrava molto di tanta moltitudine d'uccelli, e della sua bellissima varietà, e della loro attenzione e familiarità, per la qual cosa egli in loro divotamente laudò il Creatore. Finalmente, finita la predicazione, San Francisco fece a loro la signa della Santa Croce, e diede a loro licenza di partirsi. Ed all' ora tutti quelli uccelli in schiera si levarono in aria con maraviliosi canti; e poi secondo la croce, che aveva fatto San Francisco, si divisero in quattro parti. L'una voleva verso l'oriente, l'altra verso l'occidente, l'altra verso mezzogiorno, e l'altra verso l'aquilone, e ciascuna andava cantando maraviliosamente, significando in questo come da San Francisco, confalone della Croce di Christi, che era stato loro predicatore, e sopra loro fatto il segno della croce, secondo il quale si divisero in quattro parti." — *Fioriti di San Francisco*, Fior. xv. p. 55. Bassano.

The book has no date, but from its general appearance I think it must have been printed early in the last century. It is amply illustrated with rude woodcuts, and this "flower" has one of St. Francis preaching from a pulpit to the birds, and another of him giving the blessing. In F. xxix. is St. Antony's sermon to the fishes, with an illustration. Fitzhopkins.

Chartres.

STORY OF AN EASTERN TREASURER.

(3rd S. vi. 149.)

I have an old selection of French tales by the "ingenious M. Cambray;" in one of which, the incidents conform in many respects to *The Story of Abdallah* which Eirionnach has in the Persian. The names of the characters are different in my story, which is called *The History of Alibeg the Persian*. Cha-Abbas, king of Persia, being on a journey, withdrew, after the manner of Haroun-Al-Raschid, from his retinue; to behold, without being known, his subjects in their native freedom. A young shepherd whom he saw playing on his pipe, beneath a shady elm, charmed him with his conversation; and imparted, in artless candour, those truths as to the real state of the people which rulers never learn from a crowd

of sycophants in courts. Cha-Abbas took the young man, whose name was Alibeg, and whose parents lived in an adjoining village, to the palace; and, having had him instructed in the accomplishments of reading, writing, and singing, made him jewel-keeper and treasurer of his household. At the death of the good Cha-Abbas, the ears of his son Cha-Sephi, who succeeded to the throne, were poisoned against Alibeg by some artful courtiers who were envious of the former shepherd's good fortune. The young king, acting on their advice, demanded an inventory of all the precious articles which had been committed to the treasurer's custody; and Alibeg opened the doors of his strong rooms, showing everything in its proper place, preserved with the greatest care. During the inspection, at the end of a long gallery, filled with the richest furniture, the king saw an iron door with three strong locks. "It is there," the envious courtiers whispered in his ear, "that Alibeg has concealed all the precious articles he has purloined from you." The king commanded that this door should be opened; and Alibeg conjured him, in the name of Allah, not to strip him of all that he held valuable upon earth. Cha-Sephi, whose suspicions previously weakened, were now re-aroused, peremptorily directed the door to be opened. Alibeg at length complied; and, in the room, nothing was found but his crook, his pipe, and the rural dress he wore in his youth; which he daily visited, lest he should forget his former humility. The king was convinced of Alibeg's innocence; made him prime minister, and banished the perfidious courtiers from the palace. Alibeg died at a good old age, leaving his relations no more than sufficed to enable them to live decently in their position as shepherds, which he always considered the safest and happiest.

Eirionnach's version makes the treasurer return to the simple shepherd life. But it is evident that M. Cambray, who was ingenious enough to borrow the *History of Alibeg* from the *Story of Abdallah*, was not sufficiently ingenuous to make an acknowledgement. C. B. Doran.

Nottingham.

Eirionnach carries us back to the pleasant recollections of early reading. There may have been various differing versions of *The Story of Abdallah*, the faithful vizier of the Sultan Mahmoud. These differences, and long retrospection of the memory, will perhaps account for the difficulty Eirionnach experienced in discovering the source of his early impression of the story; and also, for the fact that he leaves Abdallah happy in the enjoyment of the simple shepherd life before so unwillingly quitted. I think Eirionnach did not examine with sufficient care the copy of the 8th edition of *The Blossoms of Morality*, he recently met with; or he would have found his "old friend" (and the friend of thousands of other young and old boys), but under another name.

The woodcuts in *The Blossoms of Morality* were executed in London, by John Bewick, for E. Newbery, at the corner of St. Paul's churchyard, 1st edit. 12mo, pp. 221, 1795. The second edition appeared a year or two afterward, without alteration, except as to title. The third edition, 1801, is before me, with the same number of pages. I think I have seen about twenty editions, and they are all of the same size.

The title of the story in question (pp. 52—61), is, "The Pleasures of Contentment." The hero is Alibeg, the favourite of Sultan Mahmoud. The account, to a considerable extent, resembles the brief summary given by Eirionnach; but, on a hasty perusal, I find no reference to the box containing the shepherd's dress and crook. Conspired against by envious courtiers, he retired to spend the remainder of his days among the rocks and deserts of the Korasan. It appears, however, that the people rose against his oppressors; and by command of the Sultan he was sought and found in the desert, brought back in triumph by a retinue of about a hundred horsemen, and reinstated in all his honours, amidst the acclamations of thousands of the citizens. W. Lee.

Eirionnach will find an English poetic version of the tale he speaks of, in Somerville's *Poems*, under the title of "Mahomet Ali Beg, or, the Faithful Minister of State." R. Mac C.

SIR RICHARD LONG.

(2nd S. viii. 38, 56; 3rd S. vi. 167.)

He was third son of Sir Thomas Long, of Wraxall, Wilts, by Margaret, daughter of Sir Edward Darell, of Littlecot, in the same county; and was originally a mercer of London, having also a residence at Stratford-le-Bow. Abandoning trade, and betaking himself to a military life, he in 1512 went over to Calais, in the retinue of Sir Gilbert Talbot, the deputy. Here he continued for several years, and was ultimately one of the spears of that garrison.

In 1516 he occurs as one of the gentlemen of the King's Privy Chamber, a situation which he retained till his death. He was one of the bearers of the canopy over Prince Edward, at his baptism, Oct. 15, 1537.

He was an especial favourite of Henry VIII., who constituted him Keeper of his buckhounds and hawks, and Chief Master of the royal games, pastimes and sports; including the oversight and rule of the bears, bulls, and mastiff dogs.

In 1538 the king granted him lands in divers counties, and constituted him High Steward of the manors of Deptford and Lewisham. In the following year, he obtained grants of the manors of

Shingay, Cambridgeshire, Filloshall and Coggeshall, Essex, and Old Court, Greenwich, the latter being for his life only.

He was knighted in 1540, and in the same year obtained another grant of lands from the king; who, in 1541, granted him Reading Place, in London, with certain farms and rents there; the site of the hospital of St. Thomas, Southwark; and lands in Surrey, Kent, Bucks, Leicestershire, Essex, and Gloucestershire. These lands had belonged to St. Thomas's Hospital, and the abbeys of Reading and Malmsbury. The king also, in the same year, granted to him and Margaret his wife, in tail male, the manor of Great Saxham, Suffolk, parcel of the possessions of the dissolved monastery of Bury St. Edmunds; and he was appointed Captain of the Isles of Guernsey and Jersey.

Sir Richard Long was at the siege of Boulogne, having the command of 200 men, whom he raised for that expedition. His Captain was severely wounded in an unsuccessful attack on the castle, Sept. 1, 1544.

On April 29, 1545, he had a special commission to take the array in Kent from Deptford Strand to Rochester bridge; and in or about June, the same year, the king granted to him and Christopher Edmundes, gent., divers manors and lands in Oxfordshire, Berks, Bucks, Worcestershire, and Carnarvonshire. A portion of these estates had come to the crown by the attainders of Sir Thomas More and Henry Norreys, and the dissolution of the monasteries of Evesham and Kynniar.

He was also High Steward and Keeper of Otford and Knole, and of the gardens, parks, and bailiwick of Gravesend; and owner of the hospital of St. Nicholas, Salisbury. His death occurred Sept. 29, 1546.

He married Margaret, only child of John Donnington of Stoke Newington, in Middlesex, the widow of Sir Thomas Kytson, the princely merchant; and by this lady (who remarried John Bourchier, Earl of Bath,) had issue Henry (whose daughter and heiress, Elizabeth, married Sir William Russell, afterwards Lord Russell of Thornhaugh), Jane, Catherine (wife of Edward Fisher of Ickington, Warwickshire), and Mary.

By his will, dated Sept. 27 [1546 ?], and proved in the Prerogative Court Oct. 23, he directed his body to be buried where his executrix might think most convenient. After noticing that on his marriage he had settled upon Margaret his wife, in jointure for her life, his manors and lands in Essex and Bedfordshire (reserving his lands in Wiltshire and London, which were then more than a third part of his real estate)—and that since his marriage he had expended large sums of money in the wars, and other service in behalf of his majesty, whereby he had been obliged to sell some of his estates not in jointure, so that there was not a full third part of his lands which, in case of his death, before he could purchase others, would descend in possession to his heir—he begged of the king, to whom his son Henry would be in ward, that his majesty would for his service extend his favour to him, and accept for his share the lands which remained. He devised all his estates, in jointure, to his son Henry Long in tail; and for default of such issue, to the testator's three daughters, Jane, Catherine, and Mary, in tail: remainder to his cousin, Edmund Long, in tail; remainder to his cousin, Benedict Long, in tail. He gave his lands and stable, in Greenwich, to his wife for her life, and after her death to his right heirs; to each of his daughters, he bequeathed 300 marks; to his cousin, Edmund Long, he gave his best horse; and, after certain other specific bequests to him and others, Sir Richard bequeathed the residue of his personal estate to his wife, whom he appointed sole executrix; constituting Thomas Atkins the supervisor of his will.

Many of the foregoing particulars are derived from Gage's *Histories of Hengrave and the Hundred of Thingoe;* but for the information as to Sir Richard Long's early career, we are indebted to that invaluable compilation, Mr. Brewer's *Letters and Papers of Henry VIII.*

Mr. Gage gives 36 Hen. VIII. as the date of his will and the probate, but that must be a mistake—at any rate as regards the probate; and he twice states that he died in 1546.

Sir N. H. Nicolas (*Privy Purse Expences, Hen. VIII.*, 335), and Sir Fred. Madden (*Privy Purse Expences, Princess Mary*, 246), are in error in saying that Sir Richard Long died in Oct. 1544.

The statement of your correspondent Mr. Carey, that Sir Richard Long married Eleanor, daughter of George Manners Lord Ros, and sister to the first Earl of Rutland of that family, surprises us. That lady was the second wife of John Bourchier, Earl of Bath; who took for his third wife, Sir Richard Long's widow.

C. H. & Thompson Cooper.

Cambridge.

"THE DIAL OF FLOWERS."

(3rd S. vi. 147.)

Andrew Marvell, born 1620 (my fellow townsman), first brought into poetical light the notion of a floral dial in his poem of "The Garden," of which the following is a passage:—

> "How well the skilful gardener drew,
> Of flowers and herbs this dial new!
> Where, from above, the milder sun
> Does through a fragrant zodiac run,
> And, as it works, the industrious bee
> Computes its time as well as we.
> How could such sweet and wholesome hours
> Be reckoned but with herbs and flowers?"

Linnæus formed a dial of flowers, and Mrs. Henans amplified the imagery of Marvell. Loudon as given a list of well-known flowers, with their espective periods of unfolding and folding in his climate, for the purpose of assisting those to he selection of suitable materials who may wish o form a floral dial, and to which Miss Pratt has ttached the English names:—

		Opens. A.M.	Shuts. P.M.
Goat's-beard - -	*Tragopogon luteum*	3·5	9·10
Late-flowering Dandelion	*Leontodon serotinum*	4·0	12·1
Hawkweed Picris - -	*Picris echioides* -	4·5	12·0
Alpine Hawk's-beard -	*Crepis Alpina* -	4·5	12·0
Wild succory - -	*Chichorum intybus* -	4·5	8·9
Naked-stalked Poppy -	*Papaver nudicaule* -	5·0	7·0
Copper-coloured Day-lily	*Hemerocallis fulva* -	5·0	7·8
Smooth Sowthistle -	*Sonchus lævis* -	5·0	11·12
Blue-flowered Sowthistle	*Sonchus Alpinus* -	5·0	12·0
Field Bindweed - -	*Convolvulus arvensis*	5·6	4·5
Common Nipplewort -	*Lapsana communis*	5·6	10·0
Spotted Cat's-ear - -	*Hypochæris maculata*	6·7	4·5
White Water-lily - -	*Nymphæa alba* -	7·0	5·0
Garden Lettuce - -	*Lactuca sativa* -	7·0	10·0
African Marigold - -	*Tagetes erecta* -	7·0	3·4
Mouse-ear Hawkweed -	*Hieracium pilosella* -	8·0	2·0
Proliferous Pink - -	*Dianthus proliferus*	8 0	1·0
Field Marigold - -	*Calendula arvensis* -	9·0	3·0
Purple Sandwort - -	*Arenaria purpurea*	9·10	2·3
Creeping Mallow - -	*Malva Caroliniana* -	9·10	12·1
Chickweed - - -	*Stellaria media* -	9·10	9·10

Charlotte Smith, the author of *Emmeline* and the *Old Manor House*, commended by Walter Scott, wrote a poem called "Flora's Horologe." See Chambers's *Book of Days*, ii. 508.

T. J. Buckton.

J. J. Reeve is referred to Charlotte Smith's elegant little Poem, entitled "The Horologe of the Field," which Felicia Hemans has sentimentalised in "The Dial of Flowers." The vigil of plants was a favourite subject of speculation with the earlier botanists; Linnæus formed his botanical horologe of forty-six flowers, possessing this diurnal sensibility; and in his *Philosophia Botanica* divides the solar flowers into three classes: 1st, meteoric, whose expansion depends on meterological changes; 2nd, tropical, that open at morning and close at evening, keeping time with the seasonal duration of the day; and, 3rd, equinoctial, that open and close at determinate hours.

"The Flower, enamoured of the Sun,
At his departure hangs her head, and weeps
And shrouds her sweetness up, and keeps
Sad vigil, like a cloistered nun,
Till his reviving ray appears,
Waking her beauty, as he dries her tears."

Each flower tells its symbolic story of time, or hope, or joy, or sorrow; as Moschus sings of the hyacinth,—

Νῦν Ὑάκινθε, λάλει τὰ σὰ γράμματα, καὶ πλέον Αἰ Αἰ
Λάμβανε σοῖς πετάλοισι.

J. L.

Dublin.

Daniel's Black-letter Ballads (3rd S. vi. 122, 192.)—I have to inform your correspondent B. S., whoever he may be, that he is in error on both points as regards me. In no sense of the words did I compile the fourth portion of the Heber Catalogue; I contributed to it some notes on the rarer English books only, a few of which notes I had drawn up, in substance, some years before. As to the statement that, while the Ballads were in my keeping, I took or had a transcript made of them, that is a mistake also. I copied them, with Mr. Heber's express permission, before his death, and I have still in my hands my own transcripts of some of them, made in an interleaved copy of Ritson's *Bibliographia Poetica*, which, at his request, I carried to his house in order that he might see what manuscript additions I had made to it. He knew my zeal upon the subject, and pleased, perhaps, with my industry, he produced his Ballads, and gave me leave to transcribe a few of them on the spot. He afterwards lent me many curious books, of which I will specify only two, *Soothern's Poems*, 1584, and *Jyl of Brentford's Testament*. J. Payne Collier.

"The Wasp and the Bee" (3rd S. vi. 149, 194.)—The allusion is, no doubt, to the fable in verse (written anonymously by the late Mr. Frankum, the surgeon, of Burlington Gardens) of "The Bee and the Wasp." The book should be better known than it is. The original edition is scarce, and has been a desideratum of many collectors of George Cruikshank's designs; but a much better edition was issued in 1861, by Pickering, of whom it may now be had. The author, I believe, invented the story for the amusement of children, and when he published it, as a lover of art, he added the four beautiful little etchings, by George Cruikshank, which are done in his best style. J. F. Streatfeild.

Mufti, Pékin (2nd S. xii. 180, &c.)—In France, if the officers go out in plain clothes, they say they are *en pékin*, that is, as Chinese. May not our cognate phrase *mufti* be derived from a similar idea? The French soldiers call all civilians "pékins." A story is told of Talleyrand that some officer had kept him waiting, and apologised in an off-hand way by saying he had been detained by some pékins. "What are they?" asked Talleyrand. "Oh," said the other, "we call everybody who is not *military* by that name." "It is the same with us," was the reply, "we call everybody who is not *civil* military." A. A.

Poets' Corner.

Bell Literature (3rd S. iv. 52, 96.)—Permit me to add another author to the valuable lists you have already given. It is the 4th book of the *Harmonies* of Marinus Mersennus, a friar of the Order of Minims. (Paris, fo., 1636.) The author treats at great length of the sections of bells, the

sizes, thicknesses, mixture of metals, weight of the same in air and in water, the weights of what in common we call the clappers; in short, a very full treatise on the subject. He does not, however, mention the method of hanging, nor of ringing the bell. A. A.

Poets' Corner.

Clove Pudding (3d S. vi. 166.)—It will be conceived that the clove in Mr. Hailstone's pudding can only refer to the flavour. In this part of Yorkshire, what is called "clove-pepper," and known to the southerns as "all-spice," is still largely used to season cheesecakes, sometimes batter-puddings, and very frequently apple-dumplings. To the dumplings it is a delightful addition in its unpowdered state. To the curd of our large household cheesecakes it is added when ground, but in this way it imparts too much the flavour of a medicinal potion. G.

In an old receipt book, I have directions to make clove wine; and I remember an old servant from Hampshire saying that her father made it. It was by picking off the petals of the old fashioned clove or dark red carnation, and soaking them in spirits. M. P.

Rev. W. Romaine, M.A. (3rd S. vi. 131.)—In a volume of single sermons by Mr. Romaine, which I have seen, and which also contains various biographical notices of him, I find the following paragraph in a memoir extracted from the *Evangelical Magazine* for Nov. 1795:—

"February 11, 1755, and in the forty-first year of his age, he married Miss Price, of Shoreditch, a pious lady of genteel fortune, now his mournful relict."

J. Macray.

"Eikon Basilike" (3rd S. iii. 128; vi. 138.)—At p. 91 of a copy in the Taylor Library, having the date of M.DC.XL.VIII., the word *Cyclopic* (not Cycloptick, as in Mr. Shorthouse's copy) occurs; the word *ferall* is found at p. 134, chap. xv. of this copy. The reference at p. 91 agrees with Mr. Stephens' copy, but ferall, at p. 234, as stated to be printed in his, is not met with. May not p. 234 be a clerical error for p. 134? What is the context of Mr. Stephens' reading? Has attention ever been directed to the *internal evidence* in favour of King Charles being the author of *Eikon Basilike?* Do the words "ferall" and "cyclopic" occur in the acknowledged works of Charles I.? I write in ignorance of all the treatises on *Eikon Basilike*, not having read any of them, although I am pretty familiar with King Charles's *style* in his printed works.

J. Macray.

Oxford.

William Bridges (3rd S. vi. 147.)—S. B. is not the first who has "wanted information" as to the issue of William Bridges: to supply that information would be to settle the interesting and long-vexed question of the Chandos Peerage. Has S. B. any authority for calling William Bridges's two sons William and Robert? In the will of Sir Giles Bridges (1624) mention is made of "two sons" of his brother William, but they are not named. Sir Giles Bridges of Wilton in his will (1634) refers to William and Robert Bridges of Wilton, brothers, and their sister Elizabeth. As nothing *certain* is known of these gentlemen, it has been assumed that they might have been the sons of his kinsman. The only known *daughter* of William Bridges was Mary, wife of James Young, Esq., a colonel in the service of King Charles I. S. T.

Lord Woodhouselee (3rd S. vi. 146.)—Mr. Chambers (not Chalmers, as your correspondent calls him) makes a hardly excusable mistake in designating William Tytler as Lord Woodhouselee. That judge was William Tytler's son, Alexander Fraser Tytler. He was bred to the bar, and had considerable practice, holding also the Chair of Universal History in the College of Edinburgh. On his promotion to the Scotch Bench in 1802, he took the titular name of Lord Woodhouselee from his paternal estate in Midlothian. He died in 1813. See Haig and Brunton's *Historical Account of the Senators of the College of Justice*, p. 545. The father, William, was a Writer to the Signet in Edinburgh, and author of a well known *Defence of Mary Queen of Scots*, and other writings. He died in 1792, and a full account of him by Henry Mackenzie, author of *The Man of Feeling*, will be found in vol. iv. of the *Transactions of the Royal Society of Edinburgh*.

I do not know whether it may assist your correspondent in tracing the position of Christe's Kirk, to notice that the old poem ascribed to King James I. of Scotland, begins thus:—

"Sure never was in Scotland seen
Sic dancing and deray,
Nouther at *Falkland* on the green,
Nor Peeblis at the play,
Whar cam our kitties washen clean
To Christe's Kirk on a day."

It may be noticed that some ruins of a monastery of Red Friars, founded by Alexander III., are still to be found at Peebles. J. R. B.

Mrs. Oldfield and Churchill (3rd S. vi. 148.) Mrs. Ann Oldfeld Churchill, deceased, late of Poole Dorset, was a descendant of an ancient family in Cheshire, whose names were Oldfeld not Oldfield. One of the Oldfelds.

Warsham.

Sir Walter Scott's uncollected Writings (3rd S. vi. 144.)—In reference to Sir Walter Scott's uncollected writings, I may notice that in the eighth volume of the *Edinburgh Review*, p. 284,

there is an amusing article on Mawman's *Tour through Scotland*, which, as I learnt long ago, though I cannot now remember on what authority, was written by Sir Walter Scott, and its style and general character seem amply to justify the statement. I observe it is not included in the Chronological List of Sir Walter's publications appended to his *Life* by Mr. Lockhart. J. R. B.

Thomas Taylor (3rd S. vi. 69.)—Thomas Taylor, the Platonist, lived and died at No. 9, Maria Place, Walworth, now demolished. He was buried in the graveyard of the parish church of St. Mary, Newington, on Nov. 6, 1835. The grave is not marked by any stone, and its identity is not certain.

A reference was made in "N. & Q." 3rd S. ii. 66 (quoted from the *Saturday Review*) to an allegation that this Thomas Taylor had literally sacrificed a ram to Jupiter in his back parlour at Walworth. This curious assertion is sufficiently answered by stating that the house did not possess a back parlour. J. S. Noldwritt,

Hon. Sec. Walworth Lit. and Scient. Inst.

Forged Assignats (2nd S. x. 521, &c.) — In what year is it said these French substitutes for Bank Notes were forged in England, either by the direction or the connivance of Pitt? I strongly suspect it will be found, on inquiry, these prototypes of greenbacks were already at so heavy a discount as to be almost worthless; and that the cry of "forgery" was gladly seized on, as an excuse, by the republican financiers. A. A.

Poets' Corner.

Valentine Cary, Bishop of Exeter (3rd S. vi. 173.)—According to his contemporary, Richard Parker, he was born at Berwick-upon-Tweed. On Dec. 11, 1585, he was matriculated as a *sizar* of Christ's College, proceeding B.A. from that house 1588-9. He was admitted a Fellow of St. John's College on the Lady Margaret's foundation, March 26, 1591, and is designated as of "Northumberland" in the college register. In 1595, being then M.A., he became a Fellow of Christ's College; and on March 14, 1599-1600, he was admitted to a Fellowship on Fell's foundation at St. John's, the register again describing him as of "Northumberland."

C. H. & Thompson Cooper.

Cambridge.

Plague of 1603 (3rd S. vi. 90.) — The plague that appeared at Datchet towards the end of July, 1603, was an epidemic that spread very extensively. It had shown itself in London as early as December 1602, and was at its height there at the time of the coronation of James I., which took place on St. James's day (July 25). It was also at the same time raging at Exeter, as appears from the following entries in Izacke's *Memorials* of that city, under the date of 1603: —

"The plague being entered this city, a pesthouse (for the better succour of persons infected therewith) was provided near the said city by the special care of the magistrates thereof.

"*Mawdlin* and *Lammas* fairs (in regard of the said sickness) were not now kept."

The sickness probably did not break out in Paris till somewhat later, for we are told by Mezeray (vol. iii. p. 566, ed. 1755), that the hospital of St. Louis was built in 1604 "pour retirer ceux qui seraient frappés de la peste."

Allow me to suggest to historical students that a chronological list of epidemics would be a most useful thing. Izacke, in his *Memorials of Exeter*, speaks of what he generally terms *the plague of pestilence*, as having entered that city in the several years that I have here noted: — 1233, 1345, 1360, 1373, 1379, 1389, 1479, 1503, 1535, 1569, 1603, 1625. Meletes.

The entry quoted from the Dachet Registers is easily explained. In 1603 occurred one of those terrible calamities usually called "great plagues." Most registers of parishes in or near London will show a considerably increased mortality for that year. The "great London plague years" were 1563, 1582, 1587, 1603, 1625, and 1665. "Died by God's visitation" was, I suspect, merely the ordinary description of sudden and obscure deaths, probably the coroner's verdict.

Juxta Turrim.

Breech Loading (3rd S. vi. 108.) — From the *Class Book for the School Musketry, Hythe*, by Colonel S. C. Wilford, I extract the following (p. 65): —

"The Scots had a kind of artillery peculiar to themselves, called 'carts of war.' They are described in an Act of Parliament thus: 'ilk cart twa gunnis, and ilk ane to have twa Chalmers, and an Cumraud man to shute theme.' These were breech-loaders; and in 1471 the Barons were commanded to provide such 'carts of war' against their old enemies the English."

Breech-loading rifled cannons were invented in 1774, by Dr. Lind and Captain A. Blair. Breech-loading hand-cannons were in use in the early part of the reign of Henry VI. H. Fishwick.

The following quotation, from Smiles's *Industrial Biography*, may be some answer to H. C.'s query: —

"When recently examining the museum of the arsenal at Venice, we were surprised to find numerous weapons of the fifteenth and sixteenth centuries, embodying the most recent English improvements in arms — such as revolving pistols, rifled muskets, and breech-loading cannon. The latter, embodying Sir W. Armstrong's modern ideas, though in a rude form, had been fished up from the bottom of the Adriatic, where the ship armed with them had been sunk hundreds of years ago."—P. 173.

J. N. T.

Greek Glossary (3rd S. vi. 147.) — Schrevelius's *Lexicon Manuale* is the most convenient for

young students, because it contains inflected words as well as their roots. But as the irregular forms are in most common use, they are soon fixed in the memory by reading. The grammar, however, should be sufficiently mastered to render reference to the root of an irregular verb, or noun, easy. There are two English translations of Schrevelius. The sooner a student can make himself at home with Liddell and Scott, and Stephens's *Thesaurus*, the better.

T. J. Buckton.

The old Hederic's *Lexicon*, and still more, I think, that of Schrevelius, fulfilled, to a great extent, the requirements of Zeta. Alas! how hard it must be for a modern student to derive γέντο from λαμβάνω! C. W. Bingham.

Quentin Matsys (3rd S. vi. 145, 170.)—Some of your correspondents, I observe, are making inquiries as to the number of times Matsys may have, "over and over again," painted his "Misers." I would remind them that not less than three artists are mentioned as painters of "Misers" in the style of Matsys:—1. Quentin Matsys himself. 2. John, his son. 3. Cleef, or Cleeve, an imitator of Quentin. My authority is Hobbes's *Manual*. Ultra Crepidam.

The credit (if any there be) of having first drawn attention to the absurdity of the title popularly assigned to this picture, belongs I believe to me ("N. & Q.," 2nd S. ix. 55). We are, however, under an obligation to A. A. for the trouble he has taken, in endeavouring to clear away the uncertainty which exists as to the real meaning of this celebrated picture. J. Dixon.

Many years since a picture, said to be an original—"The Misers"—was in the possession of Mrs. Powell, Edgar Buildings, Bath. The genuine character of the picture was so far admitted, that constant applications were made for a sight of it. I am unable to say what became of it after her decease. Bathoniensis.

Dr. John Askew (3rd S. vi. 160.)—I feel very much obliged to E. H. A. for the information which places Dr. John Askew as a son of Dr. Askew, the great book collector. He does not appear as such in the early edition of Burke's *Landed Gentry;* but in the later edition, a son is inserted as the third son. (North Cadbury, I would note, is in Somerset, not in Wilts.) I think a comparison of dates would show that he could not have been a son of Dr. Anthony Askew, the book collector; nor, indeed, nearer in relationship than first cousin.

Dr. Anthony Askew, the book collector, was born 1722; graduated M.B. 1745; M.D. 1750; ob. 1774.

Dr. John Askew entered Emanuel College as of *Lancashire;* but his father's name is not given. He graduated B.A. 1758; A.M. 1761; B.D. 1768; D.D. 1794. He died 1812.

It is hardly possible that John could be son of Anthony, and a third son too. I believe the fact to have been that Anthony Askew, M.D., of Kendal, had, besides Adam the book collector's father, who settled at Newcastle, another son *Anthony;* and I am anxious to discover where this Anthony was located; and whether John Askew, afterwards Rector of North Cadbury, was a son of this Anthony, and consequently a nephew of the book collector's father, Adam Askew. The recorded pedigree contains only the elder branch of Adam Askew. Perhaps your correspondent will kindly refer to Hodgson's *History* (a book I am unable to meet with in the country), and ascertain whether the account as there given corresponds with, or contradicts the descent, I am anxious to make plain.

The book collector could not have had a third son graduating B.A., when he himself was only thirty-six. I wish to prove that Dr. John Askew was son of Anthony, the book collector's uncle; and the common ancestor of Anthony Askew, physician at Kendal, who married Ann Storrs.

E. W.

Arderne Family (3rd S. vi. 127.)—The charge on the saltier was, no doubt, a gimmel ring open: a form of bearing the annulet on a saltier peculiar to one branch of the Neville (Lord Latimer) family. This mode of bearing the ring may be seen in the *Yorkshire Visitation*, published by the Surtees Society; and the pedigree annexed may furnish a reply to the second inquiry of your correspondent. E. W.

"Miss Bailey," Latin Version (3rd S. v. 76), printed, says the answer, in the *Gent. Mag.* Aug. 1805; but this was not the first *publication*. Tom Moore sang it in company a fortnight earlier. I have a copy in the handwriting of my friend Francis Baily, the astronomer; who probably took an interest in the song which he might acknowledge, since the silent *e* would show that the lady was no relation of his. This copy was made in 1805; and a few verbal differences—not errors, but true lections—show that it was not taken from the *Gent. Mag.* It is headed, "Sung at Lady Louisa Manners' Masquerade, July 18, 1805, by Anacreon Moore." Baily was a man of most unusual accuracy, and trustworthy in everything he thought worth noting. A. De Morgan.

Ode to Dr. Percy (3rd S. vi. 110.)—In the *Poems* of William Preston, Esq., Dublin, 1809, J. M. will find "Verses to Miss Stewart, occasioned by reading her Ode to Dr. Percy," &c.; and in the *Juvenile Poems* of Thos. Romney Robinson, Belfast, 1806, occur a beautiful and pathetic address to that precocious poet, "the production of Miss Jessy Stewart, a young lady in Edinburgh,

well known in the literary world as the author of the exquisite Ode to Dr. Percy." A. G.

Latin Song (3rd S. vi. 167.) — The date of the Latin Song will probably be very nearly ascertained, if we can be satisfied of the date of the venerable old English song, which runs thus: —

"Sumer is icumen in,
Lhude sing Cuccu;
Groweth sed, and bloweth med,
And springth the wde nu,
Sing Cuccu.
Awe bleteth after lomb,
Lhouth after calve cu;
Bulluc sterteth, bucke verteth;
Murie sing Cuccu,
Cuccu, Cuccu.
Well singes thu, Cuccu;
Ne swik thu naver nu."

Sir John Hawkins and Dr. Burney considered this to have been written about the middle of the fifteenth century; but the *Historical Essay on National Song* says there cannot be a doubt that it is two hundred years older; and Warton observes, that "the MS. itself is certainly of the middle of the thirteenth" (*Hist. of Eng. Poetry*, vol. i. p. 39, edit. 1840).

Now the Latin song under consideration is more than an imitation: it is almost a complete version of the old English. Its rhyming in the middle, as well as at the end of each line, is merely from the manner of writing it. Let each line be divided, and each half written separate, and it will approach still nearer to the ancient song: —

"Cuculus jam cuculat,
Æstas incalescit,
Flosculos sol educat,
Ager efflorescit," &c.

I think, however, that whether a monk or a secular person was the author of the Latin song, Ælfric has missed the *double entendre* of the concluding lines: —

"Oh! cuculi, oh! cuculi,
In sæcula sæculorum,
Huic terræ nunquam incidat
Egestas cuculorum."

I am afraid that the allusion is here to another meaning of *cuculus*, namely a *cuckold*; more especially as the word for a monk's hood has a double *l* — *cucullus*. F. C. H.

Bartleman (3rd S. vi. 75.) — Gardiner, in his *Music of Nature*, mentions Bartleman several times: —

"Mr. Bartleman had none of this idle lax manner. His quickness in putting forth the voice was his greatest excellence. His firmness might be compared to one who walks and marches well, with his foot set on the ground, and lifted up without any shuffling." *—P. 64.

"James Bartleman, a gentleman of the Chapel Royal, flourished at the same period with Harrison. His voice was a rich and powerful bass, extending from F below the line to F above it; the upper part was not inferior in quality and evenness of tone to that of Harrison; while the lower was full and reedy. His note upon G was as clear and as well defined as the third string of a violincello. With a quick and lively imagination, he entered at once into the spirit of every thing he sung; his enunciation was bold and intrepid. In the recitative 'I rage—I burn! the feeble god hath stabb'd me to the heart!' his manner had all the force of elocution added to the power of song. While singing he had the peculiar habit of removing his book a little on one side to give a better view of his person, every part of which partook of the feelings he expressed. Though a little man, like Roscius, he seemed to have the power of dilating himself to any size. His action, though not theatrical, was sufficient to show the workings of his mind, and the energy of his soul. Having no competitor, he domineered in his art, and presumed upon founding a style of his own, never reflecting that it was the fate of music to be ever changing to a style more light and refined. The pieces which he sang have died with him, as his manner is nearly forgotten. As a specimen of his lighter performance, we subjoin a fragment from Purcell (Lucinda) in which his energies were strikingly shown. He was proud and haughty, and prejudice formed so strong an ingredient in his character, that he refused the offer of an engagement in an oratorio where Mozart's accompaniments to the Messiah were to be performed."—P. 109.

"A depression of spirits will cause a considerable laxity of the vocal organs, consequently a flattening of the voice. Mr. Bartleman, who never sung a note out of tune, once, in the presence of the writer, struggled through a song with much pain and difficulty, obviously from this cause; but such was the close attention and severity of his ear, that he resorted to every method of keeping up his voice—such as turning his head, or twisting it a little on one side (which had the effect of narrowing the throat), the poking out of the chin; indeed any expedient rather than deviate from an accurate intonation."—P. 281.

Bartleman is frequently mentioned in Henry Phillips's *Musical Reminiscences* lately published. H. J.

The motett, "Methinks I hear the full celestial choir," used to be sung at the Vocal Concerts in Hanover Square Rooms. Bartleman would stand on the platform facing the audience, whilst the chorus would be sung from the balcony which George III. usually occupied. Brightling.

Luke Pope (3rd S. v. 400.) — Luke Pope lived at Bull's Cross, Enfield. A review of his *History of Middlesex* appeared in the *Gentleman's Magazine* for 1795, pp. 405-6, and 765. In the Grenville Catalogue, this work is stated to consist of 112 pages. In Upcott's *Topography* he states 152 pages. I had a copy lately containing 192 pages. Jas. Newman.

High Holborn.

Robert Willanton (3rd S. vi. 162.) — An account of this person will be found in *Athen. Cantab.* i. 210. The epitaph given in your columns supplies the information as to the latter period of his life which we needed, but were unable to obtain. C. H. & Thompson Cooper.

Cambridge.

* Dr. Bayley.

Eglantine (3rd S. vi. 147.)—In reply to the inquiry of your correspondent, where he can find the word *caprifole* in Shakspeare, I beg to say that I copied this statement from Miss Ann Pratt's *Flowers and their Associations* (p. 132). But I now believe such statement is erroneous, as I am unable to find that word in any genuine or spurious work of Shakspeare. On the contrary, I find he uses both the word *honeysuckle* (*Much Ado about Nothing*, Act III. Sc. 1; *Mid. Night's Dream*, Act IV. Sc. 1; 2 *Henry IV.* Act II. S. 1), and also the word *woodbine* (*Much Ado about Nothing*, Act III. S. 1; *Mid. Night's Dream*, Act II. S. 2; Act IV. S. 1.) By *woodbine*, however, he means the *bindweed* (*Convolvulus arvensis*), as Knight points out in a note on *Mid. Night's Dream*, Act IV. S. 1, from Gifford's *Ben Jonson*. By *honeysuckle* Shakspeare means the *caprifolium;* in Italian *caprifoglio*, in French *chèvrefeuille*, and in German *geiszblatt*, all meaning goatleaf.

T. J. Buckton.

Brethren of St. Chrischonu (3rd S. vi. 147.) "An account of the Pilgrim Missionary Institution of St. Chrischona, near Basle, in Switzerland," the association referred to, I presume, in the query, was published in 1850 by the Rev. C. F. Schlienz, late missionary of the Church Missionary Society at Malta, principal and chaplain of the institution, minister of the Church of England at Basle, &c. The objects of the institution, connected with a restored church about four miles from Basle, was—1. To render assistance to the Protestant, especially the Lutheran, Church in the United States among German emigrants, by sending them assistant ministers, &c. 2. To supply the incipient Christian German colony in Palestine with fresh labourers. 3. To aid the different missions with missionary assistants.

On the List of the Church Missionary Society labourers, a few are found who have been trained there; but M. Schlienz certainly cannot lay claim to the title of an "Anglican priest," being in Lutheran orders.

C. W. Bingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Autographic Mirror (*L'Autographe Cosmopolite*), *containing Fac similes of Documents, Letters, &c., by Sovereigns, Statesmen, Warriors, Divines, Historians, Lawyers, and Literary, Scientific, Artistic, and Theatrical Celebrities. Parts I. to XIV.* (Published at the Office.)

When we consider the enormous rage which now exists for collecting autographs—as proved by the large prices which are given for them, and by the existence on the Continent of more than one periodical, we believe, exclusively devoted to the subject—and when we bear in mind the great success with which photo-lithography has been applied to the production of accurate fac-similes of manuscripts of all kinds—the publication of such a collection as the one to which we now call the attention of our readers, seems a natural result of existing circumstances. The idea is an obvious one; but not the less likely, therefore, to prove as successful as it is obvious. Fourteen Parts of *The Autographic Mirror*, each containing every variety of materials—from the Letters of a Sovereign to the clever caricatures of a Thackeray—have now been issued, and sufficiently attest the favour with which the publication has been received, and the abundant resources for its continuance which the editor has at his command. The low price at which it is published requires a large sale, but at the same time ought to command it.

Hand-Book for Travellers in Durham and Northumberland. With Travelling Map. (Murray.)

It was formerly a crime to be taken "red-handed." It will soon be worse than a crime, for it will be a mistake for a traveller through England not to be so taken, but to be seen in any of the districts, which Mr. Murray has illustrated, without one of his red-covered Hand-Books in his possession. *Durham* and *Northumberland* are now added to the counties which have received the benefit of Mr. Murray's attention; and this new volume of his Hand-Books has one great merit in our eyes—it is especially rich in illustration of the old ballads and folk lore for which Durham and Northumberland are celebrated.

A Journal of Summer Time in the Country. By Robert Aris Wilmott, *Fourth Edition. With Introductory Memoir by his Sister.* (J. R. Smith.)

The words "fourth edition" render it unnecessary for us to say more, than that this fourth edition is a beautiful specimen of Mr. Whittingham's press.

A Hand-Book of Hereford Cathedral. With 18 *Illustrations.* (Murray.)

We know not to what good fortune we are indebted for this separate publication of the *Hand-Book of Hereford Cathedral*. But we trust for the sake of the public as well as of Mr. Murray, that the experiment will have proved so successful as to justify the publication, in a similar form, of his other admirable Cathedral Hand-Books.

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F. H. K. (Bath.) *The hymn commencing*—

"Go when the morning shineth,
Go when the moon is bright," &c.

is attributed to Mrs. Follen, an American lady, in the Rev. Paxton Hood's Hymn-Book.

T. H. James. *George Herbert's poem, "Hope," is explained in his* Works, vol. ii. p. 124, edit. 1859, *as well as in* "N. & Q." 1st S. x. 333.

Erratum.—At p. 191, col. i. line 25, *for* "at the time" *read* "as the time."

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LONDON, SATURDAY, SEPTEMBER 17, 1864.

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Notes.

LORD BACON NOT THE AUTHOR OF THE "PARADOXES."

There are two among the many illustrious names of England — those of William Shakspeare and Francis Bacon — concerning whom the slightest new information must ever be welcome to the whole world of literature.

Having it in my power to determine finally the long-disputed question of the authorship of the remarkable *Paradoxes* ascribed to, and over and over again reprinted as the production, of Bacon, I know not how I can more fitly bring this interesting contribution to *Baconiana* before the public than by sending the discovery to "N. & Q."

Every one has his own peculiar book likings and dislikings. My own favourite reading is among the old theology, more especially of the sixteenth and seventeenth centuries—a first instalment of the result of which it may be permitted me to state will be found in my edition of the *Works, with Memoirs and Notes of Richard Sibbes, D.D.**

In the course of my researches I resolved to reprint certain minor and less known books and tractates, Church and Puritan. Of these, the *Memorials of Godliness and Christianity*, by Herbert Palmer, B.D., Master of Queen's College, Cambridge, is one. *To him and not Lord Bacon the "Paradoxes" belong.* They form a portion of the second part of the striking and "savoury" little volume now named; and thus, strange to say, this my discovery had been easy at any time within the last two centuries and a half nearly, though it has been reserved to me to make and announce it for the first time.

I would now give an account in detail of Palmer's book. It consists of three parts. The following are the separate titles:—

I. MEMORIALS
of
Godlines and Christianity.
In Three Parts.
Part I.
Containing
MEDITATIONS.
1. *Of making Religion one's Business.*
2. *An Appendix applied to the Calling of a Minister.*
The fifth Edition corrected and enlarged by the AUTHOR,
HERBERT PALMER, B.D.
Late Master of Qu. Coll. Camb.
London: Printed by A. M. for T. Underhill at the Anchor in Paul's Church-yard, 1655.
[Title-page, To the Reader pp. II., and pp. 46.]

II. MEMORIALS
of
Godlines and Christianity
Part II.
Containing
1. *The Character of a Christian in Paradoxes and seeming Contradictions.*
2. *A Proof or Character of visible Godliness.*
3. *Some general Considerations to excite to watchfulness, and to shake off spiritual drousiness.*
4. *Remedies against carefulness.*
5. *The Soul of Fasting.*
The fifth Edition corrected.
By Herbert Palmer, B.D.
[As *above.*] Title-page, To the Christian Reader, pp. 49-51, and pp. 53-89.

III. MEMORIALS
of
Godlines and Christianity.
Part III.
a Daily Direction,
or
Brief Rules
for Daily Conversation.
As also
a particular Direction for
the Lord's Day.
Written by Herbert Palmer, a little before his Death.
[As *before.*] Title-page, To the Christian Reader, pp. 93-94, and pp. 95-116.

It is with the "Second Part" we have more particularly to do. My copy, it will be observed, is the *fifth* edition. Up to 1708, there had been *thirteen* editions, so popular was the book. The *first* edition, it is of importance to remark, was issued in 1644-45. The Epistle to the Reader is

* 7 vols. 8vo, being part of Nichol's *Standard Divines* now publishing, and which already include the works of Thomas Goodwin, Adams, Ward, Clarkson, Charnock, &c. &c.

dated "July 25th, 1645," and in it there is a reference to a surreptitious publication of the *Paradoxes* on which "hangs a tale."* It is as follows:—

"Here is offered thee a second Part of Memorials of Godlinesse and Christianity: smal indeed for bulk, but the more sutable for that to the title, and the lesse burthensome to thee. Withall I must needs say, I meant thee somewhat more; but whilest (in the midst of many imployments) I was getting it ready, *a strange hand was like to have robbed me of the greatest part of this, by putting to the Presse* (unknown to me) *an imperfect copy of the Paradoxes. This made me hasten to tender a true one*, and to content myself for the present with the addition of the other lesser pieces, which here accompany them" (signed) "Thine and the Churches' servant together, Herbert Palmer."

The wording here is somewhat indefinite, and one at first is in doubt whether the worthy author intended to anticipate an "imperfect copy" or to substitute the "true one" for the "imperfect" already published. But the facts explain that the latter was intended. For, according to Remusat (p. 150, note, as cited by Mr. Spedding), the *Paradoxes* appeared first in 1643 as "a separate pamphlet," and he states "under Bacon's name." Neither Mr. Spedding nor any other seems to have seen this 1643 edition; and I suspect that the name of Bacon must have been *written* (not printed) on that seen or referred to by Remusat. In 1648 it was inserted in the *Remains* of Bacon, "upon the authority no doubt," says Mr. Spedding, "of that pamphlet;" which is, therefore, he continues, "the sole authority on which it is ascribed to Bacon, and amounts in effect to no more than this—that within seven years after his death *somebody* had either thought it was his, or thought that it might be plausibly attributed to him, and that his name on the title-page would help the sale." *

My readers may naturally ask, turning back to the preceding title-pages, Why did not the real author, Palmer, claim his own, when, in 1648, the *Paradoxes* were assigned to Lord Bacon? The answer is, *Herbert Palmer had died in the interval*, viz. in 1647.† And so the "imperfect copy" went on in its lying course, and only now is detected! *Facta cano; sed erunt qui me finxisse loquantur.*

In my proposed reprint of the *Memorials*, I shall enter more into detail, and likewise prefix a Memoir of Palmer. For the present and here, it may suffice to place specimens of Mr. Spedding's edition of the *Paradoxes* alongside the "true copy" given by Palmer himself. In Mr. Spedding's, as in all the editions of Bacon, the *Paradoxes* are classified under XXXIV. heads. The author classifies them under *eighty-five*. One or two will illustrate:—

Palmer.

"1. A *Christian* is one who believes things which his reason cannot comprehend.

2. Who hopes for that which neither he nor any man alive ever saw.

3. Who *labours* for that he knows he can never *attain*.

4. Yet in the issue his { *Belief* appears not to have been false. *Hope* makes him not ashamed. *Labour* is not in vain."

Spedding.

"I. A Christian is one that believes things his reason cannot comprehend; he looks for things which neither he nor any man alive ever saw; he labours for that which he knoweth he shall never attain; yet, in the issue, his belief appears not to be false; his hope makes him not ashamed; his labour is not in vain."

I don't give more; but may state that a careful collation reveals like verbal differences throughout, and some more important omissions in the "imperfect" or surreptitious "copy." Palmer's view is invariably the more terse and vivid, *e. g.* "He accounts all his inferiors his fellows, yet stands strictly upon his authority," is in the "imperfect copy," "He accounts all his superiors, yet stands stiffly upon authority," and so elsewhere.

Mr. Spedding, as already quoted, rejected the Bacon-authorship; and nevertheless, has included the *Paradoxes* in the *Works*. He, in common with all the editors, recognises their weight and worth; and also, that they were not at all "sarcastic," but written not only in perfect sincerity, but in profound sincerity of conviction. *None will doubt this now.* In a very admirable volume just issued by the Religious Tract Society, in

[* A copy of what our correspondent calls "a surreptitious publication" is among George Thomason's Civil War Tracts in the British Museum. The title-page reads as follows: "The Character of a believing Christian. Set forth in Paradoxes, and seeming Contradictions. Imprimatur, Joseph Caryl. London, Printed for Richard Wodenothe, at the Star, under Peter's Church in Cornhill, 1645," 18mo. Thomason has added the date of publication in ink, viz. "July 24," the day before Palmer dated his "Epistle to the Reader." No author's name is given; the paragraphs are unnumbered, and much longer than those in Palmer's edition. A second edition, with a few verbal alterations, of this "surreptitious publication" was published in 1758, by John Green, late Curate of Thurncoe, in Yorkshire, entitled "Characteristicks of a Believing Christian in Paradoxes, and Seeming Contradictions. By Francis Bacon, Baron of Verulam, Viscount of St. Alban's, and Lord High Chancellor of England. With a Preface by a Clergyman. The Second Edition. London, Printed in the Year 1758. Price One Penny." Basil Montagu, in his edition of Bacon's *Works*, vol. vii. pp. xxvi. to xl. has ably collected all the evidence on both sides for attributing the Paradoxes to Bacon. Our correspondent will find some interesting particulars for his Memoir of Herbert Palmer from the pen of William Cole, the Cambridge antiquary, in the British Museum, Addit. MS. 5808, pp. 152-155.—Ed.]

* *Works of Bacon* by Spedding, Ellis, and Heath, vol. vii. p. 289.

† Brook's *Lives of the Puritans*, vol. iii. p. 78; Samuel Clarke's *Life of Palmer*.

heir *Wisdom of our Fathers*, containing "Selections from the Writings of Lord Bacon, with a Memoir," the *Paradoxes* are included; and it may be well to quote the editor's remarks upon them:

"The authenticity," he says, "of this tract has been called in question, *but without sufficient reason. The internal evidence on its behalf is strong*, and parallel passages may be found in his acknowledged works, which appear to be either the germs or the developed forms of many of these striking antitheses."

We dare say none will maintain now that Lord Bacon was the author of the *Paradoxes:* henceforth, let the saintly old Puritan have the glory of having given to the world what for upwards of two centuries has been deemed worthy to bear the name of England's second Thinker.

It may be added, that Palmer was the son of Sir Thomas Palmer; born at Wingham, near Canterbury, in 1601; educated in St. John's and Queen's Colleges, Cambridge; became a clergyman, and officiated successively in Canterbury, Ashwell, Herts, and Westminster, London. In 1644, appointed Master of Queen's College, Cambridge; a preacher before the Parliament; a member of "The Assembly of Divines;" and one of the holiest, meekest, humblest of men—a fervid "preacher," an eminent scholar in an age of scholars, and a fearless and faithful patriot. I shall give an account of his other writings in the Memoir.

I take this opportunity, with your leave, Sir, to state that my proposed private reprint of the remarkable little volume, of which I have given an account, will be limited to those who may send me their names. The price (merely intended to cover the necessary expenses) won't exceed 3*s.* 6*d.*, or 10*s.* 6*d.* large paper. I annex my address, that those interested may communicate with me; and any periodicals quoting this communication, will be so good as mention the proposed reprint.

ALEXANDER B. GROSART.

1st Manse, Kinross, Scotland,
9th September, 1864.

P.S. I may mention that John Saltmarsh, in his *Free Grace, or the Flowings of Christ's Blood freely to Sinners*, which was originally published in 1645, lays hold of several of the *Paradoxes* to support his (so-called) antinomian doctrines; and as he explicitly ascribes them to Palmer, it is the more remarkable that our discovery should have been so long delayed. In the very year in which the *Paradoxes* were included in Bacon's *Remains*, these quotations were made by Saltmarsh in the five-shilling corrected edition of his volume.

EDGAR A. POE AND THE POEM OF "THE RAVEN."

[We have selected the following articles from several which have reached us, on the subject of the recent correspondence respecting the originality of Edgar A. Poe's well-known poem of "THE RAVEN." We feel bound to add, that we have not at present seen the slightest evidence to shake our faith in that originality. We think many of our readers will be glad to see "The Fire Fiend" reproduced in the columns of "N. & Q."]

A very singular correspondence has taken place in one of the morning papers, calling in question the originality of this poem, as belonging to its reputed author, Edgar Poe. The correspondence is much too lengthy to be reproduced in your columns, but I will give you the substance. Some three weeks ago, a writer in the *Morning Star*, stated that the poem was to be found in the Persian, and that Edgar Poe, who had an intimate knowledge of the Oriental languages, had merely translated it, and had preserved the metre with astonishing exactitude and felicity. Several replies have been made to this statement, and affecting Persian scholars, for a corroboration or otherwise of this attempt to deprive Poe of the poem upon which his fame mainly rests. On Thursday, Sept. 1, there appears in the same paper a letter from M. M'Cready (I take this to be the *tragédienne* of that name), in which she contends for the authorship as belonging to E. A. Poe. I think the letter of that lady may be worth a place in "N. & Q.," and that the inquiry suggested by the correspondence, to which it is an answer, is worthy of further pursuit. Honour compels us to do justice to a man who had little but his genius to recommend him; and it is certain that the first suspicion thrown will go into many a quarter where the answer will not follow. As a matter of literary curiosity — feeling that your pages will be referred to as an authority in many matters of this kind — I send you the letter, and also the poem referred to in it. Probably you will think the latter too lengthy for re-publication, but it is of interest, and I do not remember that it has been published in this country before.

"*To the Editor of the* Morning Star.

"SIR, — I have noticed with interest and astonishment the remarks made in different issues of your paper respecting Edgar A. Poe's 'Raven,' and I think the following fantastic poem (a copy of which I enclose), written by the poet whilst experimenting towards the production of that wonderful and beautiful piece of mechanism, may possibly interest your numerous readers. 'The Fire Fiend' (the title of the poem I enclose) Mr. Poe considered incomplete, and threw it aside in disgust. Some months afterwards, finding it amongst his papers, he sent it in a letter to a friend labelled facetiously, 'To be read by firelight at midnight, after thirty drops of laudanum.' I was intimately acquainted with the mother-in-law of Poe, and have frequently conversed with her respecting 'The Raven,' and she assured me that

he had the idea in his mind for some years, and used frequently to repeat verses of it to her, and ask her opinion of them, frequently making alterations and improvements, according to the mood he chanced to be in at the time. Mrs. Clem, knowing the great study I had given to 'The Raven,' and the reputation I had gained by its recital throughout America, took much interest in giving me all the information in her power, and the life and writings of Edgar A. Poe have been the topic of our conversation for hours.—Respectfully,

"M. M'Cready.

"London, August 31."

THE FIRE FIEND.

A NIGHTMARE.

I.

"In the deepest dearth of midnight, while the sad and solemn swell
Still was floating, faintly echoed from the forest chapel bell—
Faintly, falteringly floating o'er the sable waves of air
That were thro' the midnight rolling, chafed and billowy with the tolling—
In my chamber I lay dreaming by the firelight's fitful gleaming,
And my dreams were dreams foreshadowed on a heart foredoomed to care.

II.

"As the last long lingering echo of the midnight's mystic chime,
Lifting thro' the sable billows to the thither shore of time—
Leaving on the starless silence not a token nor a trace—
For a quivering sigh departed; from my couch in fear I started—
Started to my feet in terror, for my dream's phantasmal error
Painted in the fitful fire a frightful, fiendish, flaming face!

III.

"On the red hearth's reddest centre, from a blazing knot of oak,
Seemed to gibe and grin this phantom, when in terror I awoke;
And my slumberous eyelids straining, as I staggered to the floor;
Still in that dread vision seeming, turned my gaze toward the gleaming
Hearth, and there! O God! I saw it! and from out its flaming jaw it
Spat a ceaseless, seething, hissing, bubbling, gurgling stream of gore!

IV.

"Speechless, struck with stony silence, frozen to the floor I stood,
Till methought my brain was hissing with that hissing, bubbling blood—
Till I felt my life-stream oozing, oozing from those lambent lips—
Till the demon seem'd to name me; then a wondrous calm o'ercame me,
And my brow grew cold and dewy, with a death-damp stiff and gluey,
And I fell back on my pillow in apparent soul-eclipse.

V.

"Then, as in Death's seeming shadow, in the icy fall of Fear,
I lay, stricken, came a hoarse and hideous murmur to my ear—
Came a murmur like the murmur of assassins in their sleep,
Muttering, 'Higher! higher! higher! I am Demon of the Fire!
I am Arch-Fiend of the Fire, and each blazing roof's my pyre,
And my sweetest incense is the blood and tears my victims weep.

VI.

"'How I revel on the prairie! how I roar among the pines!
How I laugh when from the village o'er the snow the red flame shines,
And I hear the shrieks of terror, with a life in every breath!
How I scream with lambent laughter, as I hurl each crackling rafter
Down the fell abyss of fire, until higher, higher, higher
Leap the high priests of my altar in their merry dance of death.

VII.

"'I am Monarch of the Fire; I am vassal King of Death,
World-encircling, with the shadow of its doom upon my breath,
With the symbol of hereafter flaming from my fatal face,
I command the Eternal Fire! Higher, higher, higher, higher
Leap my ministering demons, like phantasmagoric lemans,
Hugging universal Nature in their hideous embrace.'

VIII.

"When a sombre silence shut me in a solemn, shrouded sleep,
And I slumbered like an infant in the 'cradle of the deep,'
Till the belfry in the forest quivered with the matin stroke,
And the martens, from the edges of its lichen-lidded ledges,
Skimmered thro' the russet arches where the light in torn files marches,
Like a routed army, struggling thro' the serried ranks of oak.

IX.

"Thro' my ivy-fretted casements filtered in a tremulous note,
From the tall and stately linden where a robin swell'd his throat—
Querulous, quaker-breasted robin, calling quaintly for his mate!
Then I started up, unbidden, from my slumber, nightmare-ridden,
With the memory of that fire-demon in my central fire.
On my eye's interior mirror, like the shadow of a fate!

X.

"Ah! the fiendish fire had smouldered to a white and and formless heap,
And no knot of oak was flaming as it flamed upon my sleep;
But around its very centre, where the demon face had shone,
Forked shadows seem'd to linger, pointing as with spectral finger
To a Bible, massive, golden, on a table carved and olden—
And I bowed, and said, 'All power is of God, of God alone.'"

T. B.

I think I was never more startled than when I, a few days ago, saw in one of the papers a statement, with all the appearance of truth, to the effect that Edgar Allan Poe's "Raven"—"the greatest single poem America has ever produced"—is a translation from the Persian. I should be much obliged if any of your correspondents who have opportunity would look into the matter, and see if the statement be really true. There seem so many arguments against it, and one cannot without a pang see the *chef d'œuvre* of a favourite poet thrown from its pedestal. One argument against "The Raven's" being a forgery is its great similarity in style and diction to its companion poems, and that peculiar and weird melancholy which pervades it equally with Poe's other compositions. Another argument I base upon a quotation from his *Philosophy of Composition*, an essay on the genius of his very poem. He says:—

"Keeping originality *always* in view—for he is false to himself who ventures to dispense with so obvious and so easily attainable a source of interest."

To me it seems scarcely credible that a high-souled man like Edgar Poe could have written the above, and moreover the whole story of its composition, about any poem which he knew to be a plagiarism. It is said that the poem is a *literal* translation from the Persian. Is a Persian, I ask,—at all events before Henry Martyn's time,—likely to have asked "Is there balm in Gilead?" Do the Persians deal in Greek mythology—"Pallas" and "the Night's Plutonian shore"? Why do they in "The Raven" "wheel cushioned chairs" instead of sitting on their heels on a carpet as is their usual custom? Again, while in this attempt to cast down Poe from his high rank as a poet, it is said—"His sole accomplishment was a minute and accurate acquaintance with Oriental languages." Hannay, on the other hand, in his preface to Poe's works, speaking of his Essays, &c., remarks: "They show a man of large and various literary attainments (he always passed for one of the best scholars of America.") Of course, if we let "The Raven" go, we must be prepared to sacrifice all Edgar Poe's other pieces to this marvellous but mythical Persian. "The Raven" is not the only poem which laments "Lenore;" "The Raven" is not the only poem which displays such wondrous power of words, and harmony of rhymes. If this be really a translation from the Persian, I can only say let us have more of them, and by as competent men as Edgar Poe. But why should not the Persian poem be a translation from Poe? Until solid proof is brought forward that this wonderful composition is a forgery, I cannot bring myself to believe it; and if it be proved to be one, which I hope it will not, it certainly will take rank as one of the most remarkable impostures that have ever been discovered. Edgar Poe was once compared to Chatterton—*quod dii avertant.* K. R. C.

EUGENE SCRIBE, BEN JONSON, AND THE QUAKER.

I read Scribe with great pleasure. He is always amusing, particularly when he introduces English names, customs, or characters. On these occasions, as Charles Lamb said when Coleridge talked about—

"Fixed fate, freewill, foreknowledge absolute,"

"there's a great deal of fun in"—Scribe. In *Le Quaker et la Danseuse*, we have an English peer (pair d'Angleterre), the Marquis de Clifford, whose name is *Arthur Darsie*. He is particularly fond of addressing his intended wife (*la Danseuse*) as "Mon adorable Miss." *La Danseuse*, however, marries the Quaker, and I presume, as "the Quaker's wife," danced more "merrily" than ever after the operation. This young lady—"the adorable Miss"—had run away from school with her dancing-master, a baronet of the name of "Sir Hugh"! who had taught her to take this first step in life. But the great mystery of the play is the Quaker's devotion to the teaching and writings of Ben Jonson! who, it would appear, was the founder of that sect. The hero, *Morton*, expressly tells us that he was converted to the true faith by the works of our old, but unquakerly friend, "Rare Ben." After mentioning his having killed "un ami d'enfance" in an early duel, he continues—

"Depuis ce jour, le monde et ses lois, et ses préjugés, j'ai tout pris en horreur. Je n'ai plus admiré et professé d'autres principes que ceux de Ben-Johnson, qui nous enseignent à triompher de nous-mêmes et de nos passions."

Shortly after he tells a young friend, who is desperately in love, that he will cure him of his passion in the following way:—

"Morton. Je me charge de te guerir. Je te lirai tous les jours Ben-Johnson et ses principes."

To which the unhappy lover replies with sublime resignation:—

"Toby (*baissant la tête.*) Comme vous voudrez; je me résigne à tout."

There are many other references to "Ben Johnson" in the play, but it is unnecessary to reproduce them. Will some kind "friend" enlighten us as to the author really referred to? In Mr. Ticknor's admired *Life of Prescott* we have an amusing account of the late Sir Robert Peel mistaking in his own dining-room the American Historian for Scribe himself. But for Scribe to mistake burly Ben for a Quaker goes far beyond the delusion of the lamented statesman. How did it originate? In the six columns devoted to "Quakers" in Bohn's *Lowndes*, no author of this name is mentioned. D. F. Mac Carthy.

Dinan, Bretagne, France.

Remarkable Prophecy of the French Revolution.—When the Christian orators in the pulpit, seconding the zealous efforts of the French bishops and ecclesiastical writers, warned the people against the coming danger, some preachers, such as the Père de Neuville and M. de Senez, were particularly distinguished for their fearless language. But the words of Père Beauregard deserve particular attention. Preaching one day in the cathedral at Paris, he seemed all at once to be seized with prophetic inspiration, and made that sacred temple resound with the following remarkable words, *thirteen years before the Revolution*: —

"Oui c'est au roi—au roi, et à la religion que les philosophes en veulent; la hache et le marteau sont dans les mains; ils n'attendent que l'instant favorable pour renverser le trône et l'autel. Oui, vos temples, Seigneur, seront dépouillés et détruits, vos fêtes abolies, votre nom blasphémé, votre culte proscrit.—Mais qu'entends-je, grand Dieu! Que vois-je? Aux cantiques inspirés qui faisoient retentir ces voutes sacrées en votre honneur, succèdent des chants lubriques et profanes! Et toi, divinité infame du Paganisme, impudique Venus, tu viens ici même, prendre audacieusement la place du Dieu vivant, t'asseoir sur le trône du Saint des Saints, et y recevoir l'encens coupable de tes nouveaux adorateurs."

This prophecy, so literally fulfilled, is given by the Abbé Barruel in the first volume of his *Mémoires pour servir à l'Histoire du Jacobinisme* (1797, p. 338), who declares that it was repeated to himself by learned doctors who had heard the preacher pronounce these words some time before they appeared in different publications. Alas! how fatally were they verified to the letter!

F. C. H.

Quarter-Sovereign.—The smallest gold coin issued in England since the Revolution was the quarter-guinea, coined by Newton in 1718, and the only addition he made to the coinage of his predecessors. It should be remembered that in the great re-coinage of 1696, Newton's first official job, no coin was either added to, or subtracted from, the list of those in common issue before the Revolution. This quarter-guinea must have lasted in circulation more than fifty years. Boswell represents Johnson as saying, with reference to some petition to Parliament, that he would undertake to get up such a petition for a quarter-guinea.

During the Mastership of Sir John Herschel (1850-1855), a die was struck for the quarter-sovereign, and a few specimens were executed: we know the coin was never circulated. The die was struck, I learn from good authority, to show some who advised the issue of the coin, that it would be too small, which it was the decided opinion of Sir J. Herschel it must be. The wear would have been very considerable, both from the relatively large quantity of surface and the rapidity of circulation. The half-sovereign is an expensive convenience. Experience has shown that the value of the sovereign, or Napoleon, or something of that kind, is the amount which is both economical and convenient in a gold coin. The halves and quarters, the doubles, &c., have all, for different reasons, been failures.

A. De Morgan.

Lawyers and the Prerogative.—In the Hargrave MS. in the British Museum, No. 132, fol. 68 b., a few sentences are preserved entitled—

"*Regis Animadversio in Jure Consulto hujus Temporis.*

"Noe matter to be dealt with that concerneth the Prerogative, but the King to be consulted with, or his Councell, or both.

"The sharp edge and vayne popular humor of Lawyers that thinck they are not eloquent and bold-spirited enough, except they meddle with the King's prerogative.

"That which concernes the Misterie of the King's power is not lawful to be disputed.

"The absolute Prerogative of the Crowne is noe subject for the tounge of a lawyer.

"It is Presumption and Treason in a subject to dispute what a Kinge cann doe.

"Presume not to meddle with things against the King's Prerogative or Honor.

"That a custome was lately entertayned of a greater boldness to dispute the high points of his Prerogative, in a popular and unlawfull liberty of argument more than in former times.

"That the Judges should reprove Counsellors at the Barr that presume to argue against the King's Prerogative.

"That his Prerogative is in effect his Supremacie. It is a loose and bold course of disaffirming and impeaching things of soe highe nature.

"Ever since his cominge to the Crowne, the popular sort of Lawyers have been the men that most affrontedlie in all Parliaments have trodden upon his Prerogative.

"It is most contrarie to their vocation of any measure, the Lawe nor Lawyers cann never be respected if the King be not reverenced.

"The Judges ought to checke and bridle such impudent Lawyers, and to disgrace them.

"His ordinarie Prerogative might be meddled withall in West^m Hall not his absolute.

"That the Writers * of Comon Lawe of late were grown so vast and transcendant as they did both meddle with the King's Prerogative, and encroached upon all other Courts."

King James I.'s jealousy of his prerogative gave much disturbance to the people of his time; and descending, as it were a legacy, to his son, it may be said, in truth, was one of the numerous causes of the latter's ruin. The lawyers of King James's day are said to have been much nettled at his going to Cambridge to witness the performance of the play of *Ignoramus*.

E.

Longevity.—In the Paris *Moniteur Universel*, of Juillet 1^r, there is the following instance of longevity: —

"Voici un cas de longévité unique peut-être. Le 8 Mai un homme agé de cent trente-deux ans s'est éteint à Littau (Moravie). Georges Dietz naquit à Bratersdorf

* Practisers.

dans les premiers jours de Fevrier 1732. En 1756 il était soldat, et prit part à la guerre de Sept Ans; plus tard il combattit les Turcs. Il se maria par la suite, et sa femme mourut sans lui laisser d'enfants. A l'âge de cent-sept ans, il épousa une jeune fille de dix-neuf ans, dont il eut un fils et une fille, aujourdhui agés, l'un de vingt-quatre, l'autre de vingt-cinq ans. Sa veuve a quarante-cinq ans, et est établie avec ses enfants à Littau. Il a conservé l'usage de ses facultés mentales jusqu'à sa dernière heure, et dans tout le cours de sa longue existence il n'a pas été malade une seule fois."

J. Macray.

Queries.

Art Curiosity. — A few days since I saw at a house in this neighbourhood an art curiosity perfectly novel to me, and doubtless so to many of your readers.

It was a board about fifteen inches square, apparently daubed over with various colours, looking more like, or perhaps I should say, *less unlike* a figure of the full moon, surrounded by a longitudinal section of a lobster, than anything else. The owner has shown it to various gentlemen, artists, and others, who could make at first nothing more of it than I have described. But on taking out of his pocket a cylinder of polished metal, and placing it perpendicularly on what appeared to be intended for the moon, the various daubs of colour on the board were so reflected on the convex surface of the cylinder as to produce the figure of a beautiful woman wearing a helmet, and a jewelled bodice, with a spear in her right hand, and a shield on her left her arm. The picture is wonderfully perfect.

The owner of this painting has also another of a similar description, the subject of which is Adam and Eve in the Garden of Eden; the latter plucking the forbidden fruit, whilst Adam is holding her up to the tree, and the serpent is looking on. The figures and colouring are exceedingly good; the former being thoroughly well proportioned. These paintings were given to the owner by an old sea-captain some thirty years ago.

As I never saw or heard of anything of the sort before, and cannot find any one who has, perhaps some of your correspondents can say on what principles these art curiosities are constructed, and also tell us something more about them. The owner, a working man, will gladly show them to any gentleman who takes an interest in the subject.

E. Stevens.

14, Cloudesley Square, N.

"Beauties of the County of Wicklow." — I have a copy of a 12mo, entitled *The Beauties of the County of Wicklow*, printed in Dublin in the year 1814, with a dedication to the Hon. Hugh Howard. Who was the author?

Abhba.

Le Chevalier de l'Isle. — This gentleman, distinguished by his talents, his learning, and his wit, was attaché at the French embassy to the Court of St. James, in 1768. He held likewise the commission of captain in a regiment of dragoons, and belonged to the household of the Countess d'Artois. The Chevalier de l'Isle could not fail to make friends wherever he went, and he numbered among his English correspondents Horace Walpole and Lord Spencer. Some MS. letters of his, both to Walpole and to Madame du Deffard, were sold in 1842, by Messrs. Puttick and Simpson. Now the object of the present note is to ask the numerous readers of "N. & Q." for further information respecting the Chevalier de l'Isle. Is there any means of procuring copies of his works? The volume entitled *Poésies diverses de Société*, par M. de L., London, small 8vo of 24 pages, 1777, is one of them. Would any person having letters written by him kindly allow me to transcribe them? Hints, notes, extracts, in fact indications of any sort, will be thankfully received and duly acknowledged by

Gustave Masson.

Harrow-on-the-Hill.

James, seventh Earl of Derby. — "The Private Devotions," and some of the hitherto unpublished miscellaneous writings of James, seventh Earl of Derby, commonly called "the Martyr Earl," are about to be printed by the Chetham Society, from the original MSS. at Knowsley; and it is intended that a short biographical account of his Lordship should be given. Any letters or unpublished notices of the Earl, or references to such as may be in private repositories, or public collections (except the British Museum) would be very acceptable to the editor.

F. R. Raines, M.A., F.S.A.

Milnrow Parsonage, Rochdale.

Sir Francis Drake. — In the Supplement to the *Bibliotheca Devoniensis*, by the late Mr. James Davidson, occurs the following: —

"The Life of the celebrated Sir Francis Drake, with an Historical and Genealogical Account of his Family; and an Account of the Richmond Family of Highead Castle. Imp. 8vo, 1828." *Privately printed for the Editor's relatives and friends.*

Will any reader of "N. & Q." be kind enough to give the undersigned some account of this volume, or state where a sight of it can be obtained? β.

Epitaph. — Who is the author of this epitaph? —

"In this small tomb, though now two bodies lie,
Yet but one spirit mingles in the sky:
On earth we lived in concord; and the same
In both was every feeling, sense, and aim."

Ierne.

Heraldic. — To what family does the following coat belong? Per fesse in chief, a mullet, in base a tree. It was quartered by a family of Phillips. The tinctures are unknown. H. S. G.

Hymnology. — Can you inform me as to the authorship of any of those hymns in "Hymns, Ancient and Modern," of which I give the first lines? —

17. "Sweet Saviour, bless us ere we go!"
[Faber.]
36. "O come, O come, Emmanuel."
[John Mason Neale.]
46. "Of the Father's Love begotten."
145. "The strain upraise of joy and praise."
[John Mason Neale.]
164. "We love the place, O God."
117. "Jesus lives! no longer now."

I have noted hymn 117 as being by Louisa Henrietta, Electress of Brandenburgh (1635.) Who is author of the English version in the hymn-book? R. Inglis.

"The Church of Christ."—Who is the author of the hymn commencing —

"Zion is Jehovah's dwelling,
There the King of Kings appears;
Her's is glory far excelling
All the worldling sees or hears"?

Dexter.

Imprisonment for Debt.—*Remarks on the Law of Imprisonment for Debt*, by John Miller. London, 1773, pp. 48. The above-named pamphlet is written to show that imprisonment for debt is illegal, and contrary to Magna Charta, notwithstanding what the author calls "the impudent denial of the Solicitor-General." It relates to events then probably notorious, but now obscure. Some debtors had been brought by *habeas corpus* before the Court of King's Bench, and remanded. One of them argued their case, and was answered by the Solicitor-General "*in so many impudent words*." From the frequent repetition of this phrase something facetious is intended. At p. 18 it is said: —

"We have heard from the Bench that if a debtor in gaol cannot keep himself, or find any one to keep him, he ought to starve."

Was anything which could bear such a construction ever said by an English judge? A reference to the case of the debtors on *habeas corpus* will oblige. C. E. P.

Lady Meadows. — In immediate connection with the ancient Royal Park at Bewdley were several pastures called in old writings, and, I believe to the present day, "Ladye Meadows." Elsewhere that designation of a meadow is not uncommon. Can any of your correspondents explain its origin? T. E. Winnington.

Stanford Court.

Louis of Flanders. — Can any of your correspondents oblige me with information as to the parentage of Louis de Flandres, Seigneur de Praet? He was the 180th Knight of the Golden Fleece, and was elected in 1531. I conclude that he was illegitimate. John Woodward.

New Shoreham.

Navan, co. Meath.—In Mr. Hayman's very interesting *Memorials of Religious Foundations at Youghal, co. Cork*, p. 24 (Youghal, 1863), there is the following passage: —

"1714. In the Vestry Book (p. 26) we have this entry:—'Collected in y^e^ Parish of Youghall for the Sufferers of Navan, in y^e^ County of Meath, pursuant to y^e^ Queen's L'tt'rs Patents, the sum of Twenty-five Shillings and Six Pence.'"

May I ask what calamity is referred to in the foregoing paragraph? I have searched several volumes for information on the point, but without success. Abhba.

Occult Physick.—I am very desirous of receiving information as to the author, value, &c. of the following work: —

"Occult Physick, or the Three Principles in Nature anatomized by a philosophical operation, taken from experience, in Three Books. The first of Beasts, Trees, Herbs, and their magical and physical vertues. The second Book containeth most excellent and rare medicines for all diseases happening to the bodies of both men and women, which never yet saw the light; an incomparable piece. The third and last book is a Denarian Tract, shewing how to cure all diseases with ten Medicaments; and the mystery of the Quarnary and Quinary Number opened; with a table shewing the Sun's Rising, Setting, Hours of the Day, Hours of the Night; and how many Minutes are contained in a Planetary Hour both Day and Night; with a table of the Sign's Continuance on the Ascendant, fitted for Magical Uses; as Gathering of Herbs, Roots, and the like, with their uses. Whereunto is added a necessary Tract, shewing how to Judge of a Disease by the Affliction of the Moon, upon the sight of the patient's Urine, with an Example; also you are taught how to Erect a figure of Heaven for any time given. By W. W. [William Williams], Philosophus; Student in the Cœlestial Sciences. London: Printed by Tho. Leach, for H. Marsh, at the Prince's Arms in Chancery Lane, and for W. Palmer at the Palm Tree, near St. Dunstan's Church in Fleet-street, 1660."

The dedication is to "the truly vertuous and most honored Collonel Daniel Pudzee, Esq." I should like to have some account of this individual.

J. W. M.

Painswick.

Philips, an Artist. — At Brickwall, Sussex, are two full-length portraits of Thomas Frewen and Martha his wife. They are in oils, miniatures, the figures about twelve inches high. They are very neatly painted; the background of each, which is architectural, is very good. On each is the following inscription, "Philips pinxit, 1734." Any information respecting this artist will much oblige T. F.

Prophecy of Nostradamus as to James II.—The predictions of the famous Michel Nostradamus, that the senate of London should put to death their king; that the City itself should be burned in 1666; that the King of France should

be killed in tilting; and several others, have been noticed in "N. & Q." many times, particularly in 2nd S. xii. 390, 477, &c. One curious prediction, however, seems to have escaped notice. It is quoted in Misson's *Travels in England* (Ozell's translation, 1719, p. 252), in giving a chronology of the events of the Revolution, and runs thus:—

"Celuy qui la Principauté,
Tiendra par grande cruauté,
A la fin verra grand Phalange:
Par coup de feu très-dangereux,
Par accord pourroit faire mieux,
Autrement, boira suc d'Orange."

This is translated by Ozell:—

"The man that with blood-thirstiness,
The kingdom's reins shall hold;
With wasting fire and flame shall see
A host of soldiers bold:
His wisest way 's to make it up,
Or Orange-juice shall fill his cup."

The original is the fifth sextrain of the eleventh century of prophecies, which the Lyons edition (*s. a.*) says were first given to the world by Seve de Beaucaire, 1605. Among all the pamphlets published by the Orange party at the time, I have no remembrance of the above being quoted. Can any one, well-versed in the literature of the period, refer me to any passage where it is alluded to? A. A.

Poets' Corner.

Quotations wanted:—I should be greatly obliged if any of your correspondents could give me the references of the following quotations:—

πρῶτον ἕνη τετράς τε καὶ ἑβδόμη ἱερὸν ἦμαρ.*
ἑβδομάτῃ δ' αὖθις λαμπρὸν φάος ἠελίοιο.

ἑβδομάτῃ δ' ἤπειτα κατήλυθεν ἱερὸν ἦμαρ.
ἕβδομον ἦμαρ ἦην, καὶ τῷ τετέλεστο ἅπαντα.

Homer.

ἑβδομάτῃ δὴ οἱ τετελεσμένα πάντα τέτυκται.
ἑβδόμη ἐν ἀγαθοῖσι, καὶ ἑβδόμη ἐστὶ γενέθλη.
ἑβδόμη ἐν πρώτοισι, καὶ ἑβδόμη ἐστὶ τελείη,
ἑπτὰ δὲ πάντα τέτυκται ἐν οὐρανῷ ἀστερόεντι,
ἐν κύκλοισι φανέντ' ἐπετελλομένοις ἐνιαυτοῖς.

ἑβδομάτῃ δ' ἠοῖ καὶ οἱ τετύκοντο ἅπαντα.

Clutha.

"And viewless feet, that hurried to and fro,
A trampling, and a murmuring, 'Let us go.'"
"While in the progress of their long decay,
Thrones sink to dust, and nations pass away."

Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.

"Ce ne sont point les choses qui troublent les hommes, ce sont les opinions qu'ils en forment et les préjugés qu'ils y attachent."

Meletes.

[* This line is from Hesiod, D. 6.—Ed.]

Whence are the following quotations?—

"The still small music of humanity,
. . . of ample power,
To chasten and subdue."

"For there is hidden in a poet's name
A spell that can command the wings of Fame."

"Oh, who would be a woman, who that fool,
A weeping, pining, faithful, loving woman?"

"Ill habits gather by unseen degrees,
As brooks to rivers, rivers run to seas."

"Washing his hands with invisible soap,
In imperceptible water."

[Is not this from Tom Hood?]

T. J. Gordon.

Norwich.

"Faith laughs at impossibilities."

J. A.

"Royalists Undone."—A MS. entitled "Royalists Undone; or, Rebellion rewarded, being an Account of ye Affairs in Ireland after the Restoration of King Charles II. in 1660," is in my possession. It is in an epistolary form, containing thirty-one 4to pages, addressed "My Lord," and signed with initials "F. N." Who is F. N., and has this tract been printed?

T. E. Winnington.

Stanford Court.

The Seal of Mary, Queen of Scots.—This seal is well known to all collectors and is engraved in Mr. Laing's Catalogue of Scottish Seals. On it are engraved the royal arms of Scotland, supported by two unicorns, the dexter holding a banner of the royal arms; the sinister bearing a banner charged with, apparently, a fess surmounted by St. Andrew's cross. How did the fess get into the banner? Is it a mistake of the seal engraver? J. Woodward.

New Shoreham.

Shakspeare's Plays.—I have a peculiar reason (which shall appear hereafter) for asking if it is known that Shakspeare founded *any* of his plays on Irish stories? S. Redmond.

Liverpool.

"Sir Tankard."—About three stanzas, supposed to be in an early number of *The Athenæum* or *The Sphynx*. Where? Multa.

Spotsylvania Knights of the Silver Horse Shoe.—In 1710, General Alexander Spottiswoode was appointed Lieutenant-Governor of Virginia, in North America. He acquired property there, near Fredericksburgh; and the division of territory was, and still is, called Spotsylvania. It is here that some of the most severe fighting, between the Federal General and General Lee, commanding the Confederates, has taken place.

About twenty years ago, an American story, or novel, in one volume, came into the hands of some of the Spottiswoode family in England,

which, for one of its titles, was called *The Knights of the Silver Horse Shoe*. It purported to be an account of the Governor and his family. What other name it had, I do not know. I saw, but never read the book. It was promised to some person else, before I could get it. Time went on, and I forgot it, or in whose hands I had seen it.

When general attention was called to the present American civil war, seeing that the battle-field lay between the capitals of Washington and Richmond, and that Spotsylvania was included within it, the book was called to my recollection; and endeavours have been made by some of the chief line of Spottiswoodes in Britain to obtain a copy of it, but hitherto in vain. Can any of the correspondents of "N. & Q." give its proper title, and say where a copy may be procured? J. Se.

"The Young Grey Head." — A poem by this title appeared in a periodical about fifteen years ago. An affectionate, thoughtful child discovered, I think, the corpse of a lost brother or parent under affecting circumstances; her hair became suddenly grey, and she was melancholy for life. Where? Multa.

Queries with Answers.

Bumper.—Will you kindly answer the following query: What is the derivation of the word *bumper?* B. L. H.

[Both Todd and Richardson consider Bumper a corruption of Bumbard, or Bombard, a drinking vessel. "A *bombard* of sack or beer, is a vessel so called, perhaps from some resemblance to the murthering-piece." A *bombard*-man, Mr. Gifford says, was one of the people who attended at the buttery-hatch, and carried the huge cans of beer to the different offices. In Spence's *Anecdotes* (edit. 1858, p. 79) another corruption is proposed, viz. *au bon père*, the English in former times being accustomed to drink the Pope's health in a full glass every day after dinner "*au bon père.*"

Perhaps, however, the derivation of bumper may best be determined by comparing the two words, *bumper* and *brimmer*. Both signify a full glass; but a brimmer is not of necessity a bumper.

For quoting Latin in a social meeting you are condemned by the chairman to drink a bumper. You accordingly fill your glass *to the brim*, and are about to toss it off. Your next neighbour, however, politely interposes, alleging that you have not filled a *bumper*. A brimmer it is, no doubt; but on close inspection it possibly becomes apparent that the surface of the wine is slightly *concave*—you have not filled your glass. Now cautiously infuse from the decanter an additional modicum of wine; and if you infuse just the right quantity, neither too little nor too much, the surface of the wine will appear no longer *concave* but *convex*. It swells above the brim, or, to speak vernacularly, it *bumps up;* and you have filled a *bumper*. "Brimmer (*s.* from brim), any vessel filled *up to the brim*. Bumper (*s.* from bump), a glass filled till the liquor *swells over the brim.*" (Ash, *English Dict.*, 1775.)

This more precise idea of a bumper, namely, a glass of wine which is not merely full, but more than full, may serve to throw light on an old test of sobriety in our "Merrie England of Olden Time," when old Pepys and his wife could "sing to their great content" in the wine cellars of Audley End. The individual strenuously asserting that he was sober, but pronounced by the whole company present to be half-seas-over, was required, in proof of his sobriety, to carry to his mouth a bumper *without spilling*. Now, with a brimmer that is not a bumper, *i. e.* with a glass of wine that merely reaches the brim without overtopping it, nothing is more easy. Bibo, after his fifth bottle, could carry a *brimmer* to his mouth, and not spill a drop. But to effect this with a *bumper*, requires entire steadiness of hand; and he that could do it was admitted to be sober.

We were once present in a scientific party, where the question was determined scientifically. "The Queen's health! Bumpers all!" "Sir, you have not filled a bumper." "Sir, my glass is full!" Of course, for such a toast, nothing short of bumpers was admissible; and the objector proceeded to prove his point. Taking a small particle of cork, he dropped it into the centre of the wine in the glass, when the cork immediately floated away to the brim. Clearly this was no bumper. Presently, however, it was made one by additional infusion; and now, when the bit of cork was again dropped in, it took up its position in the centre (not the brim), and there remained This, we submit, was scientific demonstration, and connects our theory of the bumper with the laws of hydrostatics!]

Homilies of the Archbishop of Grenada.—In the preface to a treatise on *The Nature of the Roots of Numerical Equations*, by the venerable James Lockhart, F.R.A.S., I find the following remarks: —

"Following the example of Dr. Prideaux, in the preface to the *Connections*, we must beg the reader to excuse, on account of our age, now verging towards eighty-seven years, any errors he may discover in this treatise, either of computation or doctrine. No one has assisted in either. The later Homilies of the Archbishop of Grenada have place in our library."

To what Homilies does Mr. Lockhart refer? And who was the Archbishop of Grenada?

T. T. W.

[It may possibly save the researches of some of our correspondents to state that the Homilies noticed by the "venerable James Lockhart" will not be found in the works of Antonio Calderon, Diego Escolano, Martin de Carrillo de Alderete, or any other archbishop of Grenada, but in the *Adventures of Gil Blas!* It will be remembered that after the disastrous success of the amours of this renowned worthy with Dame Lorença Sephora, he was lucky enough to become the amanuensis of the Arch-

bishop of Grenada, who exacted of him that whenever he perceived his pen to smack of old age, or his genius to flag, not to fail to advertise him of the event. After a fit of apoplexy the good old prelate's discourses were noticed to be somewhat rambling, so that the greater part of the audience whispered to each other on one occasion that "this Sermon smells strongly of Apoplexy." Every eye was turned towards Gil Blas. "Come, Master Homily critic," said I then to myself, "prepare to do your office. You see that his Grace begins to fail: it is your duty to give him notice of it." The only difficulty that embarrassed our literary secretary was, how to break the ice. Luckily the orator himself extricated him from that difficulty, by asking him if the people were satisfied with his last discourse. Gil Blas answered, that "his Homilies were always admired; but that the last had not succeeded so well as the rest in affecting the audience, and had not altogether the energy of his other performances." The archbishop was incensed; so pushing him unceremoniously out of the episcopal closet, he exclaimed, 'Adieu, Mr. Gil Blas, I wish you all manner of prosperity, with a little more taste!"]

North and South.—We say "*up* to London," because it is the metropolis, and "*down* to York," because, to dwellers south of the Ouse, and north of the Thames, it is in the contrary direction. But why has south so often the *upper* hand over north in matters geographical? Why is the Canada nearer the equator, called "Upper," and the more distant territory, called "Lower?" The same peculiarity may be noticed in other cases. The current number of the *Gentleman's Magazine* observes of Lough Erne, "It is divided into two portions; the *southernmost* being called the 'Upper,' and the *northern* the 'Lower' Lake."

St. Swithin.

[It is the custom in most countries to say we go *up* to the metropolis. Thus, St. Luke (xix. 28) says, "ascending up (ἀναβαίνων) to Jerusalem. So in all parts of England, whether north or south, we say "going up to London." Sometimes the expression is used with reference to the chief building in a city. The same gospel says (xix. 10) "two men went *up* (ἀνέβησαν) to the Temple to pray." Upper and Lower Canada are so designated, not with regard to their latitude, but as they are situated *higher* up or *lower* down the great river St. Lawrence; and so the highest of the Canadian main group of lakes is called Lake Superior. In the same way the southern part of Lough Erne is the highest, and the water flows from thence into the northern portion; and thence, past Ballyshannon, into the sea. The reason why the northern are called "high latitudes" is simply because they are designated by higher numbers. High latitudes in Australia, mean the more northern.]

A Means or a Mean. — In common conversation we always use *means* as a noun singular, and never *mean*. Thus we say, "He was the means of getting such a thing done," or, "It is a great means of usefulness." In the modern edition of a seventeenth century writer now before me, the editor invariably changes *means* into *mean*, but though this may be grammatically correct, I don't remember ever meeting with it in any writer except Coleridge. Query, is not *a means* justifiable in good writing as an idiom or received usage?

Q. Q.

[The word *mean*, in English, has several senses. One is, "base, low, dishonourable," &c., and is derived from the Anglo-Saxon *gemæne*. Another (derived from the French *moyen*, and thence from the late Latin *medianum*, intermediate,) is that which lies between two extremes, and by which they communicate. Thus *mean ratio* is when the first is to the second as the second to the third. *Means*, as a substantive, seems to be good old English. Thus the Catechism says: "a *means* whereby we receive the same;" and Shakspeare (*Macbeth*, Act IV. Sc. 3), "the *means* that made us strangers;" and (*Richard II.*, Act III. Sc. 2), "the *means* that heaven yields." We certainly think the use of the word *means* perfectly justifiable, particularly as it distinguishes the substantive from the adjective, and avoids synonyms.]

Chemistry or Chymistry. — *The Times* has a crotchet of spelling chemistry in a new fashion, as above, which it has pursued persistently for years past, but without effecting a change in the general spelling of the word. Query, which is the right spelling? I remember the *Morning Herald* had a similar fancy of spelling some word with a double *l* instead of a single *l*, but was at last compelled to give up the attempt to alter the spelling.

Querist.

[The word, in all probability, is derived from the Greek χυμεία, or χύμευσις, "mixture," or "mingling"; and if so, clearly ought to be spelt with the letter *y*. The old French wrote *chymique*, and the moderns *chimique*; the Italians *chimico*. Sir Thomas Brown writes sometimes "chimical," and sometimes "chymical." Old Burton always spells the word with *y*.]

Plagiarisms. — Defoe's *True-born Englishman* opens thus: —

> "Wherever God erects a house of prayer,
> The Devil always builds a chapel there."

In George Herbert's *Jacula Prudentum*, is the following: —

"No sooner is a temple built to God, but the Devil builds a chapel hard by."

I discovered this lately. Have any of your readers been aware of it?

Cyril.

[It is extremely probable that Defoe had this passage in his mind; in fact, the manner in which he begins would almost lead us to infer it was a well known expression, or popular saying at the time.]

Replies.

ASSUMPTION OF NAME AND ARMS.
(3rd S. vi. 126, 173.)

The document enrolled in the Court of Chancery on the 22nd of last June, by Mr. Francis Paynton Pigott Stainsby Conant, to which D. P. directs the attention of the readers of "N. & Q.," involves principles and assumptions obviously demanding administrative, and, possibly, legislative regulation.

That individuals, protected by obscurity and irresponsible from ignorance and obtuseness of self-respect, should, in order to throw into oblivion the obloquy attaching to their personal or family antecedents, *proprio motu*, discard their names; and that persons, emerging by successful trade, accident, or otherwise from the substratum of society, should, without legal right, assume armorial bearings in order to veil over their humble origin, may excite contemptuous pity and ridicule rather than surprise. It, however, arrests attention to find a gentleman of education and property, not devoid of family connection, in contemplation of marriage with the elder daughter and co-heiress presumptive of a British peer—the son and heir of a member of parliament, subsequently a governor of a British dependency, and whose uncle has recently been elevated to the Bench in Westminter Hall;—it is startling that a gentleman of this status, and moreover legally entitled to arms in respect of a grant from the College of Heralds in 1750, to Francis Pigott, Barrister-at-Law, should, regardless of the prestige of his class, and possibly irrespective of law, seek, in companionship with ignorant and vulgar pretenders, to change his name without the authority of the Crown or that of the College of Heralds; and manifestly contrary to legal principle and usage to have contemplated, as the document suggests, also a change of arms conferred by his proposed father-in-law.

It is needless to point out the necessity of preserving the identity of names in connection with the inheritance of dignities, transmission and distribution of property, and the detection and punishment of crime. It is also sufficiently obvious that, if it be competent to any one, however abject in parental origin in the scale of society, illiterate, degraded by low habits and vices, and stained by enormous crimes, to appropriate to himself the name and arms of individuals and families who have conferred lustre on, and are regarded with pride by, their country — those aristocratic distinctions "the cheap defence of nations," which are recognised as constituting so influential an incitement to honourable exertion, and so important an element in the welfare and greatness of this country are, in an essential feature, at the mercy of the vulgar and unscrupulous, and must in course of time be impaired and degraded. So great is the importance attached to the permission by the Crown in some cases of change of name that the family of the gallant General Ross, whose name is associated with Bladensburg, accepted from the Crown the grant of the name of "Ross of Bladensburg" in preference to a baronetage which had been offered in recognition of the services; and it has been stated that Mr. Wilkins, of Maeslough Castle, M.P. for Radnorshire, who petitioned the Crown for a baronetage, and to resume his ancient family patronymic of "De Winton," having the choice of obtaining only one or the other, elected to accept, as the more valued alternative, the name now borne by his descendants. Influenced by a similar desire, the son of Mr. Jones of Clytha, Mr. William Reginald Joseph Fitzherbert Jones, desiring to resume his early family surname of "Herbert," sought, as Mr. Conant, to effect this object by his own act; but the reflection should have occurred to these gentlemen, animated as they obviously are by the prestige of lineage, that on the same principle the names they severally aspire to bear, may be pirated by any auctioneer's clerk or apothecary's apprentice in the villages adjoining their mansions, and, thus dragged through the mire, be divested of the aristocratic associations which constituted their attraction.

A name suggestive of offensive or ridiculous association may with propriety be discontinued; the inheritor, as heir-general of the representation and property of an ancient line, may be permitted to bear its name, and the same privilege may be extended to a few other exceptional cases, with the sanction, however, of public authority to be exercised in accordance with established principles by a competent tribunal, and without trenching on the rights of families. Originally, doubtless, names and arms were arbitrarily, and subsequently for a considerable period irregularly, adopted and conferred. This in early times involved probably little if any inconvenience, but the necessity of limiting this usage being experienced, every monarchy and state on the continent of Europe acquired the exclusive right of conferring arms,—change of name being rarely if ever resorted to.

In France, Germany, and other continental states, at present, as in former times, by a system of forms strictly adhered to, and rigidly enforced, embracing record and strict proof of birth, baptism, marriage, death, and burial, it is simply impossible unduly to assume a name or designation without the means of easy detection, visited by punishment. The political and social revolutions which have successively swept over France since the close of the last century, have afforded facilities and temptations to the assumption of — not names, a scandal unheard-of except with the direct view of crime,—but of titles and the coveted "de." These fraudulent pretensions

have, however, in deference to the public interests, been encountered by the present Emperor with enactments and regulations enforced with such salutary rigour that they have been practically suppressed, and (presenting an enviable contrast to the ludicrous application of the term "Esquire" regardless of right in this country) no person can be named in a public or private document otherwise than by his real name and designation. In France, in this respect at least, "a spade is called a spade."

In England, Ireland, and Scotland, the Crown sanctions, by the royal sign manual, changes of name, and "Garter" in England, "Lyon" in Scotland, and "Ulster" in Ireland, by authority derived from the Crown, confer arms. That an individual by his own mere personal assumption, may in every case arrogate to himself a name different from his own, has certainly not yet been decided, and may be rejected as legally improbable; although our English lawyers have in some special cases recognised a new name for a limited and present purpose as an *alias*, cautiously guarding themselves, however, against any consequent admission of the right *without restriction of change of name*. As regards armorial bearings, however, their assumption or change without authority of the Sovereign or the Heralds is clearly and indisputably illegal, and the right arrogated by Lord Dorchester to grant, and by Mr. Conant to receive, the arms of the former is an attempted novel revival of an obsolete pretension inconsistent with the prerogative of the sovereign. If everybody in this country possesses concurrent prerogative with the Crown in reference to change of names, the exercise by the latter of the authority is worse than a mere ceremony, rendering, as it does, a high sovereign prerogative a needless nullity, and exposing it to derision; while a considerable revenue in the shape of fees is derived from it by the officials of the crown.

HERALDICUS ANGLICANUS.

The remarks of HERALDICUS revive a discussion which was supposed to be settled when the Lord Chancellor recognised, officially, a surname the assumption of which had disturbed Lord Llanover. HERALDICUS says "that the dealing with surnames is a prerogative of the Crown." The Crown is not a fountain of names. Among the millions of names what single name was ever conferred by the Crown on its first bearer, or invented by officials? What then has the Crown to do with that which it never bestowed? The late Lord Clyde was a M'Liver. He took the surname of Campbell of his own accord, and by his own act, to please himself. He had a legal right to do this. The law was solemnly settled in the case of Luscomb *v.* Yates (5 Barn. & Adol. R., 555), when an estate was confirmed to a man who, without official interference, assumed a surname, which was to be the condition of its inheritance or succession.

C. C.

Whatever may be the rule in England, at least as to change of *name*, no authority is required by the law of Scotland for that purpose, any one being free to take whatever name he likes. See the observations of Lord President Hope in the case of Young, January 14, 1835, 13, Shaw's *Cases*, 262.

G.

Edinburgh.

THE GOTHIC VERSION OF THE BIBLE BY BISHOP ULPHILAS.

(3rd S. vi. 165.)

The name of Ulfilas (A.D. 359) is variously written, but Jornandes (*De Rebus Geticis*, c. 51), is the most correct in writing Wulfilas (=Wölflein) from *wulfs*, wolf (Matt. vii. 15; Luke x. 3), which is also the origin of our royal family name of Guelph.

To the query—"Has this edition ever been published by Castilioni?" the answer is, that besides the fragments published by Maio and Castillionæus in 1819, mentioned by your correspondent, Castillionæus published in 1829, 4to, *Uphilæ vers. Goth. 2 Paul. ad Corinth. Ep. quam ex Ambros. bibl. palimpsestis depromtam c. interpret. adnotatt. Glossario*, ed. Mediol.; in 1834, *Goth. vers. Epp. D. Paul. ad Rom., ad Corinth. primæ, ad Ephes. quæ supersunt, &c.*; and in 1835, *Goth. vers. Epp. D. Paul. ad Gal., ad Phil., ad Col., ad Thes. primæ quæ supersunt, &c.* Gabelentz and Loebe have collected all these fragments in their Gothic Old and New Testament, *Altenb.* 1836, 4to.

To the query—"Where can I find an accurate account of Ulphilas, and his translation?" the answer is, that a brief but accurate account is to be found, under the head "Argenteus Codex," in *Penny Cycl.* (ii. 308); a more extended one in De Wette's *Lehrbuch des Neuen Testaments* (s. 22), of which Theodore Parker published a translation at Boston, U. S.; Hug in some respects more ample. Zahn, in 83 quarto pages of his *Einleitung in Ulfilas*, refers to all the ancient authorities—Socrates (iv. 27, [33]), Sozomen (vi. 37), Theodoret (iv. 37), Philostorgius (ii. 5), and Jornandes (*in Muratori Rerum Italicarum Scriptores*, i. p. 187), c. 25 [51]; and enters fully into the subject.

To the query—"What is the supposed antiquity of the Codex Argenteus?" the answer is, according to Hug (s. 134), "It is very probable that the Upsal Codex was written in Italy, and its date falls at the latest in the beginning of the sixth century, before the Gothic dominion ended in Italy." This appears to be Ihre's opinion (*Upsal Philos. Trans.* iii. 29). See Horne (ii. 91-95,

Pl. v. 1.); Ihre, *Ulfilas illustratus*, 1773; Knittel, *Ulphilæ vers. Goth.* 1762; and *Fragmenta*, 1763. There are dissertations and illustrations in Latin by Kirchmaier, 1693; Sœderman, 1700; Schœttgen, 1723; Wachter, 1723; and Stuss, 1733; and in German by Michaelis, with Marsh's notes translated by Rosenmüller, 1795 and 1803; besides many works illustrative of the language.

T. J. Buckton.

Lichfield.

To the first query—Whether the edition of the latest discoveries by the late Cardinal Mai of portions of the New Testament, in the Gothic version of Ulphilas, have ever been published: it appears that they were published by Cardinal Mai in 1820, the year following the publication of the *Specimen* of them by Mai and Castilioni in 1819. In the article "Palimpsests" in the *Encyclopædia Britannica*, it is stated that Mai published in 1820 —

"Ulphilæ Interpretatio Gothica, in Ambrosiano palimpsesto detecta, epistolarum tredecim Divi Pauli, aliarumque partium aliquot Biblicarum, Esdræ nimirum, Nehemiæ, Divi Matthæi, cum anonymi Homilia, seu Tractatu, et cum parte Gothici calendarii."

To the second query — Where an accurate account of Ulphilas and his translations can be found: it is hopeless to look for any detailed account of a man, of whom so little beyond his name is known. A few lines in a biographical dictionary, or some work on the Holy Scriptures are all that can be expected. All the accounts agree that he was Bishop of the Mœsian Goths, or ancient Germans, in the fourth century; that he is supposed to have invented the Gothic alphabet for a people who before were ignorant of the use of letters; and that about the year 367 he translated the Bible into the Gothic language.

To the third query—What is the supposed antiquity of the *Codex Argenteus* at Upsal, containing only the four Gospels: it is supposed to be of the sixth century. It had been thought by some to be the MS. written by Ulphilas himself; but this is disproved by its having various readings in the margin. See Dr. Dixon's *General Introduction to the Sacred Scriptures*, vol. i. p. 189.

F. C. H.

MADAME MALIBRAN DE BERIOT.

(3rd S. vi. 132.)

With reference to your recent remarks upon the death and burial of this highly-gifted lady, would you allow me to add a few words intended to remove the stigma apparently implied in your closing remarks upon M. de Beriot, and, I may add, upon the medical gentlemen who attended Malibran in the earlier stages of her fatal illness. There does not appear the least foundation for the rumour that Malibran's death was occasioned, or even accelerated, by improper treatment. It is true that Dr. Belluomini, her private physician and confidential friend, declined holding a consultation with Drs. Hull and Bardsley and Mr. Worthington, of this city, alleging, that as he was a homœopathist, and as his practice was consequently very different from theirs, a consultation could be of no use whatever. This unwillingness on his part to co-operate with the allopathic doctors, does not, to my mind, imply censure of the treatment they had adopted. On the contrary, I fully believe that had such been the opinion of Dr. Belluomini, he would distinctly and at once have declared it. Of such a declaration I can find no trace. When it is known that a local surgeon was subsequently called in, whose suggestions were all acted upon, I think it will generally be admitted that Dr. Belluomini was, in reality, as little able to avert the impending doom of Malibran, as were the gentlemen whom "rumour" unjustly censured. Thus much in justice to the medical gentlemen of Manchester most deeply concerned. Now, as to the facts concerning Monsieur de Beriot's "inexplicable" conduct in quitting the country "within two hours after his wife's death, leaving her remains to be consigned to the grave by strangers." Upon this head, a letter written by Dr. Belluomini to a friend in London, and quoted in the *Musical World* of Oct. 7, 1836, will throw sufficient light to exonerate M. de Beriot from the grave charges which have been unceremoniously heaped upon his head.

After arguing that although De Beriot's sudden departure from England might have been wrong, according to existing customs in England, it could not have been wrong in a foreigner to follow the customs established in the greater part of the continent, the Doctor goes on to observe,—

"Besides, to every rule there is an exception. Poor De Beriot, who during *nine days* had almost neither slept nor ate, amidst the most poignant anxiety, found himself in such a state of depression of body and mind, when his dear wife expired, that I prevailed upon him to quit immediately a place where everything contributed to augment his trouble. . . . . I saw that if De Beriot remained in Manchester, he would be dead there also, or fall into a dangerous sickness. . . . . If, then, to have quitted Manchester so soon were a reprehensible act, the blame must entirely fall upon me, but in no wise upon De Beriot."

Were it in the least necessary to prove that De Beriot was a loving and devoted husband to his loving and devoted wife, the task would be an easy one. I have abundant evidence at command.

The above explanation I regard as a duty owing to the now aged and blind, but still kind-hearted and affable, De Beriot.

John Towers.

Manchester.

P.S. Might I add that Malibran felt a firm conviction that she was to die in the flower of her age. In addition to the authorities quoted for the guidance of your correspondent might be added the memoirs and notices concerning Malibran in the *Musical World* of 1836, and the *Memoirs of Malibran* by the Countess de Merlin (London, Colburn, 1840), which latter work the great French critic, Fètis, pronounces a "romance." The second volume (by another hand?) is, however, trustworthy.

There are few admirers of the gifted Malibran who, after reading your correspondent's remarks, do not regret that he passed over many scenes truly heartrending which darkened the path to her final resting-place. She was indeed consigned to the tomb by her afflicted friends, and in their presence, with all the sad solemnity of grief. "Not long after, her remains were exhumed and taken to Brussels." The references which follow this sentence must awaken the most painful reminiscences of the wonderful power of voice, and the irresistible fascination of manner that accompanied every note of this "Queen of Song." The means of transit, let it be proclaimed, leave no stain on British enthusiasm. From Brussels her body was conveyed to the royal village of Lacken; in the cemetery there is a small alcove temple covering her remains, and perhaps one of the most successful efforts to embody an elevated train of thought in colourless marble. In this work Geefs has surpassed himself. The figure, in the act of ascending, is supported by the folds of an ample drapery, resting on a sphere; the swoln breast pourtrays the internal struggles to delight the audience with her much-loved notes; and on "her polished brow" a single star typifies a bright and heavenly guide to the ascending spirit's eternal flight.

H. Daveney.

The Hon. Baron Mountney (3rd S. vi. 89.)— I observed some mention of this Fellow of King's College, and accordingly send the following extract from Harwood's *Alumni Etonienses*. Probably he owed his promotion at so early an age to Sir Robert Walpole having been at the same college.

"Mounteney, Richard, A.B., A.M. 1735, was born at Putney; became a barrister of the Inner Temple, and afterwards one of the Barons of the Exchequer in Ireland, when, in 1743, there came on in that court the famous trial between John Annesley, Esq., and Richard, Earl of Anglesea, in which this judge made a most respectable figure. He published his first edition of *Demosthenes* in 1731. He was also the author of the *Observations on the probable issue of the Congress*, printed 1748, 8vo; and in the same year appeared his celebrated dedication of the Select Orations of Demosthenes to the deceased Sir Robert Walpole, with notes."

J. H. L.

Nurr and Spell (3rd S. vi. 168.) — The game thus implied is spoken of in this part of North Yorkshire, as spell and knor. C. J. R., who inquires the derivation, supposes it to be *Nordern Spiel*, which I find to be different to a note I have on the subject: —

"Knar or knor, a wooden knob or ball. German *gnar*, a knot, knob, or clump; spell, splinter, or slight bar of wood. The trap or shoe is here called the spell, which is sometimes nothing more than a piece of thick lath, balanced upon an underprop, from which to tilt and strike the knor or ball. German *spielan*, or Saxon *spele*."

G. Whitby.

Derivation of Names (3rd S. vi. 166.) — The author of *The History of Christian Names* (i. 335) says, *Elvira* is most probably from the Latin *albus*, white, and through the Spanish became Alber, Alver, Alberia, and Elvira. He considers *Berengaria* (ii. 274) is from the Anglo-Saxon Beorn, Beornland; hence, in Latin, Bernicia, Beornia. In the Pyrenees the boar-spear or northern *bjorngjer* became Berenger and Berengario. *Sancho*, he says (i. 369), is from the Latin *sanctus*. And *Alphonso* (ii. 237) from Hildefuns = battle eagerness in Gothic Spain; and hence Ildefonso, Illefonso, and Alphonso. T. J. Buckton.

Whirlicote, etc. (3rd S. vi. 169.) — Among several manuscript memoranda which I possess connected with the folk lore of this neighbourhood, I find *whirlicote* or *whiskey*, to be a conveyance of the one-horse chaise description, in use above a century ago. Scott, I think in "St. Ronan's Well," alludes to this almost forgotten vehicle as green in colour, and placed low upon its little old-fashioned wheels, the head being calashed or hooded for raising or lowering at pleasure; while the inmates were further secured from the weather by leather curtains, which fell in front. The derivation of *whirlicote* appears to be from the Saxon *hwoel*, to wheel or whirl, and *cot*, covering or shelter. A meaning to *whiskey* will be seen in the expression of this quarter, to "whisk past," to whirl along with rapidity. G. Whitby.

The initial *whirl*, from the Anglo-Saxon *waerlan*, is well known from whirlpool, whirlwind, and whirligig. *Cote* is from the old French *costoyer*, to pass by, to pass the side of another —

"We *coted* them on the way, and hither they are coming."—*Hamlet*. Act II. S. 2.

"Her amber hair for foul hath amber *coted*."

Love's Labour's Lost, Act IV. S. 3.

Which, according to Nares, means it so far surpassed amber as to make it [amber] seem foul.

The population of London is stated by Hume (viii. ch. iv. p. 196), to have been little more than 150,000 in the reign of James I., but I am not aware that any record exists of the population prior to this date. T. J. Buckton.

"Continuation of John Bull" (3rd S. i. 499; ii. 34, &c.)—Although, like most continuations of successful works, the third part of this work is much inferior to the preceding two; and, although there is a great doubt whether it be really the work of Arbuthnot, there is much that is curious in it, and a good key may be useful in its perusal. As far as I can make out, it would be much as follows; of course Nic Frog, Lewis Baboon, Hocus, &c. &c., are the same personages as in the former parts. To these are added—

Squire Worthy, probably . . . *Ormond.*
Coutfly . . . *St. John.*
Sir Roger in the Stocks . . . *Oxford in the Tower.*
Mumquag . . . *Hanover.*
Two adjacent Manors . . . *Bremen and Verdun.*
Bullock's Hatch . . . ? *Crown Lands.*
Orlando Baboon . . . *The Regent Orleans.*
Riots among John's Tenants . . . *Scotch Rebellion*, 1715.
Sir Swain Northey . . . *Charles XII. of Sweden.*
Peter Bear . . . *Peter the Great.*
Sardian . . . *Sardinia.*
Silian Lands . . *Sicily.*
Gaffer Swarthy . . . *Savoy.*
Bob Bronze . . . *Sir Robert Walpole.*
Sternholt . . . *Stanhope.*
Squat . . . ? *Pulteney.*
John's Gamblers . . . *The South Sea Bubble.*
The armed Challops . . . *Byng's Fleet.*
Scaling the Walls of a Barn . . . *Taking of Gibraltar.*
Nick Frog's China Shop . . . *The Ostend Company.*
Fred Wildfire . . . *King of Prussia.*
Double . . . ?
Wild Nervous . . . ?

It would much oblige if any of your readers would correct and complete the above list.

A. A.

Poets' Corner.

Greek Epigram at Oxford (3rd S. vi. 128.) I can furnish Meletes with so much of the epigram as comprises the names of the twelve candidates, extending to four lines, but I have no more of it, nor was I before aware that it extended beyond these. The epigram was attributed, at the the time, to the Rev. William James, then fellow of Oriel and Vicar of Cobham, since rector of Bilton, near Rugby:—

Φροῦδος, Τοξόφορος, καὶ Ἀλέκτορες, Ἰχθύος ὦα,
Καλὸν ὄρος, Δισσαὶ πέτραι, Δρυοείκελος, Ἄγρὸς,
Κριθοναμῶν, βιότου τ' ὃ γ' ἐπώνυμος ἡμετεροῦο
Ὥρας τ' οὔνομ' ἔχων, καὶ Ἑκὼν ἀέκοντί δὲ θυμῷ.

In English they run thus:—Froude, Bowman, Cox, Rowe, Beaumont, Coplestone, Oakeley, Field, Moberly, Cobham [*i. e.* called by the name of the author's living], Wilberforce. This is the transcript of the lines as furnished to me by one of the candidates now living, and whose name occurs among the above. If any preceding or subsequent lines can be supplied, I shall rejoice to see them. Meanwhile these are at your service.

Y. B. N. J.

This was written at the Oriel election in 1826, by, if I am not mistaken, the Rev. W. James, Fellow of that College.

Ἀνέρες οἵδε δυώδεκ' ἐς Ὡριέλ ἦλθον ἀγῶνα.
Φροῦδος, Τοξοφόρος, καὶ Ἀλέκτορες, Ἰχθύος ὦα,
Καλὸν ὄρος, Δισσαὶ πέτραι, Δρυοείκελος, Ἄγρὸς,
Moberly, Κᾶρε, Cobham, καὶ Ἑκὼν ἀέκοντί γε θυμῷ.

The twelve candidates were,—Froude, Bowman, and Cox, Rowe, Beaumont, Copleston, Oakeley, Field, Moberly, Carey, Cobham, and Wilberforce.

J. E. Jackson.

Leigh Delamere, Chippenham.

Penal Laws enforcing Public Worship (3rd S. vi. 130, 198.)—Clearly Watson was not punished under statute of 1 Elizabeth for non-attendance at church, inasmuch as when admonished by the magistrates, he was "ordered to attend *some place* of worship," and might therefore, if he pleased, worship with any Christian denomination.

Josephus.

"Willikins and his Dinah" (3rd S. vi. 158.) A correspondent wishes to know the Latin and Greek versions of the above song. I should also be glad if some one would give in "N. & Q." the remainder of that amusing rendering of the song in French, with which, I believe, Albert Smith used to entertain folks years ago. The first verses are these:—

"C'est d'un riche marchand qui demeurait en ville,
Il n'avait qu'un enfant, une très jolie fille,
Son nom était Dinah, pas seize ans encore.
Avec une très large fortune en argent et or."

Exon.

Cornish Proverbs (3rd S. vi. 5.)—One of Mr. Trepolpen's Cornish proverbs on *love*, *wedlock*, &c., I have heard elsewhere, in a somewhat different, I should think a more genuine, form:—

"When furze is out of season,
Kissing's out of fashion."

The furze of the proverb is not the common furze that blossoms in the spring, and then is green till spring comes round again, but a smaller kind that throws out its yellow blossoms all the year round.

P. S. C.

Tothill Family (3rd S. vi. 48.)—I am very anxious to obtain the pedigree of, or any information relating to, the Tothills of Shardeloes, co. Bucks, whose heiress married Francis Drake of Esher, an. 1600. Perhaps your correspondent E. W. can help me. I add my address.

W. T. T. Drake.

Lawshall, Bury St. Edmunds.

Jenkyn Mathew (3rd S. vi. 168), a younger son of Sir David Mathew, of Radyr, by Wenllian Herbert, is said by some Welsh authorities to have been killed at Cowbridge. By others he is said to have married Lucia, sole heiress of William Starkey of Wilts, brother of Sir Humphrey S., Lord Chief Baron. From them descended the

Mathews of Felix Hall, Essex, and St. Kew and Pennytenny in Cornwall, whose pedigree is in Burke. There was no Jenkyn Mathew of "Castell-y-Mynach," not "Menyyale." C.

Carey Family (3rd S. vi. 128.) — The Nicholas Carey about whom your correspondent inquires was certainly not one of the first twelve jurats of the Royal Court of Guernsey. The institution of jurats dates from as far back as the beginning of the thirteenth century, and who the first twelve were is altogether unknown. The registers of the island begin to be kept from January, 1526-7; and the Nicholas Carey in question was one of the twelve then in office. He had probably been elected some few years before, and he died in or about the year 1535, leaving one son and three daughters all grown up. The Carey family appears to have been known in Guernsey at least two centuries earlier.

P. S. C.

Magnet (3rd S. vi. 168.) — The following extract, from *Pseudodoxia Epidemica, or Enquiries into Vulgar and Common Errors*, by Thomas Browne, will answer Lieut. Wadlow's query:—

"But certainely false it is what is commonly affirmed and believed, that Garlick doth hinder the attraction of the Loadstone; which is notwithstanding delivered by grave and worthy writers, by Pliny, Solinus, Ptolemy, Plutarch, Albertus Mathiolus, Rueus, Langius, and many more. An effect as strange as that of Homer's Moly, and the Garlick the gods bestowed upon Ulysses. But that it is evidently false many experiments declare. For in iron wire, heated red hot, and quenched in the juice of Garlick, doth, notwithstanding, contract a verticity from the earth and attracteth the Southerne point of the Needle. If also the tooth of a loadstone be covered, or stuck in Garlick, it will notwithstanding attract and animate any needles excited and fixed in Garlick, until they begin to rust, doe yet retaine their attractive and polary respects."—Folio, 1646, p. 67.

H. Congreve.

City Custom (3rd S. vi. 48.)—Before the origin of a custom is inquired into, it would be well, in the first place, to be assured that something of the sort has really existed; and, in the second place, to ascertain what was the precise nature of it. On both these points, T. B. would do good service by furnishing your readers with an extract from the charter of Henry III.: setting out (in the original language) the clause by which the supposed custom is stated to have been repealed.

In the mean time, I must say that I have great doubts as to the correctness of the passage quoted from the *City Press*, which speaks of a citizen's being able to discharge himself from "pleas of the crown," by the oath of his "jury of compurgators." And I would beg to inquire:—

1. Whether, when a defendant waged his law, the persons whom he brought to swear for him were in ancient times individually denominated *compurgators?*

2. Whether they were ever styled, collectively, a *jury?*

3. Whether, either in London or elsewhere, wager of law was ever allowed in *pleas of the crown?* Meletes.

De Beauvoir Family (3rd S. vi. 147.) — A friend has pointed out two probable errors in the Latin inscription printed as above. We have together carefully examined the monument, and believe that the third line should read:

"Quem *suus* optaret socium Glovern*us*, Egena."

I now hazard a translation, with which I am far from satisfied: —

"Within—not unworthy of such a resting place—lie buried the remains of Beauvoir, to be bewailed by Guernsey poets. Him whom their Gloucester would have wished for a friend and companion, that unhappy family had for a servant in their heavy misfortunes. Whoever thou art, be desirous of imitating this man in his deeds; (and) O daughter! mayst thou find a like parent, and, when thou art married, a like husband."

Glovernus, masculine, from Glovernia, Gloucester.

Egena gens refers to the Stuarts—the family to which *Glovernus* belonged. Juxta Turrim.

French Confession of Faith (3rd S. vi. 47, 118, 196.) — It is asked how long the Confession of Faith of the Calvinist Synod of Paris, in 1559, continued in force as a rule of faith? Also, whether it was in any material points affected by the Confession subsequently adopted at the Synod of La Rochelle, in 1571?

In less than ten years, the French Calvinists began to join in the sentiments of the Zwinglians in Switzerland; and maintained openly that the 36th article of the former Confession, relating to the Lord's Supper, must be changed. The Synod held at La Rochelle in 1571, however, confirmed the previous decision, and gave an elaborate explanation of it. But this not satisfying the Swiss followers of Zwinglius, they complained to Beza; who was ordered to answer them, that the decree of La Rochelle did not regard them, but was only for certain Frenchmen. This by no means contented the Swiss, who felt themselves equally condemned. Bullinger was ordered to answer Beza, and insisted that the decree ought to be mitigated. To this the French submitted; and in the year following, at the Synod of Nismes, they struck out of the decree of La Rochelle those words which contained its main purpose concerning the doctrine of the Lord's Supper. This certainly affected the Confession of La Rochelle in a very material point.

In the national Synod of the French Calvinists at Sainte-Foy, in 1578, power was given to change the Confession of Faith of 1559, with a view to uniting all the reformed churches; but the Lutherans proved untractable, and things remained as they were. More cannot be said without getting into

religious controversy, which should above all things be avoided in "N. &. Q."

I will therefore only add that, as P. S. C. surmises, all these decrees and Confessions of Faith have long become obsolete. F. C. H.

Heraldic (3rd S. vi. 167.)—Amongst the sketches I recently made of arms upon tombs in Stepney churchyard, I find one representing a most proper lion rampant, with three mullets in chief. I found these arms upon the tomb of "Captain Robert Halcrow." The inscription also says, that he was of "the Island of Shetland." I may observe, by the bye, that there is a goodly number of arms upon the tombs in this churchyard, though many of them are in a very crumbled condition. I think old St. Pancras churchyard has been more plentifully besprinkled with coats of arms than any "God's Acre" I know. I can at this moment tell off upon my fingers no less than fifty-four coats; but this, I believe, is not quite all. The majority of them, however, are fast crumbling away. Hendon churchyard also, is amazingly well stored with arms—many of very considerable interest. Should any reader of "N. & Q.," who happens to be imbued with heraldic loves, find himself strolling near the somewhat out-of-the-way churchyard of East Barnet, I would advise him to walk over the stile, and round to the back of the church, where he will presently discover three side-by-side altar-tombs. On one of these (much overgrown with ivy, which can be gently pulled aside), he will find a coat of arms—the scroll-work of which is the finest, as a piece of high-relief carving, I have ever seen upon a tomb. It has been executed with a masterly hand, and I should recommend it as a study to some of my sculptor friends, did funeral fashion still call for such coat-armour ornamentation. The shield of devices, enclosed by the above-mentioned scrolling, has also been more firmly carved than usual. The inscription on this tomb is to Katherine Hadley, the "youngest daughter and heiress of Sr John Fitz-james, of Leweston, in the County of Dorset." The dates of the inscription are 1712 and 1720. Edwin Roffe.

Somers Town.

A great number of instances of lions rampant with mullets in, or on a chief, are given in Mr. Papworth's *Ordinary* (pp. 103, 107, &c.), but none seem to agree exactly with A. F.'s description. Is he quite sure as to the blazon? A. A.

Poets' Corner.

The "Infant Hercules" (3rd S. vi. 126.)—It may be interesting to the readers of "N. & Q." to know, that in *The Art Journal* for 1846 (then, however, called *The Art Union*), p. 255, there is preserved a letter addressed to Lord Northwick, and written by Mr. William Rolfe, the "stalwart farmer" mentioned by Δ. This letter—dated from "Sealy's Farm, Beaconsfield, June 8, 1844"—is upon the subject of the "Infant Hercules." In this letter I notice Mr. Rolfe mentions a Mrs. Haviland, in connection with Edmund Burke. This lady is, no doubt, the same whose place of burial I have indicated in "N. & Q.," 2nd S. x. 64. Edwin Roffe.

Somers Town.

The Romans in India (3rd S. vi. 164.)—Dr. Robertson, in his *Historical Disquisition concerning Ancient India* (3rd edit., p. 63), says "that *probably* the modern Meerzaw, or Merjee, is the Musiris of the ancients. Mr. Congreve, however, seems to assume as *certain* what Dr. Robertson gives as only *conjectural*. As Mr. Congreve must have good reasons for this, it may gratify some of your readers to learn them. Dr. Robertson's grounds of conjecture are given in the preceding part of the paragraph from which I have quoted. G.

Edinburgh.

Early Marriages (3rd S. vi. 129.)—I extract the following passage as going far to explain the state of things adverted to by Eirionnach:—

"Temporary disability from defect of age does not invalidate the marriage; but it leaves the party or parties at liberty to avoid, or to confirm, such premature union on attaining the age of consent: which for males is fourteen, and for females twelve. Before the abolition of feudal tenures, when the lords were entitled to sell the marriages of their male and female wards, infantine marriages were very common: fathers being anxious to prevent wives and husbands from being forced upon their children after their death; and lords being eager, either to secure the prize for their own family, or to realise the profit arising from a sale."—*Penny Cyclopædia*, Art. "Marriage."

Meletes.

Monoc (3rd S. vi. 28, 59.)—It is suggested that this word is a contraction of *monoculus*, but I cannot see the connexion between a one-eyed person and a *leper*. Surely the *c* is only the MS. form of sigma; and the words is μόνος, *separate, solitary*: see Leviticus xiii. 4, 5. E. V.

Anonymous (3rd S. vi. 184.)—The poem called *Alpha*, remarkable both in itself and for the notes appended to it, was by a young Welshman named Jones, I forget his Christian name. He was well known to the late Mr. Henry Raikes, to whom his book was dedicated. Mrs. Raikes (Llwynegrin, near Mold) probably could give some account of him. I believe he is, or was, at the English Bar.

Lyttelton.

Lady Markham (3rd S. v. 498, 522.)—Many thanks to your correspondent M. P., who, however, is under a mistake in supposing that she was a sister of Lady Bedford. John Lord Harington had only two daughters, Lucy, who married Edward, third Earl of Bedford, and Frances, who married Sir Robert Chichester of Raleigh, co.

Devon. Will M. P. kindly give me the reference as to the parts played by Sir Robert and Henry Markham during the Civil War? CPL.

STRATHFIELDSAYE (3rd S. vi. 168.)—Elizabeth, widow of Thomas St. Leger, of Woodnesboro, co. Kent, was Lady of the Manor of Strathfieldsaye on May 18, 35 Edw. III. — *Inq. p. Mort.*, vol. ii. GRIFFIN.

MURIEL, MERIEL, PENUEL (3rd S. vi. 168, 200.) As in the Old Testament names were given either from the circumstances of birth, or from some peculiarities of the family, *e. g.* Samuel, שְׁמוּאֵל, "heard of God;" Ishmael, יִשְׁמָעֵאל, "whom God hears;" so from feelings of devotion English families in the fifteenth and sixteenth centuries selected baptismal names from Scripture, or Hebrew words suggestive of religion and piety. With submission, therefore, to your correspondent of Hagley, I am inclined to think that Muriel, Meriel, and even Mary, may be regarded as derivations from the Hebrew language. Moh-rah, מוֹרָא, according as the vowel points may be, signifies "a respecter," "a fearer of God," or "a teacher of rigteousness." Michaelis (*Suppl. ad Lex. Heb.*, p. 1153) observes, that besides the more usual and extensive sense in Gen. xxviii. 17, of "dreadful," and of "fearful;" in Exod. xv. 11, it comprehends all those who are "truly religious," and that whenever "those who fear Jehovah" * are distinguished from Israel, from the family of Aaron and the Levites, as in Psalms cxv., cxviii., cxxxv., it means the "proselytes," who are denominated in the New Testament φοβούμενοι τὸν Θεόν (Acts xiii. 26), εὐλαβεῖς (Acts ii. 5), and εὐσεβὴς (Acts xxii. 12). Penuel occurs in Scripture as "the father of Godor and Ezer" (1 Chron. iv. 4), and the "son of Shashak" (1 Chron. viii. 25), but beyond question the Christian name was suggested by the text of Malachi, i. 9, "And now I pray you *beseech God.*" פְּנֵי־אֵל, literally, raise thy countenance (towards) God, for, in truth, "his countenance doth behold the upright," Psalm xi. 7.

W. PLATT.

Conservative Club.

I wish to correct an error which I made about the spelling of this name, writing from memory. On looking again at the copies of my ancestress's letters (which were accurately made by Bishop Lyttelton, the antiquary), I find the name is not spelt, as I thought, Maryell, but Meryell. I still think, however, that I have seen Maryell somewhere and the letter *y* seems to me to make it not unlikely that it is a form or derivative of Mary.

LYTTELTON.

* The noun, *yiah-rah*, יִרְאָה, "reverence," is used for "piety," "the fear of God," although the name of God is omitted.

The name Muriel is found in the *Roman de Rou*, line 11145, where she is stated to be the wife of Iwun, or Ivon "al chapel," and —

> "Seror li Dus de par sa mere,
> E Herluin aveit à pere;"

i. e. "Sister to the Conqueror by his mother, having Herluin for her father."

On this passage M. Auguste Le Prevost remarks, that the uterine sister of William the Conqueror, the Countess d'Aumale, was named, not *Muriel*, but *Adelis*, or *Adélaïde*; and that her husband was Eudes de Champagne, but that some historians assign her a first husband, who might have been this *Iwun*.

On a subsequent passage, line 13550, where the "Sire d'Aubemare," or Aumale, is spoken of, he has the following note: —

> "Probably Ivon *au chapel* is here alluded to, a very doubtful personage, whom we have seen already on the stage. As to the name of *Muriel*, . . . the authors of *The Literary History of France* have imagined themselves to have discovered it in the verses addressed to *Muriel, the Nun* (*Sanctimonialem*), by Serlon, Canon of Bayeux. . . . A very curious fact, in reference to this discussion, is the existence of a *Murier*, or *Muriel*, sister of one of our dukes of the name of Richard (probably Richard III.) attested by William the Conqueror in a charter in favour of the Abbey of the Trinity at Caen. See *Gall. Christ.* xi. *inst.* col. 70. Possibly it is this *Muriel*, out of whom our author has made a sister of William."

Amongst the ancient English families, in which this name still exists, is that of Horner of Mells, co. Somerset, whose ancestor, Sir John Horner (sheriff in 1564), married Meryell, or Muriel, Holt, widow, daughter and co-heiress of John Malte.

C. W. BINGHAM.

DR. TOMLINE (3rd S. vi. 67.)—I too have heard an anecdote of Bishop Tomline, and should be glad to know whether it can be confirmed or not.

The story as told me was, that Pitt, on his deathbed, gave the Bishop his silver inkstand; and that, within a fortnight afterwards, the inkstand was for sale at a silversmith's.

The person that told me the story (now deceased) was likely to have had it on good authority. It was meant to convey the imputation, that the Bishop had gone off with the keepsake and turned it into ready money. The facts are, however, capable of a different interpretation: for it is quite possible that the executor may have laid an embargo on the piece of plate, or the Bishop given it up, for the benefit of the creditors.

P. S. C.

WHO REPRESENTS MAJOR PIERSON'S FAMILY? (3rd S. vi. 129.) — Major Pierson's sister was the wife of the late Venerable Archdeacon of Chichester, the Rev. Charles Webber. They had five children: — Rev. Charles, married, and died *s. p.* Pierson, in the army, dead, unmarried. William, retired Lieutenant, Royal Navy, has

several children living: his only son is a Captain in the 42nd Regiment in India. Rev. George, living, has a family. Mary, living, unmarried.

HASLER HOLLIST.

Lodsworth.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. *In Eight Volumes (Vol. IV.) Second Edition.* (Chapman & Hall.)

Mr. Dyce has published the fourth volume of his edition of Shakspeare, which contains five of the historical plays, viz. *King John; Richard II.;* the two parts of *Henry IV.* and *Henry V.* It is, like its predecessors, full of evidence of Mr. Dyce's thorough knowledge of the language and literature of the Elizabethan Period; and of his conscientious desire to produce what he believes to be the best possible text of the poet. Actuated by this feeling, Mr. Dyce does not hesitate to adopt many of the emendations of the MS. Corrector. Thus, in the *First Part of Henry IV.* (Act V. Sc. 3), instead of

"The king hath many *marching* in his coats,"

he states that the MS. corrector has undoubtedly recovered the true reading; and he follows it—

"The king hath many *masking* in his coats."

So again, in the *Second Part of Henry IV.* (Act III. Sc. 1), he adopts "slippery *shrouds*," instead of the old and unmeaning "slippery *clouds*" of the original; and in so doing, shows better judgment than the editors of the *Cambridge* edition, who reject what we cannot but consider great improvements of the text. Mr. Dyce rejects other emendations from the same source, which we should have been glad to see introduced: as, in *King John*, "*sin*-bestained cloak," for "*thin*-bestained cloak." And, in the same play—

". . . . *Courage*, and run
To meet displeasure further from the doors,"—

which seems to us a great improvement upon the old—

". . . . *Forage*, and run," &c.

But in rejecting these, Mr. Dyce has clearly acted upon an unbiassed judgment; and a conviction, in which we cannot share, that the older readings represent more correctly what the poet wrote.

The Agnews of Lochnaw. A History of the Hereditary Sheriffs of Galloway, with Contemporary Anecdotes, Traditions, and Genealogical Notices of Old Families of the Sheriffdom, 1330 to 1747. By Sir Andrew Agnew, Bart., M.P. (A. & C. Black.)

The local and family histories of Scotland are just now receiving considerable attention, and the result is some valuable additions to those branches of literature. Mr. Chambers's excellent *History of Peeblesshire* was recently noticed by us; and we have now to call the attention of our readers to a volume of equal interest and value: and for which we are indebted to the accident of the author, when sitting alone in his library on a wet morning in the winter of 1860, accidentally stumbling on the following quaint passage in Sir Thomas Brown: "Our fathers find their graves in our short memories, and sadly tell us how we may be buried in those of our survivors." Under the influence of the train of thought thus suggested, Sir Andrew Agnew commenced a search among his muniments; and the result is a volume replete with information, and rich in anecdote and tradition. In the "History of the Hereditary Sheriffs of Galloway" is interwoven a vast body of illustration of contemporary history, and as much of the history of social life: and the book is consequently far more amusing than our readers would imagine it would be possible to make, what at first sight would appear to promise little more than a long muster roll of little known and long departed worthies.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland; forming an Extensive Ordinary of British Armorials, upon an entirely New Plan. By John W. Papworth, F.R.I.B.A. *Part XII.* (Published for the Author.)

We are glad to see, in this Twelfth Part of Mr. Papworth's most useful work, evidence of his recovered health. We are pained however to see that, although three-fifths of this work so indispensable to heraldic students has now been issued, only one hundred and forty-seven subscribers have as yet come forward to support it. Surely this number would be readily doubled, if Mr. Papworth could bring the book under the notice of those interested in heraldic studies.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

DORNEY (H. H.), FUTURE PUNISHMENT: a Scriptural Argument, in Two Parts. 2nd Edition. London, 1846.

DODWELL (Rev. H.), AN EPISTOLARY DISCOURSE, proving that the Soul is a Principle naturally Mortal. London, 1706.

CLOWES (John), LETTERS TO A FRIEND ON THE HUMAN SOUL, &c. 2nd Edition. London, 1846.

MASON (Rev. W.), WHAT IS THE HUMAN SOUL? London, 1852.

AN ESSAY ON THE DISTINCTION BETWEEN BODY, SOUL, AND SPIRIT, by the Author of "Miriam." London, 1811.

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Notices to Correspondents.

G. E. M. (Hastings.) *Elizabeth Hall, the granddaughter of Shakspeare, was twice married—1st, to Thomas Nash, who died in 1647 without issue; 2ndly, to John, afterwards Sir John Bernard, by whom she had no offspring. She was buried at Abingdon, Northampton, Feb. 17th, 1669–70; and on her decease the lineal descent from Shakspeare was at an end.*

G. H. A. *Communications for the Editor of* L'Intermédiare (Notes and Queries Français) *are to be addressed to "M. Carle de Rash, chez M. B. Duprat, Rue Fontanes 7, à Paris."*

C. E. "Thisne, Thisne," *in the sense suggested by our Correspondent, that is, "in this manner," is that adopted by the best Editors of Shakspeare. In the* Cambridge Edition *reference is made to "So-ne," as being used in Suffolk in the same way.*

D. B. B. *The enigma on the letter "H" was written by Miss Fanshawe. See our* 1st S. v. 522.

F. A. HAMMOND. *For the origin of the word Shades attached to public-houses see our* 3rd S. iv. 391.

A. W. D. *The phrase "Fiting to a T." has been noticed in our* 2nd S. iv. 71, 96.—*For the quotation, see Dryden's* Cymon and Iphigenia, line 85.

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Notes.

CHEAP REPOSITORY TRACTS.

Though printed as a Note, this is really a Query: hat is, the very common query of asking for nore. I have a particular reason for wishing that ll the obtainable information on this subject hould be collected. I begin by giving all I can et.

The stories which Hannah More circulated nder the name of "Cheap Repository Tracts" re very well known, especially to those who were hildren in the first twenty years of this century. Next to John Bunyan, the authoress is the most emarkable instance of a person able to make exositions of doctrinal views to be interesting readng, even to those who are indifferent about or opposed to the doctrines themselves. But there are very few who remember the mode of publication: nd though the "cheap repository" is sometimes mentioned, as part of the title of the tracts, the knowledge of it is very nearly lost.

My first impression was that the Religious Tract Society, a powerful and wide-spreading organization, founded in 1799,—the cheap repository period being 1795-1798, or thereabouts,—was but the continuation of Hannah More's society under another name. I dare say this idea is not uncommon among those who have any idea at all on the subject. An application to a member of the R. T. S. procured me very promptly a copy of the Society's *Jubilee Memorial*, by Wm. Jones, Corresponding Secretary, 1850, 8vo, a handsomely printed volume, full of information connected with the purpose of the Society. It was accompanied by a manuscript copy (undated) of "A plan for establishing by subscription a Repository of cheap publications on religious and moral subjects (which will be sold at a halfpenny or a penny,—and few to exceed twopence each.) H. Thornton, Esq., M.P., Treasurer to the Institution." Looking at the information afforded by this document, which I supposed to be only a part of the archives of the R. T. S. on this subject, and looking at the *Jubilee Memorial* above-mentioned, there seemed to be much appearance of very great negligence, or else of absolute intention, existing in 1850, to suppress the history of the Cheap Repository altogether. But this I found on inquiry was not the case. Not only is the "plan" abovementioned the single bit of information possessed by the R. T. S., but even this was not in their possession when the *Jubilee Memorial* was published. Two or three years after the death of Mr. Jones, the owner of a copy of this plan presented it to the R. T. S., which till then was not aware of its existence, and appears to have had no information whatever about the Repository, and no peculiar means of getting any. I need hardly say that the R. T. S. was wholly unconnected with its predecessor, except in that the success of the second influenced the mind of the originator of the first, as will presently appear.

The account given by the R. T. S. is as follows. First, Edinburgh and Glasgow Societies, formed in 1756, are mentioned: these soon decayed, and it is not stated whether they were strictly *tract* societies, that is, circulators of cheap and small works among the poor.

In another place is quoted the effort of the Rev. J. Campbell, who for some years circulated tracts printed at his own expence. Some years after 1789, he was one of a dozen who formed themselves into a religious tract society, which, as far he knew, was the first that ever existed: this must have been about the time of the Cheap Repository undertaking. This Mr. Campbell, minister of Kingsland Chapel, was the traveller in South Africa. His travels, undertaken for and by aid of the Missionary Society, were several times printed; first at the beginning of 1815, in which year also the third edition was published.

Hannah More's undertaking is then described as follows:—

"When the French Revolution broke out about 1790, and which seemed for a time to threaten the dearest interests of Christianity, Mrs. Hannah More appeared as a writer of popular tracts, which well deserved to be called 'Tracts for the Times.' Her first tract was entitled *William Chip*. When this useful treatise appeared, the writer was unknown, but she was speedily discovered.

Encouraged by the success of her first attempt, she prepared, with the aid of her sisters, a series of small publications, entitled *The Cheap Repository Tracts*, which have had a large circulation, and have been productive of great good. Among the private papers of Mrs. More was found an interesting record, ... 'I have devoted three years to this work. Two millions of these tracts were disposed of during the first year.' . . . . . The success of these works was much extended by the zeal of individuals, and also by the active co-operation of respectable societies, which were formed in various places for this purpose. Many persons exerted their influence, not only by circulating the tracts in their own families, in schools, and among their dependants, but also by encouraging booksellers to supply themselves with them; by inspecting retailers and hawkers, to whom they gave a few in the first instance, and afterwards directed them in the purchase; also by recommending the tracts to the occupiers of stalls at fairs, and by sending them to hospitals, workhouses, and prisons. They were also liberally distributed among soldiers and sailors, through the influence of their commanders."

The account above is pure tradition, and requires some correction. In July, 1795, Mr. S. Hazard of Bath, the printer, says, that seven hundred thousand have been issued, and he looks to complete the million before the end of the month. The commencement must have been in the spring of 1795. In 1798, the proceeds of the undertaking (so far as contributed by Hannah More) were collected in three volumes, not three volumes of one work, but three works of one volume each, sold separately, and with the same advertisement by way of preface in all. Hannah More's three years are thus explained and verified. The tract called *William Chip* must be the *Village Politics*, by William Chip, Carpenter, a well known work of Hannah More, but not originally a *Repository* tract, and published in 1793. I cannot trace any trustworthy authority for the sisters being concerned in the authorship.

We see that there actually was an association: but it seems to have been an association of subscribers, without any definite name. The *cheap repositories*, for there were two, were the shops of J. Marshall, 17, Queen Street, Cheapside, and 4, Aldermary Churchyard. The tracts were also sold by Hazard at Bath, and by R. White, in Piccadilly. I suppose the Society was called into existence mainly to print and circulate her tracts: those of other persons have quite disappeared. In the edition of her works, in eleven volumes (1830, 8vo), the following tracts are found, not distinguishing repository tracts from others: —

"Mr. Fantom (two tracts, one as late as 1817). Riots of 1817. Delegate. Valley of Tears. Two Wealthy Farmers. Tis all for the Best. Cure for Melancholy. Sunday School. Pilgrims. Straight Gate and Broad Way. Parley the Porter. Village Politics. Shepherd of Salisbury Plain. Two Shoemakers. Tom White the Postilion. Grand Assizes. Servantman turned Soldier. Betty Brown the St. Giles's Orange Girl. Black Giles the Poacher. Tawney Rachel."

Of these all but a very few are in the three Repository volumes, which contain nothing by any other author. That there were tracts by other writers in the series is certain. The prospectus or "plan" was not issued until a considerable number of tracts had been published. The first expence, I suspect, was borne by H. Thornton, M.P., whose liberality in such matters is still remembered. He was the treasurer, and no other promoters are mentioned, nor indeed any other names except those of some booksellers, &c., who received subscriptions. As there is no saying where information may be preserved, it is worth while to give the places were subscriptions were received: —

H. Thornton (at Down Thornton & Co., Bartholomew Lane); T. Cadell and W. Davies, successors to Cadell in the Strand; J. and F. Rivington, St. Paul's; J. Robson, Bond Street; R. White, Piccadilly; J. Wilkie, Paternoster Row; J. Marshall, 4, Aldermary Churchyard; S. Hazard, and Bull and Co., Bath; J. Cottle, Bristol; J. Hough, Gloucester; T. Pearson, High Street, and E. Piercy, Bull Street, Birmingham; Rev. Dr. Hawker, Plymouth.

In the *Living Authors* of 1798, Miss H. More is "supposed to be concerned in several little pieces distributed among the poor by a society under the active patronage of the worthy Bishop of London." This was her old friend Dr. Porteus, who was supposed to be inclined towards her side of religious opinion, and was even said to have assisted her—if *he* had ever written a novel, she might be supposed to have assisted *him*—in the composition of *Cœlebs in Search of a Wife* (1809).

In the *Living Authors* of 1816 no allusion is made to the subject in the general account; but in the list of works is found, without date, "*The Shepherd of Salisbury Plain*, one of the cheap repository tracts, which collection was planned, superintended, and considerably enriched by Mrs. More."

There seems to be much ignorance in the "supposed to be concerned" of the first account: but David Rivers, the author, was a non-conformist minister, and the isolation of parties was very complete. The same circumstance may explain the way in which the history of the cheap repository has never been known to its real successor. The R. T. S. was originally founded by non-conformists, for the most part, (in 1799); but for many years before 1850 it had been either custom or byelaw that the managing body should consist of equal numbers of conformists and non-conformists. And it declares, in 1850, that during its half century of existence there had been no dissensions; which, on such respectable authority, we must believe. It diminishes the wonder when we learn that at the twenty-fifth anniversary all the founders were living: the mixture of old and new blood, before things are well settled, creates the greatest danger of discord.

The works which had been actually published,

hen the subscription plan was circulated, are described in the plan as follows: —

"Thomas White, the Postilion. Two Shoemakers. hepherd of Salisbury Plain. Execution of Maclean, the entleman Highwayman. Book of Martyrs, Bishop Ridy, &c. Two Soldiers. Plague in London, with suitable houghts. Watts's Hymns, with Prayers. Life of Wm. arker, with Funeral Sermon, by Gilpin. Price one enny each; or 4s. 6d. per 100; 50 for 2s. 6d.; 25 for s. 6d.

"True History of a True Book, in verse. The Carpenr, or the Danger of Evil Company. Market-woman, True Tale, in verse. Cockfighter, a True Story versied by Cowper. True Stories of Two good Negroes. Husbandry moralised, a Pleasant Sunday Reading for Farmer's Kitchen. Wonderful Escapes from Shipwreck. Apprentice's Monitor, or Indentures in verse, to e Hung up in Shops. Fable of the Old Man and the undle of Sticks, in verse. Roguish Miller, or nothing ot by Cheating, a true Ballad. Gin-shop, or a Peep at rison, in verse. Providential Detections of Murders, by Henry Fielding, Esq. Horse Race. Price one halfpenny; r 2s. 3d. per 100; 50 for 1s. 3d.; 25 for 9d."

Nothing of contemporary review has fallen in ny way, except what is in the *Gentleman's Magaine*. June, 1796, there is a very cordial and ncouraging notice of one volume, containing ifty publications. This must have been a different thing from either work of 1798, and must ave contained more writers than one; probably was an actual binding together of the separate racts. Besides the two millions issued since March, 795—which it thus appears was the true date of ommencement—great numbers were circulated n Ireland. It is said to be the most benevolent nd judicious undertaking that has lately been onceived: for thought and execution, indebted o the well-known worth and talents of Mrs. H. M. Written with much ingenuity and judgment: lain enough to be understood by the lowest eader, and attractive enough to please all classes. eb. 1797, a second volume is announced. May, 798, a correspondent, M. Green, gives informaion of a uniform edition, corrected and improved: he first volume of the longer stories, the second f the Sunday stories, and the third volume (about o appear) of the shorter stories. This is the dition to which I have referred, and I find no ther in the British Museum. Where are the wo millions odd? This edition of 1798 is a reprint, and of Hannah More only. I have stood before stalls for thirty-four years, and am sure I hould not have missed noting even one of the tories which delighted me in childhood. A perfect collection would fetch money, now it is made nown that the volumes of 1798 are reprints.

There is much disposition to suppose that Hannah More wrote only the *Shepherd of Salisbury Plain*. I have seen this statement a dozen imes. I will only mention two instances. In Rose's *Biographical Dictionary* it is said, "she was the writer of one of the first, and certainly ne of the best, of what were called the cheap repository tracts, entitled the *Shepherd*, &c." In the new *Biographie Universelle* (Michaud), she is not allowed even this. The life makes no allusions to any of the tracts; and § 15 of the list of works, containing "divers morceaux de moindre importance," gives "3° Les additions faites au *Berger de la Plain de Salisbury*, un de ces recueils populaires à bas prix dont est inondée l'Angleterre." The article is sensible and appreciative; but the list of works is bungled. It will be observed that both these notices are sneering.

All I know of other reprints is as follows: — 1. Three volumes, not complete, published by Rivington in 1840, 1841, 1842: the second marked as published for the Society for the Promotion of Christian Knowledge. The tracts appear to have been sold separately, having separate titles. 2. A republication, now in progress, by the R. T. S., of which one volume (1863) has appeared; in which "some alterations and abridgments have been made, to adapt them to the present times and the aims of the Religious Tract Society." Any criticism made on this mode of proceeding must be directed also at the Christian Knowledge Society, which led the way in the matter. Alterations in works which the Society republishes are a necessary part of their plan, though such notes as they should judge to be corrective would be the best way of proceeding. But the fact of alteration should be very distinctly announced on the title of the work itself, not left to a little bit of small type at the end of the preface, in the place where trade advertisements are often found, or directions to the binder. And the places in which alteration has been made should be pointed out, either by marks of omission, when omission is the alteration, or by putting the altered sentences in brackets, when change has been made. May any one alter the works of the dead at his own discretion? We all know that readers in general will take each sentence to be that of the author whose name is on the title: so that a correcting republisher *makes use of his author's name to teach his own variation*. The tortuous logic of "the trade," which is content when "the world" is satisfied, is not easily answered, any more than an eel is easily caught; but the Religious Tract Society may be *convinced** in a sentence. On which course would they feel most safe in giving their account to the God of truth? "In your own conscience, now?"

I have tracked out a good many of the variations made by the R. T. S. in the recently-published volume of Repository tracts. Most of them

* I use the word in its old sense. In some Star-Chamber proceeding—the reference to which I cannot give—severe measures were used against some heretic, because he did not retract when he was *convinced*. This did not mean that the Court declared him satisfied in his own mind; it only referred to his having been conquered, or reduced to silence, in a formal disputation.

are doctrinal insertions or amplifications, to the matter of which Hannah More would not have objected—all that can be brought against them is the want of notice. But I have found two which the respect I have for the R. T. S., in spite of much difference from them on various points, must not prevent my designating as paltry. In the story of Mary Wood, a kind-hearted clergyman converses with the poor girl who has ruined herself by lying. In the original, he "assisted her in the great work of repentance:" in the reprint it is to be shown in some detail how he did this. He is to begin by pointing out that "the heart is deceitful above all things, and desperately wicked." Now the clergyman's name is *Heartwell:* so, to prevent his name from contradicting his doctrine, he is actually cut down to *Harwell.*

Hannah More meant this good man for one of those described in Acts xv. 8, 9; and his name was appropriate.

Again, Mr. Flatterwell, in persuasion of Parley the porter to let him into the castle, declares that the worst he will do is to "play an innocent game of cards just to keep you awake, or sing a cheerful song with the maids." O fie! Miss Hannah More! and you a single lady too, and a contemporary of the virtuous Bowdler! Though Flatterwell be an allegory of the devil, this is really too indecorous, even for him. Out with the three last words! and out it is.

The "plan" mainly consists in the circulation of religious and useful knowledge, as an antidote to vulgar and licentious publications. All that is "*enthusiastic, absurd,* or *superstitious,*" is to be excluded. The "peculiarity" is the encouragement it holds out to the vendors of bad publications to sell good ones, by the offer of a larger profit. A great loss is thus contemplated, which is to be supplied by subscriptions. So far as I can learn, this principle is here propounded for the first time. In our own day it has been carried even further: cheapness has been made to pay itself. The Useful Knowledge Society found it so in secular publications; and the R. T. S. has found a technical phrase to be necessary. The "benevolent income" has not been employed in the "business objects," but has been devoted to gratuitous circulation, &c. Since 1824, the "business" has met all the expences connected with the "benevolent" operations.

It will be observed, that the *enthusiastic* was to be excluded: there was a little bit of Shibboleth in this. In the last century a preacher was called an *enthusiast,* though he were as dry as a metaphysician and as cool as a cucumber, if his doctrine were strongly of that kind which it is difficult to characterise, but for which the holders choose to use the word *evangelical,* as distinctive. The word *enthusiastic* was intended to express that a certain extreme of this doctrine was to be avoided. Accordingly, Hannah More's tracts, though so thoroughly *evangelical,* in the sense above, that the most extreme of the class, except only divinity students, never knew the difference, were soon pronounced not to go far enough. George Burder, a very well known non-conformist minister of the day, "was among the number of those friends who, while they rejoiced in the wide diffusion of Mrs. More's tracts, regretted that they did not contain a fuller statement of the great evangelical principles of Christian truth." He accordingly, in conjunction with the Rev. Samuel Greatheed* — then, or afterwards, of Bishop's Hull, near Taunton — published six *Village Tracts* at one penny each. But private efforts were found inefficient: Mr. Burder, accordingly, having communicated with Mr. Rowland Hill, who cordially approved the plan, started his project after a meeting of the Missionary Society.

I cannot, of course, undertake to describe the shortcomings of Mrs. Hannah More in respect to "enthusiasm;" but I suppose a qualified reader may gain a notion of them in the following way:— The only set of tracts published by the R. T. S. which at all competes in graphical power with those of Hannah More, are the *Village Dialogues* of Rowland Hill himself; some numbers of which were issued—and therefore recognised as sound—by the Society. By comparison of this work with the Cheap Repository Tracts, I should suppose the requisite notion might be gained by those who have the requisite knowledge.

Rowland Hill has not that talent of sustaining the attraction from beginning to end which is so conspicuous in Hannah More; but he is far above his colleague writers. He himself said of Bishop Patrick's *Parable of the Pilgrims,* as compared with Bunyan's *Pilgrim's Progress,* that "while Bunyan keeps you awake, Patrick lulls you asleep." Of most of the attempts to make religion interesting by story, it may be said that the tale spoils the sermon, but that the sermon revenges itself threefold upon the tale. The R. T. S., from the beginning, seems to have contemplated publications in which there should be different amounts of "enthusiasm." They described themselves, at the outset, as wanting "a series of tracts adapted by their variety to readers whose respective attainments, condition, and character, demanded so many different modes of address." To this, at least, they had arrived by the time their fourth annual address was delivered; and the run of their publications, so far as I have seen, indicates that their present motto is not "more

* This gentleman's namesake may have been confounded with him, strange as it may seem. He was Bertie (or Samuel, as he is sometimes printed) Greatheed, Greathead, or Greathed. He was one of the Della Cruscans, and, famous as he once was, neither of his names is now well fixed.

than Hannah More," but "Hannah More and more."

Next, the *absurd* was to be excluded. Forty and more years ago, and especially in the country, great numbers of the Christians who called themselves *evangelical* were distinguished by phraseology of a most offensive twang, accompanied by various mannerisms which made them look more like the Puritans of the stage of Charles II., than the Christians of the Acts of the Apostles. It chanced to me to hear when I was a boy, and from relatives who were present, that the wife of a general officer, on being asked in company to sing, replied: "I have never sung a *carnal song* since I was *convinced of sin*." Some gentlemen present, who were not up to Shibboleth, showed by their countenances that they took the lady to have confessed not having always been as correct in her choice of songs as decency would demand. All the public Societies have been the enemies of this kind of manifestation of religion, at least in the great bulk of their printed works; and some of the most distinguished "evangelicals" have been its satirists—as Hannah More, Rowland Hill, and Charles Simeon. But many will remember the time when the satirist was sorely wanted. I used to hear the following story of Rowland Hill from persons so well acquainted with Surrey Chapel that I never had any doubt of its truth: —

(R. H. *looking round from the pulpit.*) "I see my worthy friend is not here to-day; so I will relate a little conversation which I had with him the other day on this subject, when I paid him a morning visit. All his room was in dirt and confusion: the breakfast things were not removed; the floor had not been swept; and anybody with an eye or a nose could tell what he had had for dinner the day before. I took no notice, but sat down by his side. 'Well, my friend,' said I, 'how are you?'—'Ah! Sir,' said he, 'looking upwards! looking upwards!'—'An excellent thing for you,' said I.—'An excellent thing for anybody, Sir!' answered he.—'Quite true, my friend!' said I, 'but especially for you; for if you had but looked down for a moment, it would have made you sick.'"

The *superstitious* was also to be avoided. It is not easy to say what superstition is, especially as applied by any one to his own co-mates in opinion and practice. I am inclined to think it referred in great part to the interpretation of the dealings of Providence, which was so very frequent among the class I refer to. They knew why all afflictions were sent, not merely in the bulk, but each to each, as Euclid says. They had their *trials*, and others their *judgments*. This disposition sometimes enabled the scorner to play havoc with the assertions of persons who were thinking of quite other things. "There is many an ignorant old woman," said a worthy man, "who knows more of God and his ways than any doctor of theology." "That there is," said another in company, "I know two,"—and he then gave an account of a conversation between two old women in his village, which I wish I could remember.

I desire it may be noted that Hannah More and H. Thornton, and perhaps Bishop Porteus, are the satirists. I am only the writer of a short sermon on their text. I will conclude this paper by observing, that the promoters of the Cheap Repository most openly and expressly professed not to advance doctrinal religion, except incidentally — their object was to check vice:

"And in our choice of materials, we must ever bear in mind, that our prime object being the counteraction of an existing evil, of which the poison is but too palatable, we must labour to render our antidote the more pleasant."

This limitation of purpose reads strangely in our day; but it might be shown that it was judicious in 1795. This, however, would greatly lengthen a communication already too long.

Though subscriptions were called for after many tracts had been issued, we have no account of the success of the call. This is one of the points on which information is required. It is quite possible that no liberal response was given: if this were the case, we must conclude that H. Thornton, and it may be Bishop Porteus, were the parties who furnished the chief part of the means.

A. De Morgan.

BYRONIANA.

The following letter and verses by Lord Byron, which are carefully preserved in the library of Trinity College, Cambridge, have not, I believe, hitherto appeared in print; at least I was so informed on the spot, and cannot find either in any biography or edition of his works I have consulted. I took a literal transcript of them when recently at Cambridge, which I now send for insertion in the pages of "N. & Q.," believing they will prove acceptable to its numerous readers. The name of the lady to whom the letter is addressed does not appear. It is written on lines, the pencilling of which has been partially obliterated, in a rude schoolboy's hand, and is as follows: —

"Dear Madam—

"My Mamma being unable to write herself desires I will let you know that the potatoes are now ready and you are welcome to them whenever you please.

"She begs you will ask Mrs Parkyns if she would wish the poney to go round by Nottingham, or to go home the nearest way as it is *now* quite well but too small to carry me.

"I have sent a young Rabbit which I beg Miss Frances will accept off and which I promised to send before. My Mamma desires her best compliments to you all in which I join. "I am

"Dear Aunt

"Yours sincerely

"Byron.

"Newstead Abbey, Nov. 8th, 1798.

"I hope you will excuse all blunders as it is the first letter I ever wrote."

I now give the verses. They are written in a greatly improved hand, and probably refer to the Cambridge chorister, Eddlestone, of whom Moore gives an interesting account in his biography of the noble poet: —

"Epitaph on a beautiful Boy.

"A pearly dew drop, see some flower adorn,
& grace with tender beam the rising Morn,
But soon the Sun emits a fiercer ray,
And the fair fabrick rushes to decay:
Lo! in the dust the beauteous ruin lies,
While the pure vapour seeks its native skies
A fate like this to thee, sweet [*boy*] *youth* was given,
To sparkle, bloom, & be exhaled in heaven."

The address on the back of the above, runs thus: —

"1811
"London July twenty sixth
"Hnble
"Mrs Byron,
"Byron. Pelham Street
Nottingham."

Both of these interesting documents have been inserted in an oaken frame, covered with glass, and are placed on a table near Thorwaldsen's beautiful statue of the poet. T. C. Smith.

SOUTHERN "BLUE LAWS," 1663.

May I not ask a remembrance for the enclosed cutting in "N. & Q.," carrying with it some interest, by establishing a heretofore unknown historical fact? Massachusetts.

"We have all heard more or less of the 'Blue Laws' of Connecticut and of the 'Black Code' of the South. But I did not know, till the present war commenced, that any such religio-legal enactments had ever been made by the Southern chivalry of the Ditch-land, as we have understood by this term of 'Blue Laws.' Some two years since, a soldier of the Potomac army, on entering the court-house in Warwick county, Va., found the old records of the court; which he forthwith confiscated, and sent to me two pages, from which the following items are copied.

"The paper is quite thick, and measures 16 by 10 inches. The chirography is peculiar, and there are twenty-six entries of decisions made by that court, under the date of October 21, 1663. This MS. is interesting, not only from its remote antiquity, but also on account of the information which it gives us as to the religious and legal manners of our Southern neighbours two hundred years ago. Witness the following: —

"'Mr. John Harlow, and Alice, his wife, being by the grand inquest presented for absenting themselves from church, are, according to the act, fined each of them fifty pounds of tobacco; and the said Mr. John Harlow ordered forthwith to pay one hundred pounds of tobacco to the sheriff, otherwise the said sheriff to levy by way of distress.'

"'Jane Harde, the wife of Henry Harde, being presented for not 'tending church, is, according to act, fined fifty pounds of tobacco; and the sheriff is ordered to collect the same from her, and in case of non-payment to distress.'

"'John Lewis, his wife this day refusing to take the oath of allegiance, being ordered her, is committed into the sheriff's custody, to remain until she take the said oath, or until further ordered to the contrary.'

"'John Lewis, his wife, for absenting herself from church, is fined fifty pounds of tobacco, to be collected by the sheriff from her husband; and upon non-payment, the said sheriff to distress.'

"'Robert Reynolds, being prosecuted for absenting himself from church, and summoned by the sheriff of this court to make his appearance, and appearing not, is fined for both offences one hundred and fifty pounds of tobacco, to be levied by the sheriff by way of distress, upon his non-payment thereof.'

"'George Harwood, being prosecuted for his absenting himself from church, is fined fifty pounds of tobacco, to be levied by way of distress by the sheriff upon his non-payment thereof.'

"'Peter White and his wife, being presented for common swearing, are fined fifty pounds of tobacco, both of them; to be collected by the sheriff from the said White, and, upon non-payment of the same, to distress.'

"'Richard Ring, being presented as a common swearer, is fined fifty pounds of tobacco, to be levied by the sheriff, by way of distress, upon his non-payment.'

"From all I can learn there was but one 'church' in Virginia in 1663, and that was the English, or what is now the Protestant Episcopal Church; and it was for non-attendance on this church that the fine of fifty pounds of tobacco was inflicted by the Old Dominion two hundred years ago; and the chivalrous descendants of the race that passed those laws in Virginia have been the men, in later times, to taunt us with the memory of 'Blue Laws,' as if none such had ever been enacted except by the Yankees.

"This record speaks of no fine imposed by the Virginia court except on 'tobacco'; and from which we learn that this weed was not only a staple commodity at that early period of our country, but it was so much so that it became a substitute for currency.

"This ancient record, thus brought to light by the fortunes of war, seems to me of some historical value; and, accordingly, I have deposited it for safe keeping in the archives of the New England Historical and Genealogical Society, 13, Bromfield Street, Boston.

"Le Roy Sunderland.

"Boston, July 19, 1864."

AN OLD STORY REVIVED.

"A Modern Miracle. — A singular trial has taken place at Madrid. A soldier was cited before the police court for having stolen a gold cup of considerable value, which had been placed as a votive offering on one of the numerous altars dedicated in that city to the Virgin. The soldier at once explained, that he and his family being in great distress, he had appealed to the Holy Mother for assistance; and that, while engaged in prayer and contemplation of the four millions' worth of jewels displayed on her brocaded petticoat, she stooped, and with a charming smile, handed him the golden cup. This explanation was received by the court in profound silence, and the case handed over to the Ecclesiastical Commission, to whom it at once occurred, that, however inconvenient the admission of the miracle might be, it would be highly impolitic to dispute its possibility. They, therefore, gave the cup to the soldier, at the same time solemnly warning him for the future against similar favours from images of any kind, and impressing him with the conviction that the Virgin required profound silence from him as a proof of his gratitude." — *The Record*, September 5th, 1864.

The story is so old that I think any attempt to find when it was new would be hopeless. More than seventy years ago Peter Pindar told it better in verse. He says the case was submitted to the Pope and the cardinals, and thus reports their judgment: —

"To save the Virgin's credit, lo!
And keep secure the diamonds that were left,
They said she *might*, indeed, the gem bestow;
And, consequently, it might be no theft.
But then they passed immediately an act,
That every one discovered in the fact
Of taking presents from the Virgin's hand,
Or from the saints of any land,
Should know no mercy, but be led to slaughter,
Flayed here, and fried eternally hereafter."

The Soldier and the Virgin Mary.

I quote from memory, not having Peter's works here, but am substantially if not verbally correct.

FITZHOPKINS.

Paris.

DISPLACED GRAVESTONES. — Looking over recently a collection I made some years ago to illustrate the parish of Willesden, co. Middlesex, I found the following memorandum, which I send you, in the hope that its publication may lead to the preservation of the stone it speaks of —

"Here Lieth ye Body of Ric. Paine, Esq., Justice of Peace and Corum, who was Gent. Pensioner to 5 Princes, H. ye 8, E. ye 6, Q. M., Q. E., and our soveraigne K. James. He departed ys Life ye 27 of December, 1606, in ye 95 yeere of His age. And also ye Body of Margerie His Wife, whoe Likewise departed ys Life ye 23 of Februarie, Anno 1595, aged 72."

This stone is in the engine-house, is in very fair preservation, and I don't understand why it was moved from its position in the churchyard where I saw it not long ago. JAMES KNOWLES.

THE SEALS OF MINDELHEIM. — HERALDICUS ANGLICANUS, in his paper on crests (3rd S. vi. 31), has been led into a field of inquiry extending far beyond the limits of Blasonry. I hope at some future time to follow the clue that he has given into some curious points in the history of society. For the present, I shall confine myself to a single incident connected with the system that he has adverted to as prevailing in Germany, where the family is merely indicated by the escutcheon of pretense, the body of the shield being occupied by the lordships or territorial possessions.

John, the first Duke of Marlborough, seems to have set this rule at nought; for when he was created Prince of Mindelheim, the seal that was made for him represented his family arms in the body of the shield, and the bell of Mindelheim on the escutcheon of pretense. But the matter did not rest here. This arrangement left no room for the arms of the duchess. She would not submit to be so excluded: and the first seal was speedily superseded by a second, in which the escutcheon of pretense was occupied by the arms of Jennings, Mindelheim being altogether omitted. The two seals are engraved in Coxe's *Life of Marlborough*, at the end of the first volume (edit. 1818.)

I should like very much to know whether this incident of the two shields was allowed to pass without observation on the part of the punctilious Germans. STAFFORD CAREY.

COINCIDENT DREAMS. — One of the most remarkable instances of coincidence in dreams of which I have ever heard occurs to me as worthy of a note in "N. & Q." I enclose my card, and vouch for the truth of my facts; and should any of your correspondents, interested in making a collection of such mysteries wish to satisfy himself on the matter, I shall be happy to put him on the right road.

A lady friend of mine, staying at a relative's in Herefordshire, dreamed one night that she was about to be hanged. On descending to the breakfast-room, the first news that greeted her was, that each of two nieces had dreamed she saw her aunt undergoing the same ordeal. A few weeks after, a friend, who arrived from Corfu, assured them that on the same night the identical dream had occurred to him. I am happy to be able to add that, though this was three or four years ago, the coincidence has not yet proved worth anything.

R. C. L.

ETYMOLOGY OF ALDERSHOT. — I have noticed that *The Times* invariably spells this word with two *ts*. In the counties of Surrey and Hampshire are several places ending in "shot," including Aldershot, Badshot, Bagshot, Bramshot, Ewshot, Empshot, Grayshot, Kingshot, Ockshot, and Oakshot. I have never found any explanation of this final syllable, but my own supposition is that it is derived from the Saxon holt, a wood or grove, which is strengthened by the fact, that in some of the instances above-mentioned the prefix gives the name of a tree,—probably that of which the holt or wood was chiefly composed, as alder, yew, oak, &c. Moreover, in an old map of the parish of Aldershot, the name is spelt "Aldersholt;" and if my supposition as to the etymology of the word be correct *The Times* is decidedly wrong in spelling it with two *ts*, for by dropping the letter *l*, it becomes at once Aldershot. The word *holt* is still used to express a wood or forest of trees. A short distance from Farnham, Surrey, is an extensive forest called Alice Holt, from Adelicia, daughter of Geoffrey, Earl of Louvain, and second queen of Henry I. Holborn is also said to have derived its name from this source.

W. CHAPMAN.

Farnham.

Queries.

CHARLES LAMB AND ALICE W——N.

LAMB'S UNCOLLECTED WRITINGS.

Can any of your numerous readers give me information on the following subject? In Charles Lamb's Essay, entitled *New Year's Eve*, this passage occurs: —

"Methinks it is better that I should have pined away seven of my goldenest years, when I was thrall to the fair hair and fairer eyes of Alice W——n, than that so passionate a love adventure should be lost."

Who was Alice W——n, and is there any one of Lamb's surviving friends who can throw light on this subject? There is no account of this love affair in Talfourd's *Letters of Charles Lamb* and *Final Memorials of Charles Lamb;* nor can I find anything about it in the numerous essays, memorials, reminiscences, &c., which appeared after Lamb's death in 1834.

It will give pleasure to the admirers of Charles Lamb to know that in a month or two there will be published by Messrs. Ticknor and Fields, of Boston, U.S., a volume containing the uncollected writings of this subtle critic and humourist. Lamb was very fastidious about the reprint of the Essays which originally appeared in the *London Magazine* and elsewhere. There are several papers of his in *The Reflector* (1810-11), the *London Magazine* (1820-1829), the *Englishman's Magazine* (about 1831-2), *The Athenæum* (1829 to 1834), &c., which have never been republished, and which are as worthy of preservation as many of those which have been included in the *Essays of Elia* and *Last Essays of Elia.*

An American gentleman—an enthusiastic admirer of his genius—has been for some time engaged in collecting these papers, and will be the editor of the volume I have alluded to. Many on this side of the Atlantic have regretted that the *Essays of Elia* were "alas! too few," and would gladly see another series, from the same matchless pen, exhumed from the old periodicals in which they have so long lain embedded. The grateful thanks of every admirer of Charles Lamb are due to the Transatlantic editor, who has taken so much interest and pains in this matter, and who would not "willingly let die" these stray gifts of the humour, beauty, and wisdom of *Elia.*

ALEX. IRELAND.

Bowden, Cheshire.

[A similar query appeared in our last vol. p. 346, but without eliciting any information. We are glad, therefore, to insert the present communication, which, while it renews the inquiry, furnishes at the same time such good news for the admirers of *Elia.*—ED. "N. & Q."]

"THE ANATOMIST'S ADDRESS TO HIS MISTRESS." Could any of your readers give me information respecting the above verses, which appeared first, I believe, in the *Lady's Newspaper* of May, June, or July, 1863? and were thence copied into the daily Edinburgh paper, *The Scotsman;* but I am unable to recall to mind the exact date of either their first or second appearance. J. M. M.

Liverpool.

ARUNDELL OF LANHERNE.—Can you inform me who was the wife of John Arundell of Lanherne, son of Sir John Arundell of Lanherne, and Anne, widow of Charles, seventh Baron Stourton (sus. per col. in a halter of silk at Salisbury, 1557)?

I want her issue, and the descent of the family till John Arundell of Lanherne, who died in 1701. Whom did he marry? I have his children, &c. M. P.

BEDA, THE BLIND PREACHER. — In a song of Rosegarten's, a German poet, Beda is represented as passing through a valley full of rocks and stones; his guide mockingly suggests they have come to hear him preach the gospel. The blind preacher then takes up his text, and bids all shake off sin's sleep, turn to God, and walk in His ways. He then repeats the Lord's Prayer. Amen, Amen! is heard all around. Beda then shows to the guide, that if men's hearts will not speak the stones will; and that if men's hearts are turned to stone, to stones will be given hearts. Where else is this tradition found? BRIGHTLING.

BUCKLE'S "HISTORY OF CIVILISATION IN ENGLAND." — What could have induced Mr. Buckle to designate his work by such a misleading title, when nearly one half of the first volume is taken up with France, and the whole of the second is devoted to Spain and Scotland? QUERIST.

CHAINS OF ST. PAUL'S CHURCH.—A proclamation made for the reverend usage of all churches and churchyards, 3 Elizabeth, 1516, states —

"And further her Majesty's pleasure is, that if any person shall make any fray, or draw or put out his hand to any weapon for that purpose, or shoot any hand-gun or dagg within the Cathedral Church of St. Paul, or churchyard adjoining thereunto, or within the limits of the four chains composing the same, &c."

"St. Paul's Chain," on the south side, still exists in name; but where were the other three? Cunningham says, "the north chain is a barrier of wood," as still existing. Were the three in old times at Ludgate Hill, Cheapside, and Distaff Lane, now Cannon Street, West? being so placed as to preserve silence in the cathedral during the hours of public worship; that is, stopping the public traffic during the time. W. P.

"COME ON, CAVALIERS." — Where can I obtain a copy of a spirited Jacobite war-song, the tune of which is sung in *presto* time, called "Come on, Cavaliers, 'tis Rupert who calls you?"

J. M. M.

Liverpool.

Field. — Can any one assist me to determine which of the two following derivations of this word is the correct one?

1. Angl.-Sax. *fe-ald*, contract. *feld*, from *feoh*, *fé*, *fee*. From the Greek πῶυ, Lat. *pecus*, Goth. *faihu*, came *feoh*, *fee*: the original signification of which was, like the German *vieh* = cattle. Thus, in the Barbour MS. x. 151, we find: "... and made him to yoke his *fé*"; and in Douglas's *Translation of Virgil*:

"... ... ... so we see
Flockis and herdis of oxen and of *fee*."

Hence, perhaps, *fe-ald*—pasture for cattle.

2. Ang.-Sax. *feld*, or *feald*, from *vellen*—to level: whence our word "to fell," as "to fell a tree, an ox," &c. Hence *feld*—a level piece of ground. Fabius.

List of the Abbesses of Fontévraud.—Does any such list exist, and where? Is there any work, English or foreign, which gives biographical details concerning these ladies?

Hermentrude.

Etching of Gray, the Poet. — In the *Correspondence of Thomas Gray and William Mason*, published by Bentley, 1853, at p. 308, in a letter from the Rev. William Mason to Gray (the poet) dated, "York, June 28, 1763, the following passage occurs: —

"You cannot think what a favourite I am of Mr. Bedingfield's. I might have had an agate and gold snuff-box from him the other day, and why think you? Only because I gave him an etching of Mr. Gray. 'Lord, Sir,' says I, 'would you repay me with a thing of this value for thing not worth three halfpence? 'What,' says he. 'a portrait of Mr. Gray done by Mr. Mason of no value! &c. &c.' In short, he pressed me to accept it till there was hardly any such thing as refusing," &c. &c.

Can any of the readers of "N. & Q." give me any information as to the etching to which Mr. Mason refers? My family is in possession of a *chalk drawing* of Gray by Mason, given by the latter, after Gray's death, to an intimate friend of both, who was my great-great-uncle. This, however, cannot be the *etching* referred to. N. R.

English Epitaphs in Flanders. — If Mr. Weale (*antè* p. 161) can discover any more of the ancient epitaphs to English families in Flanders, it will throw light on many points of family history, which are almost hopeless to trace, as "recusant" relations have been ignored too often in pedigrees. What English epitaphs are there at Ghent? M. P.

Hammer-beam of a Roof.—What is the origin of this term? It is applied to the horizontal beam laying on the top of the wall, and projecting into the hall or church; its end being kept up by an arched strut, serves to form a support for the upper part of the roof, tending indeed to lessen the span of it. It is perhaps almost unnecessary to say that Westminster Hall presents the finest example in the world of such a roof. The term would appear to be a modern one, for I do not find it explained earlier than 1819, in the edition in that year of Nicholson's *Architectural Dictionary*. It next appears in that by Stuart, published about 1832 or 1833; then in the later editions of the *Glossary of Architecture* after 1836; and in Britton's *Dictionary of Architecture* of 1838. After that period it appears to have crept into general use. Many works previous to that date, which I have consulted, do not employ the word, but use "bracket" for the whole beam, and arched support. As Nicholson is the first to insert the word, I venture to suggest that it may have been a local term, perhaps of north country origin, and not derived, as are most of our other architectural terms, from the French or Italian languages. It is certainly not a mediæval term.

Wyatt Papworth.

Jews in Spain. — Where shall I find the best information concerning the secret history of the Jews in Spain? C.

"Le Chevalier François."—I have a curious little pompous book, entitled *Le Chevalier François*. An engraved title, finely executed, containing, in an oval, a knight horsed and armed, his caparisons covered with fleurs-de-lis, with this legend at the top: "GALLI LEONIBVS TERRORI SVNT." 1606, 24mo, pp. 170.

Who was the author? It closes with the French war-cry: "Montjoye S. Denis."

J. A. Grimes.

Legal Functionaries of France. — Where can I obtain information respecting the deaths, births, marriages, wills, or legal documents of Avocats du Roi, and other legal functionaries—such as Conseillers d'état, and Intendants of a Généralité in France before the great Revolution?

To whom can I apply for information respecting French historical families, who settled in the West Indies during the reigns of Louis XIV. and XV.? G. H. A.

Archbishop Magee and Lord Plunket.—In Mr. Fitzpatrick's lately published *Memoirs of Archbishop Whately*, vol. i. p. 145, there is the following statement: —

"They [Archbishop Magee and Lord Plunket] were born under the same roof, for a time occupied the same cradle, and more than once were nurtured from the same breast."

On what authority, may I ask, is this statement made? I am aware that these two able men were from the same locality in the north of Ireland, and that when they had attained to eminence in their respective callings, they lived in adjoining houses in St. Stephen's Green, Dublin; but I was not aware of the circumstances mentioned by Mr.

Fitzpatrick, whose volumes contain a large amount of interesting information, but, I must say, are not "immaculate." The defects, however, could easily be remedied in a second edition. Abhba.

The Miracle of the Stigmata of Domenica Lazzari. — In a work published in 1849, entitled *Journal in France in* '45 *and* '48 by T. W. Allies, M.A., Rector of Launton, Oxon, there are three accounts given of a girl named Domenica Lazzari, living at Capriana, by Cavalese, not very distant from Trent in the South Tyrol. This girl had the stigmata. In this same book are also accounts of the same by J. H. Pollen and by J. H. Wynne. I should like to know of any other published accounts of this strange event, or if any of your correspondents ever visited this girl. There was a letter published in *The Times* about it by Lord Shrewsbury. What date was this? What was the general impression of the matter at the time? In short, would any of your correspondents furnish information on the subject? Particularly interesting would be an account of any traveller who may have visited the place. What year did she die? Alfred Williams.

Wandsworth.

John Penn. — In the churchyard of St. Giles's, Camberwell, there is an upright unpretending stone, upon which are recorded the deaths of Mr. John Savell on Jan. 2, 1792, aged fifty-two; George Savell, Oct. 9, 1829, aged sixty-six; Mrs. Sarah Savell, Dec. 5, 1831, aged sixty-six; and—

"Mr. John Penn, nephew of the above, died Sept. 10, 1849, aged 60. He is gone, and free from all his pains, but, O I trust in Christ, our Lord, will be his eternal gain."

As I am interested in anything relating to the Penn family, will any kind friend kindly give me any information as to whether the above-named Mr. John Penn was any way related to the "great" William Penn, or to the Messrs. Penn of Deptford? T. C. N.

Plates of old Seats, Manor Houses, etc. — Where can I find an engraving of —

1. Hendon's Manor House, near Bray, Berks, taken down in 1846? A fine old place.

2. Where one of the first and second houses of Philibert's, especially of the second, taken down about eighty-five years ago? It was for some time a residence of Nell Gwyn. Murray calls it *Filberts*. It is near Bray, and close to Hendon's (No. 1); and here Charles II. and Buckingham were used to walk from Windsor to visit its fair and kind-hearted tenant.

3. Where of Fifield House in its integrity? A cottage only remains. It stands south of Bray.

4. Where of Down Place before 1720, when it was sold to Jacob Tonson, Junr., by Mrs. Everndon, and after he had built the Kit-cat antechamber?

5. Where of Foxley Manor House, burnt down more than a century ago?

6. Hounds Lodge? which stood where now stands New Lodge, built 1859.

7. Maidenhead Old Chapel, 1270-1724?

8. And second chapel, 1724-1824?

9. Sheers. A large ancient house on Moneyrow Green, with stained-glass in the hall windows, at least in one of them?

10. Heywood House [towards White Waltham, the birth-place of Thomas Hearne?]

11. Manor House of White Waltham?

12. Braywick Grove?

13. Old Canon Hill?

14. Bray Court House?

15. Gay's or Gey's?

16. Bourne Bridge Lodge?

17. Ockwells in its better estate [the glass of the hall windows now removed to New Taplow Court?]

18. Old Taplow Court and Church?

19. Cliefden as built by Buckingham?

20. Hedsor Old Manor House?

Down to No. 17, the above are in Berks; 18-20 in Bucks. Reference to plates, engravings, or paintings of the forementioned old places requested by W. J. B.

Psalm cx.: Vulgate cix.—The third verse of the above psalm is very obscure. This is evident from the variety of the translations. Thus, the Authorised Version is (verse 3):—

"Thy people *shall* be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

The Douay Version, used in the Catholic Church, gives the following translation (ver. 3):—

"With thee is the principality in the day of thy strength: in the brightness of the Saints: from the womb before the day-star I begot thee."

The Vulgate is a literal translation from the Septuagint:—

"Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te."

But the present Hebrew text is quite different from what the LXX. appear to have taken their translation from, especially in the last portion of the verse. Luther gives the following:—

"Nach deinem Sieg wird dir dein Volk willigliich opfern in heiligem Schmuck. Deine Kinder werden dir gebohren, wie der Thau aus der Morgenröthe."

Mendelssohn's version is different:—

"Thy people will pour out themselves freely, on the day of the battle, in holy vestments, as the dew of the morning dawn."

As this verse is acknowledged by all biblical scholars to be very obscure, I should feel extremely obliged to your learned correspondent, T. J. Buckton, if he would kindly favour me

through "N. & Q." with a few suggestions on the subject. J. Dalton.

Norwich.

Symbolization of Colours in Heraldry.—Is it known at what time were introduced the conventional shadings by which colours are denoted? And by whom? If so, was any reason given for the several shadings which were assigned to the different colours? A. De Morgan.

Tobacco.—In a diary kept by a resident of North Lancashire in the year 1729, there occurs the entry "bought a quartern of tobacco, 3½d." Would the "quartern" be a quarter of a pound? What was the customary selling price of tobacco, and what was the duty at that time? W. D.

Toison d'Or. — In Chifflet's *Insignia Gentilitia Equitum Ordinis Velleris Aurei*, the hundred and fifteenth knight in his catalogue is Henry Prince of Wales, afterwards Henry VIII., who was elected at the seventeenth chapter in the year 1505, and who is thus described: —

"Treshaut, tresexcellent et trespuissant Prince, Henry Prince de Galles, Duc de Cornuaille, *Comte de Septe*; depuis Roy d'Angleterre, VIII. du nom."

I should be glad of information about the title of *Comte de Septe*, here ascribed to him, I imagine, by mistake. John Woodward.

New Shoreham.

Vied.—What is the meaning of the word "vied," in the following passages of Bacon? —

"For a difference to be made in case of killing and destroying man upon a forethought purpose, between foul and fair, and as it were between *single murder and vied murder*, it is but a monstrous child of this latter age."—*Advancement of Learning*, book i.

"And time it is, O Lord, thou didst draw nigh;
The wicked daily do enlarge their bands;
And that which makes them *follow ill a vie*,
Rule is betaken to unworthy hands."
Translation of Psalm XII.

H. S. B. R.

Sir John Webster, Bart.—Can any one supply information relating to Sir John Webster, Bart., or suggest where it could be obtained? He is mentioned in Granger's *Biographical History of England*. The inscription on the second impression of his engraved portrait (which is very scarce), says that he was Commissary to the Emperor of Russia and Moskouia; a Lord in the province of Utrecht; and created a Baronet of England by King Charles II., May 31, 1660, at Igravenhaag. What countryman was Sir John? Did he leave any descendants? And how is it that he is not in the list of baronets that have been created? * R. I. H.

[* See Evans's *Catalogue of Portraits*, vols. i. and ii., for engraved portraits of this Russian Commissary.—Ed.]

Queries with Answers.

Negro New Testament. — Some of your readers may not know that among the translations of the New Testament—and by the Bible Society itself, I think, but I am not quite sure—is one in negro language, intended for the West Indies. I saw a copy in 1828, or thereabouts, in the library of the Asiatic Society. I only remember four words, "Solomon pickien da David." So I learnt of what *piccaninny* is a diminutive. A few extracts from this translation would be interesting.

A. De Morgan.

[A copy of this work is in the British Museum. On the fly-leaf is written in pencil: "Very rare, suppressed, £4 4*s*." It is entitled, "Da Njoe Testament va wi Masra en Helpiman Jesus Christus. Translated into the Negro-English Language, by the Missionaries of the Unitas Fratrum, United Brethren: printed for the use of the Mission by the British and Foreign Bible Society, 8vo, 1829." This version was conducted through the press by the joint labour of Mr. C. A. Austen (a native of Surinam) and the Rev. C. J. Latrobe. See Horne's *Introduction*, v. 150, edit. 1846, where the Lord's Prayer is printed as a specimen. "The publication of the New Testament," says Dr. Southey, "in such a language as the Negro, or *Talkee-talkee*, brought upon the Bible Society a greater outcry than any that had been raised against it since the schism which the Apocrypha occasioned. It is, indeed, easy to represent such a version as at once grotesque and irreverent, or even blasphemous; and to make a strain of relentless ridicule the vehicle for the heaviest charges of indiscretion and misconduct. The committee of that society might, however, easily be excused for an error in judgment, if error it be, into which they were led by deferring to the opinion of those persons whose opinion upon the point is entitled to the most deference. Long ago a Moravian missionary who was employed among the Demerara negroes made this version. It is the only language understood and spoken by fifty or sixty thousand of those negroes; and by printing this version for their use, Mr. Latrobe assured the Bible Society, that they would confer both upon missionaries and converts an indescribable and lasting benefit." (*Quarterly Review*, xliii. 558.) A new edition of the Negro Testament was printed in 1845 at the joint expense of the Netherlands Bible Society, and of the British and Foreign Bible Society.]

Hudibrastic Query. — On a recent visit to Coldham Hall, near Bury St. Edmund's, the property of Sir Thomas Gage, but now occupied by Sir Charles Clifford, a curious picture was pointed out to me. It is that of a lady, and underneath the following lines in gilt letters from *Hudibras* are inscribed. (Part II. canto i. v. 885): —

"Did not a certain lady whip
Of late her husband's own lordship?
And though a grandee of the house
Claw'd him with fundamental blows;

Ty'd him uncover'd to a bed-post,
And firk'd his hide, as if sh' had rid post;
And after in the Sessions' Court,
Where whipping's judg'd, had honour for't?"

I was informed that it was the portrait of an ancestress of Sir Thomas Gage, and the circumstances alluded to actually took place in revenge for her husband having shown favour to the unsanctified cavaliers. The picture represents a buxom dame, apparently fully equal to inflicting such a punishment. What was her name? And are the lines the record of an actual fact?

OXONIENSIS.

[The lady who inflicted this flagellation was the wife of William Lord Monson, of Bury St. Edmunds, one of the judges of Charles I. His lordship being suspected by his lady of having changed his political principles, was by her, with the assistance of her maids, tied naked to the bed-post, and whipped till he promised to behave better. For which useful piece of political zeal she received thanks in open court. (*Vide* Dr. Grey's note to the passage.) Lord Monson had three wives, first, Margaret, daughter of James Stewart, Earl of Murray, widow of Charles Howard, Earl of Nottingham; secondly, Frances, daughter of Thomas Alston, of Polstead, in Suffolk, Esq.; thirdly, Elizabeth, daughter of Sir George Reresby, Knt. of Thriberg, in Yorkshire (widow, first of Sir Francis Foljambe, of Aldwark, in Yorkshire, Bart.; secondly, of Edward Horner, of Mells, in Somersetshire, Esq.) After the death of Lord Monson, his widow remarried to Sir Adam Felton, of Playford, in Suffolk, Bart. (Collins's *Peerage* by Brydges, vii. 240.) In 1661, Lord Monson was degraded of his honours, and sentenced with Sir Henry Mildmay and 'Squire Wallop to undergo the punishment described by Pepys in his *Diary*, Jan. 27th, 1661-2: "Going to take water upon Tower Hill, we met with three sledges standing there to carry my Lord Monson, and Sir H. Mildmay, and another to the gallows and back again, with ropes about their necks; which is to be repeated every year, this being the day of their sentencing the king." An account of this ceremony was printed at the time, entitled *The Traytor's Pilgrimage from the Tower to Tyburn.*]

OCTAVIANS. — Who were the Octavians?

B. L. H.

[The Octavians, under James III. of Scotland, were a Council or Committee of eight, learned in the law, who administered the public property, then much disordered.

The Octavians in the Church of Meissen, till it became Lutheran, were certain clerics who, beginning at 8 P.M. used to sing the Divine praises till an advanced hour of the night.

Octavian was also a name applied to anything which belonged to the Roman Emperor Octavius, as "Octavian soldiers."

We venture to hope that one or other of these explanations may meet our correspondent's difficulty, of which it would have been easier to attempt a full solution, had he favoured us with a clue.]

SHIMPLING CHURCH, SUFFOLK.—In a north window of the nave of this church, are the following coats of arms: Arg. a lion rampant sab. crowned or; Or, a chev. sab.; Azure, three crowns or (rather obscure). The architecture of the window is the Decorative Gothic of the fourteenth and fifteenth centuries. Can any of the correspondents of your excellent paper inform me as to what families bore these arms at that period?

GEORGE VICKERS.

Shimpling, Suffolk.

[The arms in the north window of this church may be thus described:—

1. *Morley.* Arg. a lion rampant double queued sab crowned or.
2. *Stafford.* Or, a chevron gules.
3. *East Angles.* Az. three crowns or.]

FAMILY OF ROOKWOOD, COLDHAM HALL, SUFFOLK.—Will any of your readers oblige me with a description of the heraldic shield and crest of this family? Ambrose Rookewoode, Esq., was executed for implication in the Gunpowder Plot. Another brigadier, Ambrose Rookewoode, was implicated in the conspiracy to assassinate William III., and was put to death. GEO. VICKERS.

Shimpling, Suffolk.

[The arms of Rookwood: Argent, six chess-rooks sable. Crest, on a helmet, and wreath argent and sable, a chess-rook or, winged proper. A mantle argent, double gules. Vide *Collectanea Topographica et Genealogica*, ii. 120.]

GEORGE GARRARD.—Who was this gentleman, whose name occurs so frequently as a correspondent of the Lord Deputy Wentworth in the *Strafford Papers*? CPL.

[This gentleman was one of Dr. Donne's correspondents, and is frequently noticed in his *Letters* (4to, 1651), where his name is variously spelt Garat, Garrat, Gerard, Gerrard, and Gherard. He was a clergyman, lived in the Strand, and was a lodger; in which capacity he was assessed 40*s.* to the ship-money. In 1637 he was chosen Master of the Charter House, and was succeeded in that office by Edward Cressett, Esq., in 1650.]

NICHOLAS VERKOLIE.—Can you favour me with a list of the works of Verkolje, the Dutch painter?

R. E. L.

[Some of Verkolie's principal works are noticed in Bryan's *Dictionary of Painters and Engravers*; but for a complete list consult Nagler, *Künstler-Lexicon*, vol. xx. pp. 111—114. The list is too long for quotation.]

THE ROCHE MSS.—Where are these important documents preserved? ABHBA.

[The original Papers and Deeds relating to the Roche Family of Cork are in the British Museum, Addit. MS. 19,868. Roche and Crosbie Papers, Addit. MS. 20,715.]

Replies.

THE FYLFOT.

(3rd S. v. 458, 524; vi. 51, 96, 135.)

Among the many interesting and ingenious observations on the fylfot, which have appeared in "N. & Q.," I am surprised that no oriental correspondent has pointed out the estimation in which this emblem is held by the Hindus, who are familiar with it under the name of *swastika*.

Of this word, Prof. Wilson (*Sans. Dict.*, 2nd ed. p. 964,) gives the following explanations. —

"1. Any lucky or auspicious object. . . . . 3. A building, or palace of a peculiar shape, &c. 4. A kind of mystical figure, the inscription of which on any person or thing is generally considered to be lucky; it consists of 卐, and amongst the Jainas is the emblem of the seventh deified teacher of the present æra. 5. The crossing of the arms as resembling the preceding."

It is equally well known to the people of Southern India. In the Telugu Dictionary of Brown (p. 1117) it is described as "the name given to the mystic cross which the Buddhists use." He likewise applies the same term to another symbol, which he calls "a magic figure, in the shape of a *quatrefeuille*;" which is the emblem of *Sitala*, the 10th Tírthakar, or deified Jaina saint, as the fylfot is of *Suparswa*, or *Suparswanáth*, the 7th.

The word is not found in Rottler's Tamil Dictionary, save under its Pracrit form, *swattikam*; which he refers to certain positions assumed by ascetics in the performance of devotional austerities; but in the more recent work of Winslow (p. 485), it is said to be: —

"1. A mystical kind of figure, emblematical of fire (marked thus 卐), which, formed in the lines of the body, &c., is considered lucky. 2. One of the positions of the silent ascetic, placing each foot on the opposite thigh and sitting erect."

It is thus that the sitting images of the Jaina idols always, and of the Buddhist deities occasionally are sculptured.

Representations of the *swastika* will be found in Moor's *Hindu Pantheon*, plate ii. *figs.* 71, 72, and 84. The two former are exactly the fylfot, the points of the cross of one being turned in opposite directions from those of the other. The third (*fig.* 84) is more complicated; and probably refers to a building or temple, built on the plan of the *swastika*—as Christian churches are constructed in the form of a cross, or the Escurial on that of St. Lawrence's gridiron. *Fig.* 73, of the same plate, represents the quatrefoil symbol noticed in Brown's Dictionary above-mentioned.

The *swastika* thus appears to be an emblem of great antiquity in the East. It is employed in the initiatory rites of the Buddhists, and must, therefore, be coeval with the origin of that creed; which, according to the best authorities, is assigned to the sixth century before the Christian Era. The following description of the consecration of a Buddhist monk, is taken from the *Illustrations of the Literature and Religion of the Buddhists*, by B. H. Hodgson, Serampore, 1841, p. 212: —

"If any one desires to become a *Bandya* (monastic or proper Buddhist), he must give notice thereof, not more than a month, nor less than four days, to his Guru; to whom he must present *pán*,[1] and *supári*,[2] and *datchina*,[3] and *achat*,[4] requesting the Guru to give him *Pravrajya-vrata*, or initiation. The Guru, if he assents, must accept the offerings and perform the *Kalas puja*." [Here follows a description of the first day's ceremony, called the *Gwál-dán*.]

"On the next day the ceremony above related is repeated, with the undermentioned variations only. As in the *Gwál-dán*, the *Kalas puja* and *Deva puja*, are performed, so here again: but the aspirant on the former occasion is seated in the *Vajra-ásan* manner, but in this day's ceremony in the *Sustaka-ásan*. The *Sustaka-ásan* is thus: first of all *kusa** is spread on the ground, and above it two unbaked bricks, and above them the sustak is inscribed thus [here follows an engraving of the fylfot, in a much more complicated form than that given above]† upon which the aspirant is seated."

Then follows the description of numerous rites, which it is unnecessary to repeat. The whole occupying a period of three days.

Several allusions have been made to the occurrence of the fylfot on Bactrian coins. I have looked over all the plates in Wilson's *Ariana Antiqua*, and in the *Journal of the Asiatic Society of Bengal*, without finding a single example of it on any Bactrian coin properly so called. Neither is it to be found in the plate of 168 monograms, collected by Prof. Wilson from the numerous coins examined by him (*Ar. Ant.*, Plate xxii.) But it is seen frequently on early Hindu Buddhist coins, some of which have been found in Bactria. See *Ar. Ant.*, pl. xv. *fig.* 28; *Jour. As. Soc. Beng.*, vol. iii. pl. xviii. *figs.* 1, 2; vol. vii. pl. xxxii. on several coins. In pl. lx. of the same volume, *fig.* 23, it is shown in combination with another Buddhist symbol ☸, terminating each limb of the cross.

It also occurs among some coins figured in the *Madras Journal of Literature and Science*, as in vol. iii., new series, pl. ix. *fig.* 34; and in vol. iv. pl. ii. *fig.* 4, it appears on the seal of a Hindu king of Southern India, named *Vira Déva Chóla*, appended to a charter engraved on plates of copper, with the date A.D. 1079. Δ.

"[1] Betel leaf. [2] Betel-nut. [3] Cinnamon. [4] Whole rice, used in oblations."

* *Kusa*, a sacred grass, used in religious ceremonies—*Poa cynosuroides*.

† The Hindoo women draw this, and similar ornamental figures, with chalk before their doors, and the above is probably drawn by the priest in the same manner, without much regard to exactness.

ROBIN ADAIR.

(3rd S. iv. 130; v. 404, 442, 500; vi. 96.)

I can add nothing to the connection of this memorable worthy with "Aileen (or Eileen) Aroon"; but in the first decade of our century I heard the Rev. Robert Walsh, rector of Finglas, near Dublin, relate the story of the tune, even as I subsequently read it in his *History of Ireland*. Briefly as possible, the legend runs thus:—*Temp. Eliz.*, O'Daly, an Irish chieftain, and the daughter of a knightly neighbour were mutually attached. In the Capulet-and-Montague fashion, their "course of love" was ruffled by Aileen's father being an Elizabethan, and the wooer an O'Neilite. Advantage was taken of his being under the ban of treason, and obliged to make himself invisible, to bring about a marriage between her and an Anglican wooer. The spousal festivities were at their height, when, not ghostily, like Alonzo the Brave, but bodily, like Young Lochinvar, O'Daly made his appearance in the guise of a harper, and favoured the company with a ballad of his own composition, putting the bride elect up to his identity, and practically closing it with a dash out of the hall, sword in one hand and lady-love in the other. Need I add, that they mounted his horse, cleared the moat, and were married out of hand, leaving the governor good cause to say with Polonius, "Still harping on my daughter!"

Sir John Spray, who is not forgotten in Ireland as an accomplished musician and vocalist, wished me to write words to the old air of "Aileen Aroon." My adaptation has no other community with "Robin Adair," and no other pretension to a page in "N. & Q." than Sir John's praise of its close adherence, rhythmical and accentual, to the old Irish music, and his own singing it at several concerts at Dublin: —

"AILEEN AROON.

"Listen, oh Lady fair,
Decked out so gay;
And ye bright bridal train,
Listen my lay!
Then shall your harper free,
After his minstrelsy,
Join in your revelry:—
Listen, I pray!

"Many a year ago
Lived a fond youth;
To him a lovely maid
Plighted her truth:
Banished by law severe,
She from him turned her ear,
Was she not, lady dear,
Cruel, in sooth?

"No—'twas her father who
Gave the command;
Who to a stranger knight
Rendered her hand:—
Spread was the marriage feast;
There an unbidden guest,
Like a poor harper drest,
Lady, did stand.

"Where was Remembrance then?
Listen, I pray!
Was he a harper deemed
By his array?
Soon she her lover knew;
Near and more near she drew—
Off on his steed they flew:—
Aileen, away!"

EDMUND LENTHAL SWIFTE.

RHYMES, OR RHYTHM.

(3rd S. vi. 137.)

Of all our poets, Milton exercised the most rhythmical freedom; but, as "a chartered libertine," obeying those laws of metre and of accent which induced the several modulations of his verse. Of all our poets, too, he most especially requires *a good reader;* not only as an intellectual tongue-master for the delectation of others, but as a closet-student, whose corporal eye telegrams to his own mental ear. Neither of these would, for the sake of strict syllabication, read —

"Ominous conjecture on the whole success,"—

as "*om'nous* conjecture"; or that sublime passage —

"The house of Pindarus, when temple and tower
Went to the ground,"—

as "templ' and tow'r." Instinctively, they would give to each of these lines its full symphonic sound: even as in that magnificent sonnet wherein Milton, freely as in his unrhymed story of *Paradise Lost*, at once indulged his instincts and fulfilled the laws of his language, they would read —

"While Da'rwen stream, with blood of Scots imbrued,
And *Dunba'r* field resound thy praises loud."

Royalist as I am, this noble iambus rings in mine ear like a trumpet-clang: modelled on the preceding line into a trochee—*Du'nbar*—it would sink like a penny whistle.

Cowley's representative metres are not so readily to be dealt withal. One of these, however —

"And o'erruns the neighbouring fields with violent course,"—

would, with the substitution of *meadows* for *fields*, turn out as good an hexameter as most of Gabriel Harvey's or Stanyhurst's; and another —

"As some fair pine o'erlooking all th' ignobler wood,"—

is a regular iambic trimeter acalectic. Methinks there are (dispensing with accent) few pages of English prose, *quas versu dicere non est*, of Latino-Anglican poetry.

If "Dunbar"—as LORD LYTTELTON infers—is neither a trochee nor an iambus, it is, *ex necessitate*, a spondee; whereof Porson said there exists but *one* in our language—"Egypt"—the *spondaic* utterance of which is a lingual impossibility: every English word, from the octosyllabic "incommensurabi'lity" to the dissyllabic "i'cy," having *one*

accent, and one *only*; its residuary seven syllables, or one syllable being purely negative. Thus, an English dissyllable must be what is prosodially termed a trochee ⏑–, or an iambus –⏑, as *di'vers, di'vert:* while a trisyllable is a dactyl –⏑⏑, or an amphibrach ⏑–⏑, or an anapæst ⏑⏑–; as *so'litude, eter'nal, domine'er.* To this normal process the longer polysyllables are equally subject; some of their longest requiring an inflection much slighter than an accent. On this principle, our composite words forego their proper accentuation: as *hi'ghwayman, ma'nslayer; mi'dnight, ni'ghtwatch.* And sometimes in the converse combinations of the same words: as *wa'yside, si'deway; wo'rkhouse, hou'sework; ho'rserace, ra'cehorse.* A peculiarity, found (I believe) in no other word, occurs in *murmur;* its twin syllables being alike lettered and quantitied, while one alone is accentuated.

With unfeigned deference to Lord Lyttelton's classical authority, I say of the Latin as of the English Language, that no lingual power can express a spondee or a pyrrhic in the same word. That neither the most accomplished living Latinist can, nor his Augustan precursors could, pronounce either of these, *per se*, but as a trochee or as an iambus. Nor less difficult was it, is it, or will it be, to express the *oral* diversities between the present and the perfect "*venit*," the nominal and the verbal "*regis*," the casual "*musa*" and "*musâ*,"—with the many such (to the ear undistinguishable) distinctions.

The accentuation of a family name is, like the name itself, within the family discretion: not likely to be meddled with, however, by an *Arbuthnot* (p. 93). Its early patronymic "Aber*bothe*noth," in the twelfth century, softened down to "Aber*buth*nott," and in the fourteenth to its present form, implies the normal accentuation of its *second* syllable—Arbu'thnot. The double accent of its *first* and third, Ar'buthno't, is more like the kitchen talk wherewith Sam Weller co'n-tri'ved to make himself i'n-tima'te with the cook and housemaid.

If I have bestowed too much tediousness on this lengthy note, I plead Chitteldroog's sanction: "The subject is worth returning to."

Edmund Lenthal Swifte.

ALBINI BRITO.

(3rd S. vi. 13, 113, 174.)

I have been much interested by the queries upon this subject, and hope I may be able to throw some light on it, having studied the history and quarterings of the Manners and Ros family with some attention. The arms in the sixteenth quartering of the Haddon shield were, without doubt, borne by William de Albini IV. on his seal (Peck's *Stamford*, plate, lib. viii. p. 27). They are also impaled with Ros on the monument of Robert de Ros, husband of the heiress of Belvoir, Isabel d'Albini, in Bottesford church. In the *History of Belvoir Castle*, by the Rev. Irvine Eller, published 1841, the following arms are given:—*Robt. de Todeni:* Gu. an eagle displayed, within a bordure arg.; *Albini:* Or 2 chevrons, within a bordure, gu.; *Belvoir:* Azure, a Catherine wheel or; and *Trusbut;* Three bolts, no tinctures given.

About the Trusbut arms, there seems great uncertainty. In an old book of heraldry, the name of which I forget, in the library at Knowsley, the coat of "Roger Trusbut, whose daughter Roysia married Sir [Rob't*] de Ros," is given: Azure, a cross moline or; a label of 5 points sa. gouttée d'or. The same coat, among others, is assigned to Trusbut by Edmonstone, with different tinctures.

I feel no doubt as to the 15th quartering being *Todini;* and I think Mr. Carey is mistaken in calling the 4th quartering *Valoines;* for Sybil de Valoines, wife of Robert de Ros, was not an heiress, and her arms (Gules, fretty ermine, according to Mr. Eller), do not appear to have been ever quartered by the De Ros family. On the monument of Thomas, 1st Earl of Rutland, in Bottesford church, the escutcheon bears: Quarterly 1st and 4th, Manners. 2nd. Roos, Espec, Todeni, Albini (two chevronels), and Badlesmere. 3rd. Holland, Tiptoft, Vaux, and Powis (Charlton). There is also an escutcheon on the tomb of Edward, 3rd Earl of Rutland, containing the following quarterings: Rutland, Roos, Espec, Trusbut, Beauchamp, Bellomont or Newburgh, Berkeley, Lisle, Fitzgerald or Gerard, Holland (Earl of Kent), Tiptoft, Charlton (Lord Powis), Badlesmere, Vaux, Albini, and Todeni. (See Mr. Eller's account of Bottesford church.) This last shield appears almost identical with the Haddon window; from which it is evident that, at that period, quarterings were not marshalled in genealogical order.

I believe, with D. P., that the 4th quartering is Belvoir, on the authority of Mr. Eller; whose accounts of the various families connected with Belvoir Castle is in other respects so correct, and shows such research, that I think he is likely to be right.

Waterbouget.

In answer to D. P.'s inquiries, it is right that I should explain that, in assuming the last quartering in the shield at Haddon Hall to be *Trusbut*, I had no other authority than what was contained in his previous communications; and that, in assuming the fourth to be *Valoines*, I proceeded entirely on conjecture. It will be seen at a glance that, if these two coats are rightly ascribed to Valoines and Trusbut, there is strong ground for

* An error, his name was *Everard.*

holding that the shield was marshalled on an intelligible system; but if it turns out to be otherwise, the only explanation I can see, is, that the quarterings were put together in the higgledy-piggledy manner described by D. P. I have not the means at hand of verifying the assumptions that I made in my former communication. Let me, therefore, hope that some of your correspondents may be able to state what the arms of Trusbut and Valoines really were. I must at the same time beg to remind your readers in general, that D. P.'s original question was—"What were the arms of Todeni, Belvoir, Albini?"—and to suggest that any information on this subject would still be acceptable.

To return, however, to our heraldic puzzle:—A few ancient escutcheons, carefully studied, could hardly fail to afford a clue to the solution of it. In the Lansdown MSS., No. 882, there is a drawing of the escutcheon of Henry de Beauchamp; who was created Duke of Warwick in 1444, and died in the year following. Among the numerous quarterings, the coats of *Newburgh* and *Beauchamp*, as might be expected, occupy prominent places; but, what is rather surprising, I do not find among their surroundings a single coat that has been introduced into the shield at Haddon Hall. The whole arrangement of the escutcheon appears to be very singular; and in calling attention to it, I am in hopes that some of your heraldic readers may be able to furnish an explanation of the principle on which it was framed.

I will advert to one other instance, connected with a family to which the attention of your readers has recently been directed. In Westminster Abbey there is a monument to the memory of the first Lord Hunsdon, who died in 1596—not more than seven years after the date of the painted window at Haddon Hall (see 3rd S. v. 382). At Hunsdon there is (at all events, there was lately, and I hope it still exists), a monument to the memory of his son John, the third baron, who died in 1617. On each of these monuments there is an escutcheon of many quarterings. At the time they were put up, the system of marshalling may be supposed to have been rapidly approximating to what it now is. And if any further assistance is required, there is the monument that Mr. Robinson speaks of, at Culham, in Oxfordshire, to the memory of Sir Edmund Cary, another son of the first Lord Hunsdon, who died in 1637 (3rd S. vi. 173). On this monument (if I am not mistaken) the arms of each generation are set out separately, as is sometimes seen in pedigrees. In any attempt to elucidate the system, on which quarterings were marshalled in the early part of the seventeenth century, it would be difficult to have better materials to work upon than what are furnished by this series of monuments of the Hunsdon family.

Stafford Carey.

James Graham (3rd S. v. 517; vi. 34, 52, 72, 196.)—In the biographical sketches that accompany Kay's *Edinburgh Portraits*, Dr. Graham's death is stated to have taken place on the 23rd of June, 1794; and the date of 1798 is probably wrong. In addition to the other peculiarities that marked his insane career, he dissented in many other respects from the ordinary usages of mankind. He wore no woollen clothes; he slept on a hair-mattress, without featherbed or blankets, with all the windows open. He said, and with some degree of truth, that most of our diseases are owing to too much heat; and he carried his cool regimen to such an extent, that he was in terms with the tacksman of the king's park for liberty to build a house upon the top of Arthur's Seat, in order to try how far he could bear the utmost degree of cold that the climate of Edinburgh affords; but though the tacksman was willing, the noble proprietor would not listen to the project. His death took place somewhat suddenly, by the bursting of a blood vessel. He was buried in the Grey Friars' churchyard, Edinburgh. With all his eccentricities, he had a benevolent and charitable disposition; and his conduct towards his parents was exemplary. Whilst in Edinburgh, he took them every morning in his carriage, which was one of the most splendid description, for an airing, attended by servants in gorgeous liveries; and these worthies—old-fashioned Presbyterian Whigs of the strictest kind—were infinitely gratified by the "pomps and vanities" with which they were surrounded.

Scotus.

Felton's Dagger (3rd S. vi. 206.)—I am glad to see that Sir T. Winnington has mooted the question *anent* the identity of the dagger lately exhibited at Warwick, with the instrument with which Felton killed the Duke of Buckingham. Feeling an interest in the matter, I wrote to the gentleman who arranged and had charge of the Museum at Warwick, to favour me with a description of the weapon. He kindly did so, accompanying his remarks with a slight sketch. I was exceedingly surprised to find this evidence so much at variance with the account in the *State Trials;* where, instead of a curious double-bladed dagger, as indicated by my correspondent, it is said to have been a "common tenpenny knife," made by "Thomas Wild, living in Crooked Billet Yard, Sheffield;" and whose "trade mark" was on the blade. The startled Hallamshire cutler was taken to London; and, on being examined, stated that all he knew about the knife was, that he had made and sold it to Lieutenant Felton, when the latter was with a recruiting party in Sheffield. I had so long taken this explicit statement for unquestioned fact, that I was quite puzzled with the information above indicated. It may imply no great compliment to my worthy

townsman of the seventeenth century, to have been thus an involuntary accessory to the perpetration of a deed of blood at which thousands did *not* weep; but as a curious question of fact, I look with anxiety for any elucidation of the comparative claims for genuineness in reference to the weapons alluded to. J. H.

In reply to Mr. Winnington's inquiry as to how Felton's dagger came into the possession of the family of the Earls of Denbigh, I beg to inform him that the first Countess of Denbigh was sister to the Duke of Buckingham, who was stabbed, and that the dagger was brought to her by Firebrace, who was valet to the Duke.

Newnham.

Duke of Magenta (3rd S. vi. 165.)—The old Irish gentleman, quoted by your correspondent Cywrm, is in error in stating that the grandfather of Marshal M'Mahon was a Presbyterian minister, and had baptized him, &c., &c. The whole statement which follows is a ridiculous fabrication. The ancestors of the Marshal have been long settled in France. The Marshal's father was the Marquis de M'Mahon, possessor of a magnificent domain now possessed by his nephew, the Marquis Carl de M'Mahon. The whole family were French nobles of the "ancient régime;" and never served Napoleon I., as stated by the old Irish gentleman.

This absurd fabrication is of a piece with the other bit of Irish blarney, contained in certain Hibernian journals, which claimed Pelissier as the son of a Mr. Palliser; and Garibaldi as the grandson of a certain Garry Baldy. Gallus.

Paris.

Harold's Cross (3rd S. vi. 167.)—Your correspondent will, I think, find all the information he requires in the late Dr. Burton's *Letters from Harold's Cross*, 1850, 16mo, Dublin, 1850.

Abhba.

Papists (3rd S. vi. 114, 137, 156.)—I am glad that this antiquated word has chosen "N. & Q." for the place of its resuscitation. Discussion will not be inflamed into dispute, nor philology pushed aside for logomachy.

Johnson's definition—"One who adheres to the communion of the Pope and the Church of Rome"—does not, in my view at least, convey the "reproach" and "offence" which some, less enlightened than Bibliothecar. Chetham, may have intended: construing it into Pope-worship, and infraction of the first two Commandments. Fifty years ago, the learned author of *Statement of the Penal Laws which affect the Catholics of Ireland*, pronounced it extinct—no longer applied to them by any gentleman or scholar.

Though understanding by the term "Papist," a member of the Roman Church who maintains the Papal supremacy, and accepts the Papal interpretation of doctrine and formulary of discipline, I have been careful to use the less distasteful term—*Roman Catholics;* but which I find no less objectionable, in more instances than one having been courteously set right with—"*Catholic*, if you please." Now Catholic, I need not say, means "Universal;" and I am by no means disposed (as, I hope, a fellow Christian) to consider my own Anglican Catholicity a jot inferior to that of my Roman neighbour. "Why not Catholic?" says F. C. H. Because it affords no specification to what branch of the Catholic Church he belongs. While he repudiates in his own person "Papist"—which I have neither wish nor purpose of applying to him—why should he call me "Lutheran," or "Calvinist," or other sectarian appellative? Why claim exclusively for the Church of Rome a divine foundation, while denying it to the Churches of Britain and of Geneva? Why pronounce every Christian Church *but his own* as "Non-Catholic" as the Jewish synagogue and the Mohammedan mosque?

Accepting, however, his alternative, we will style him and his co-religionists "Roman Catholics"—the title assigned them by the law, and which no gentle or just man would withhold from them: so long as, equally just and gentle, and Christianly doing as they would be done by, they style us English Catholics, or Genevan Catholics, the Christian Church being the Parent Tree. Rome, England, and Geneva—to each I say, *Esto perpetua!* E. L. S.

Dr. Doddridge's MSS. (3rd S. vi. 109.)—J. D. Humphreys, Esq., died some years ago, I think at Islington; and shortly after, his effects were sold, including all Dr. Doddridge's (whose grandson, or great-grandson, Mr. Humphreys was) papers: among which, were many inedited letters, &c. The Rev. Edward Doddridge, Knt., Nottidge, near Bridgend, S. W., a descendant of the great divine, could give particulars.

An Admirer of Doddridge.

Halidam (3rd S. vi. 18, 160.)—

"*Halicom* (Dalighom, Sax., *i. e.* Holy Judgment; *Heyligthum*, Teut.), whence, in old Times, 'By my Halidam,' was a solemn Oath among Country People."—N. Bailey's *Dictionary*, 21st edit.

Rugeley. W. I. S. Horton.

Bartleman (3rd S. vi. 154.)—Probably Bartleman was on no occasion so mellifluous, so effective, as at the Oxford Commemoration, in 1818, in Heber's *Palestine*. The last line—

"For the light gales of balmy Palestine,"—

was thrilling. Every lady present, every member of the University, rose to do him honour. It was a perfect ovation. Hasler Hollist.

Lodsworth.

Meaning of Rampers (3rd S. vi. 45.)—Mr. Peacock, in his explanation of the meaning of

the word *rampers*, as applied to the Roman ways in Lincolnshire, seems to consider it as a local term; but is it not merely the provincial mode of uttering the old, and now nearly obsolete word, *rampire* (or, as Bailey gives it, *rampier*), frequently used by writers of the Elizabethan time? The following madrigal exemplifies both the use of the word and its meaning:—

"At sound of her sweet voice and words betraying,
My hope advanc'd that fair desire had founded;
But as brave Thebes was built by harp's sweet playing,
And fell by sound of warlike trump confounded,
So that despiteful tongue with rage inflamed,
Sounding the alarm unto my heart amazed,
Of that proud hope the which to fall was framed,
Left not one *rampire* to the ground unrazed."

Musica Transalpina, book ii. 4to, 1597.

W. H. Husk.

Tennyson's "Enoch Arden": Bigamy and Desertion (3rd S. vi. 186.)—The popular notion that "if a man leave his wife and nothing be heard of him for seven years, he may be fairly and legally considered dead, and his wife may marry again," has, like many other popular axioms, some incidents of truth alloyed with much that is incorrect. "Whosoever being married shall marry any other person during the life of the former husband or wife," is liable by 24 & 25 Vict. c. 100, to penal servitude or imprisonment. But to this general proposition the statute (s. 57), amongst other persons, excepts "any person marrying a second time whose husband or wife shall have been continually absent from such person for the space of seven years then last past, and shall not have been known by such person to be living within that time." A similar exception existed in the original statute (1 Jac. I. c. 11), which made bigamy a felony. But it is necessary that the prisoner charged with the offence should prove his ignorance that the husband or wife was alive during the whole of those seven years (Reg. *v.* Cullen, 9 C. & P. 681), and not that the party charged, to be deprived of the benefit of its provision as a defence, must be proved to have known at the time when he contracted the second marriage that the first wife had been alive during some part of the seven years preceding. But compare 1 East P. C. 467; 1 Russ. by Grea. 187; R. *v.* Briggs, Dear. & B. C. C. 98; and R. *v.* Cross, 1 F. & F. 510.

From these considerations it is evident that Annie Arden was not criminally culpable; but her first marriage was, of course, in force till the death of Enoch; her second marriage ceremony was a farce, and the children by the second husband were illegitimate. Wynne E. Baxter.

Croydon.

Roman Numerals (3rd S. vi. 29, 77, 139, 180, &c.)—The answer to the query, "How would an arithmetician of ancient Rome have multiplied eighty-four by forty-seven?" is to be found in the word "calculate." Ultimus Romanorum and Clutha are utterly wrong. The manner in which each of these gentlemen performs the operation is very ingenious, but is not the manner of the ancient Roman, since the ancient Roman could not have performed the operation at all. As is well known, he carried out all arithmetical operations with little pebbles, *calculi*, or ψῆφοι, on an abacus with grooves for the units, tens, hundreds, &c. This mode continued in vogue, throughout the whole of the middle ages, down to the time when Arabic numerals became general, that is to say, till about the end of the seventeenth century. During the latter portion of this period, however, Roman calculi were replaced by the so-called Nuremberg tokens — counters which are found everywhere in great numbers, and perplex collectors, although the use to which they were applied might be learnt from the fact that on some of them the word *rechen-pfenning* is to be found, and the merchant is exhibited as standing at his abacus, with his counters before him. That the method of calculation employed by the ancients was in use in Europe as late as the time of Louis Quatorze is incidentally learned from Molière, who makes his *Malade Imaginaire*, wishing to ascertain the gross amount of his numerous doctors' bills, order his servant to bring him his bag of *jettons*, or counters. An allusion to calculations by counters occurs in Shakspeare also. Mr. Albert Way, in a note to the *Promptorium Parvulorum*, *sub voce* Awgrym, thinks the method had in some degree been superseded by the use of Arabic numerals towards the commencement of the sixteenth century. The Chinese, with their *swan-pun*, altogether identical in principle with the ancient abacus, perform calculations with a rapidity and facility perfectly amazing. P. Hutchinson asks for a passage in Latin which will tell him something of ancient arithmetic. Here is a passage in Greek, which will probably do as well. It is from Polybius, who, speaking of disgraced courtiers, compares them to ψῆφοι, which at one time represent thousands of pounds, and at the next moment, by a change of position, ar'nt worth a farthing.

Οὕτως γάρ εἰσιν οὗτοι παραπλήσιοι ταῖς ἐπὶ τῶν ἀβακίων ψήφοις. ἐκεῖναί τε γὰρ κατὰ τὴν τοῦ ψηφίζοντος βούλησιν, ἄρτι χαλκοῦν, καὶ παραυτίκα τάλαντον ἴσχουσιν· δί τε περὶ τὰς αὐλὰς κατὰ τὸ τοῦ βασιλέως νεῦμα μακάριοι, καὶ παρὰ πόδας ἐλεεινοὶ γίγνονται. — Polybii *Hist.*, v. 26.

Burlington Gardens. Thomas Purnell.

Mottos and Tartans (3rd S. vi. 109.)—E. J. L. asks if an heiress may use the family motto, and transmit it to her children? No, she may not. Ladies have neither crest, motto, nor helmet, and cannot transmit what they never possessed.

Scotch tartans (the plaid is merely a sort of scarf, which may be of tartan or self-coloured) are

no part of heraldry. They are more closely allied to uniforms or liveries. I suppose all a chief's followers would wear his tartan, if he were particular upon the point. But whether the ladies of his family would, in those days, have thought it *genteel* to do so I must leave to Scotch antiquaries to tell us. I imagine wherever they were wealthy enough, they dressed after the fashion of France and England. Are there any authentic portraits of Scotch chiefs, or chieftain's wives, in the tartan? Ladies nowadays sometimes compliment their husbands by wearing a habit faced like his yeomanry or his hunt; and very likely in former times might, in a similar spirit, wear his tartan. Now of course it is done out of fancy or fashion, and any lady may wear or dress her children in whatever tartan she pleases; and, if a Scotch woman of a recognised clan, no doubt she has a very natural pride in wearing that clan's tartan.

P. P.

Nelson's Coffin (3rd S. vi. 157.)—One more interesting addition might be made to your note of Nelson's coffin. It was not only made of the mainmast of Brueys' ship, "L'Orient," but of that portion of the mast which fell (when "L'Orient" blew up) on the "Swiftsure's" deck, carrying away part of the fore-rigging. Nelson set up the coffin in his own cabin; but was obliged, after a time, to send it below in deference to the (superstitious?) feelings of the crew of the "Vanguard."

Hasler Hollist.

Lodsworth.

Early Marriages in former Times in England (3rd S. vi. 129.)—See a notice on this subject in *The Derby Household Books*, edited by the Rev. F. R. Raines for the Chetham Society, pp. 210, 211. In p. 212, he adds the following note:—

"Strype says about this time, or a little earlier, the nation became scandalous for the frequency of divorces, especially among the richer sort; and one occasion was the covetousness of the nobility and gentry, who used often to marry their children when they were young boys and girls, that they might join land to land; and being grown up, they many times disliked each other, and then separation and divorce followed, to the breaking of espousals and the displeasure of God."

At this time the Homily against adultery was issued, and not without occasion. P. P.

"Cleanliness next to Godliness" (1st S. iv. 491; 3rd S. iv. 419.)—I have often thought that this proverb arose out of the *dictum* of Aristotle, that "Cleanliness is a half-virtue." The modern proverb reads just like a Christianised version of this ancient saying. Yet I fear this note is not of much value, for I am unable to supply the passage of Aristotle's writings in which it occurs, and am too much occupied to make a search for it. Perhaps one of your many scholarly readers can help me. Juxta Turrim.

A German Knowledge of England and the "Allgemeine Zeitung" (3rd S. vi. 144.)—The lovers of genial, and for the most part just, criticism in literature and the fine arts, are indebted to the *Allgemeine Zeitung* for so large a portion of enjoyment, that it becomes painful to think of lessening it by any mention of defects in other directions; defects that not only betray gross ignorance of England, but also a want of sympathy with her free institutions. Just cause for this accusation has been more particularly evident of late; and we have regretted to notice the *Allgemeine Zeitung* eagerly seizing every opportunity of exhibiting English society in the most odious and unfavourable colours. Hopeful observers, however, see elsewhere so many elements of improvement at work in the ever-active German Fatherland, that it is much better to greet with welcome any signs of improvement in that divided region, than angrily to retaliate upon a people more sinned against by the evils of their political system, than sinning in their individual capacity. A Scot Abroad.

Reines (3rd S. vi. 111.)—The following verses occur in Chaucer's *Booke of the Dutchesse*:—

"I woll yeve him a featherbed,
Raied with gold, and right well cled,
In fine blacke sattin d'outremere,
And many a pillow, and every bere,
Of cloth of raines to slepe on soft."

In the Glossary appended to Tyrwhitt's valuable edition of Chaucer, Raines is explained, "The city of Rennes in Bretagne."

John Henderson, Clk.

Enniskillen.

Cross Potence (3rd S. vi. 136.)—H. S. G. may be quite right, but one of the family was my informant. I understood him to say the crest was two mountains, the valley between or at the foot of them, *Val pié*, being a rebus on the name.

P. P.

Pre-death Monuments (3rd S. vi. 85.)—Some years ago there stood in Sandon Church, Staffordshire, a fair monument to the memory of Sampson Erdeswicke, Esq., author of *A Survey of Staffordshire*, who died in 1603. The monument was situated against the north wall of the church, and represented him in a recumbent posture, dressed in a jacket with short skirts, and wearing spurs on his heels. Two kneeling figures of his wives were above him, and above them was a curious epitaph, exhibiting his pedigree. The Rev. Mr. Harwood, in his edition of *The Survey of Staffordshire*, states that the above monument of Erdeswicke "was erected to his own memory by himself in his lifetime." See also Pennant's *Journey from Chester to London*, 1811. Harry Congreve.

Edward M. Willich (3rd S. vi. 29.)—This is doubtless intended for Edward Michael *Whitty*,

some time editor of *The Leader*, wherein he published those clever sketches "The Stranger in Parliament." He died in Australia, I believe, some four or five years ago. PHILIP S. KING.

A SHEPSTER (3rd S. vi. 149.)—In the new edition of Nares's *Glossary*, by Halliwell and Wright, is the following:—

"† *Shepster*: a seamstress.

"'A sempster, or *shepster*, sutrix.'—Withals' *Dictionarie*, ed. 1608, p. 146.

"'Mabyll, the *shepster*, cherissheth her right well; she maketh surplys, shertes, breches, keverchiffs, and all that may be wrought of lynnen cloth.'—Caxton's *Boke for Travellers*."

THOS. SHIELDS.

Scarborough.

"WILLIKINS AND HIS DINAH" (3rd S. vi. 158, 236.)—In answer to JUVERNA, I beg to state that, to the best of my recollection, a Latin version of this ballad appeared in *Diogenes*, the penny *Punch* of the period, during the earlier part of 1854. It was attributed to a Cantab, then well known as a humorous writer, but I forget whether it was clever or mere doggerel.

Is EXON sure that Albert Smith's French version of this ballad extended beyond the first verse which he quotes? Used not the lamented entertainer to let some French gentleman relate, in his own tongue, merely so much of the lyric tragedy that had so profoundly interested him when visiting a London theatre, and then at once to merrily rattle away to some other episode? W. B.

LIST OF EPIDEMICS (3rd S. vi. 217.)—MELETES will find a valuable contribution to a chronological list of epidemics, by an author little known, T. Forster, M.B., &c. The work in which it is given is entitled *Illustrations of the Atmospherical Origin of Epidemic Diseases of Health*, published 1829. On p. 139, he gives a "Catalogue of Pestilence since the Christian era." It extends up to p. 180, thus filling fifty-one closely printed pages. His object is to connect the pestilences he records with the appearance of comets, and with atmospheric influences generally. It is, I think, incomplete, but would form an excellent basis on which to form a more correct list. I have already noticed this work in "N. & Q.," 3rd S. i. 129. It is worthy the attention of the student. I think there is a more recent edition, but I have not met with it. T. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

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Notices to Correspondents.

BISHOP PERCY *in our next Number.*

W. J. *For traditionary notices of the burial-place of the Mother of Our Lord consult Alban Butler's* Lives of the Saints, *August 15th.*

T. H. T. *will find a few notes respecting John Shakespeare, Alderman of the Ward of Aldgate in* 1767, *in* "N. & Q." 2nd S. x. 402.

S. H. *Our Correspondent is probably referring to Psalm lxxviii. 66, which, in the Prayer-Book version, runs*—

"So the Lord awaked as one out of sleep; *and like a giant refreshed with wine.*"

T. R. (Bromley)—

"Too wise to err, too good to be unkind,
Are all the movements of the Eternal Mind,"

is from a poem by the late Rev. John East, and will probably be found in his Songs of my Pilgrimage. *See* "N. & Q." 2nd S. x. 434.

GEORGE VICKERS. *It is a Nuremburg Token, and of a very common type.*

T. D. (Howden.) *The* Icones Biblicæ *were engraved by Matthieu Merian, the elder. Brunet speaks of it as* curieux et rare. *He engraved also the Basle* Todten-Tantz, *and many other works, which are described in the notice given of him in the* Nouvelle Biographie Générale, Nagler, &c. &c.

ERRATUM.—3rd S. vi. p. 225, col. i. line 18, *for* "genius" *read* "genesis."

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, GENERAL READERS, ETC.

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No. 144. SATURDAY, OCTOBER 1, 1864. { Price Fourpence. Stamped Edition, 5d.

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Mr. PAPWORTH has to offer to the Subscribers his grateful acknowledgment of their patience during his sometimes dangerous illness that has lasted more than twelvemonths, in which it was impossible for him to entrust to any one the revision of the proofs.

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Notes.

BISHOP PERCY.

In a recent number of "N. & Q." I recorded an account of a visit to Easton Maudit, in Northamptonshire, where Thomas Percy was so long Rector; and a place also memorable for being the sepulchre of Morton, Bishop of Durham. A little while ago I made a pilgrimage to Warkworth, in Northumberland, to have a look at the Hermitage there; which Percy has celebrated in a ballad, which will live as long as the English language is spoken, viz. *The Hermit of Warkworth.*

It would, of course, be occupying too much of your valuable space to attempt to describe the many interesting objects in Warkworth,—the gateway on the bridge; the castle; the church, judiciously restored; and of course, the gem of all, the Hermitage: for these have been again and again the subjects of pen and pencil. It is my wish to ascertain, whether there is any written and authentic record of the good Bishop Percy having visited this place? In other words, is the fact mentioned in any diary of his, or in any book known to your readers?

I have heard that a Catalogue of the Library, at Alnwick Castle, was written by him; and if this is the case, apart from the strong evidence of the *Hermit* having been written by one who knew the place well, this would also be a strong proof of his having visited Warkworth, which is within an easy distance of Alnwick. No one who has once seen the clear and beautiful handwriting of Percy (as I have done in the registers at Easton Maudit), can ever mistake it; and the Catalogue, if preserved, cannot be the least valuable relic amongst the *lares* and *penates* of Alnwick.

Being engaged in collecting materials for a little sketch of his life, I should much like to know on what grounds one of our most distinguished antiquaries asserts, that he was no relation or connection of the Ducal House of Northumberland?

If this is true, then the following statement, in the edition of the *Percy Reliques*, by the Rev. R. A. Willmott, must be incorrect:—

"So after a pilgrimage of eighty-two years, the *last male descendant* of the ancient *House of Percy* began his new life" (*i. e.* on Sept. 30, 1811).—P. xxviii. Routledge & Co., 1857.

It is now further suggested, that the whole plot of the story of the ballad of the *Hermit* is purely fictitious. Classically speaking, that it belongs to the mythical period. Yet many to whom the ballad, and the sweet Hermitage on the banks of the Coquet, are familiar, would I think say:

"Lubet *errare* mehercule cum *Platone* (quem tu quanti facias scio, et quem ex tuo ore admiror) quam cum *istis vera* sentire."—*Tusc. Quæst.*, lib. i. c. 17.

Percy tells us, that a priest always resided in the hermitage maintained by the family up to the time of the dissolution—so attached were the owners of the castle to the memory of the first recluse. A passage in *Marmion* is a most excellent comment upon this statement. It occurs at the conclusion of the "Convent," canto ii. stanza 23:—

> "Slow o'er the midnight wave it swung,
> Northumbrian rocks in answer rung;
> To *Warkworth cell* the echoes roll'd,
> His beads the wakeful hermit told."

Of course, the date of *Marmion* is supposed to be 1513; but a few years before the suppression of the monasteries. Nothing indeed escaped the accurate and observant mind of Sir Walter Scott.

The words of Bildad the Shuhite forcibly presented themselves to my mind, during my visit to the hermitage and castle at Warkworth:—

"Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers (for we are but of yesterday, and know nothing, because our days upon earth are a shadow). Shall not they teach thee, and tell thee, and utter words out of their heart."—Job viii. 8, 9, 10.

Proudly on a hill stands the Castle of Warkworth—majestic in decay: looking down upon the little town, and commanding a noble view of the sea. That has remained unaltered, whilst generations after generations have passed away:

> "Unchangeable, save to thy wild wave's play,
> Time writes no wrinkles on thine azure brow,
> Such as Creation's dawn beheld, thou rollest now."

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CHANGE OF NAME.

The following advertisement appeared in *The Times* of Sept. 16, 1864: —

"Resuming Surname.—Notice is hereby given, that we, the undersigned, Charles Reed Driver, Captain and Staff Officer of Pensioners, and Henry Thomas Driver, of Her Majesty's War Office, sons of Captain Thomas Driver, of the Royal Navy, deceased, have each of us resumed our ancient family surname of De le Bère, in lieu of Driver, by deed enrolled in Her Majesty's High Court of Chancery; and we intend henceforth to bear, designate, and sign ourselves upon all occasions and for all purposes whatsoever by the said surname of De la Bère accordingly.

"Charles Reed de la Bere.

"Witness to the signing by the said Charles Reed De la Bère, Wm. Swainson, Solicitor, Portsmouth.

"Henry Thomas de la Bere.

"Witness to the signature of the above-named Henry Thomas De la Bère, Richard Walter Tweedie, 6, Ely Place, London, solicitor."

I wish to draw attention to this announcement, as forming part of the literature of the new practice as to surnames. I date this note as usual for the sake of identification; but I am writing at a distance from my own books, and without access to others. I cannot, therefore, now give all the details which I should have given under other circumstances: I will supply them by-and-bye if they are thought to be necessary. The gentlemen who publish their change of name from "Driver" to "De la Bère," claim "De la Bère" as being their "ancient family surname." This change, therefore, is not quite the same as a change made by the assumption of a name chosen at fancy; but its legality rests upon same grounds. And, as I said in a recent note on the subject, I do not mean to dispute that it is sanctioned by law. Recent discussion, and the dicta of legal authorities elicited by the discussion, seem to leave no doubt that any person has a right to act as these gentlemen, and others, have acted. Nevertheless, to the antiquary, and especially to the genealogical antiquary, this "resumption" of name has a curious interest.

The announcement means one of two things. Either some male ancestor, from whom the two gentlemen are lineally descended, left his true name "De la Bère," and took the name of "Driver"; or some lady of the De la Bère family, marrying, left issue, and the representation of that lady is centered in the two gentlemen recently known by the name of "Driver." In the second case, the same right which allows any one to change his name would protect them in using the name "De la Bère." But it would not satisfy a genealogist to be told that a descendant of a lady "resumed" his ancient family surname by taking hers.

In the first case these gentlemen would have genealogists on their side. For, if an ancestor forsook his true name, there can be no objection to the resumption of the true name by his descendants. All that is needed is, authentication of descent, and publicity. Publicity, as it is now understood, has been given to this remarkable change. But local antiquaries would gladly see, if such a wish might be expressed without impertinence, some authentication of descent. The reason is this. The name "De la Bère" is one of very high antiquity, and was of great importance in Gloucestershire. The beautiful place where the De la Bères lived, Southam, in the parish of Prestbury, near Cheltenham, still stands. It is now the property of Lord Ellenborough. They have been supposed to have become extinct only during the present century. To claim to "resume" such a surname as this opens a very interesting field to Gloucestershire antiquaries. No one has a right to ask questions intruding into private life. But a statement such as that which I have quoted, having received all the publicity which *The Times* can give, seems to allow a note to be made, inoffensively, with the purpose of showing to the future continuator of Atkyns and Rudder that something more has to be *learned about the ancient race* of De la Bères. D. P.

Stuarts Lodge, Malvern Wells.

MRS. COGHLAN.

There issued from the press in 1794 in two vols. an autobiography of this lady which possesses a good deal of interest, and if correct, in fact, is not without its value as containing some curious anecdotes of Washington in the earlier part of his ultimately successful career. Before marriage her name was Moncrieff, the daughter of a Scots gentleman possessing an estate in the north. She says that when only fourteen years and a few months old she was married at New York, on February 28, 1777, to Mr. John Coghlan, an officer in the army, from whom she afterwards separated.

Her grandfather was a gentleman of the name of Patrick Heron, an officer in the army, who ran away with a Miss E. Vining, a daughter of the Mayor of Portsmouth. She had an estate in Scotland, where is not stated; but if he came of the family of Heron of that ilk it must have been in Galloway.

This gentleman was from particular circumstances obliged to quit England. He went to Annapolis, of which he was ultimately governor, leaving his wife and family behind. She died six months after his departure, and the widower then married Margaret Jephson, daughter of a Captain Jephson, and by her had a daughter Margaret, who married Major Moncrieff, then aide-de-camp to General Moncton. Her mother and the rest of the family, except one, having left America, were

st at sea when in sight of the harbour of Cork. he only survivors of this fatal event were Mrs. oghlan and her brother Edward Cornwallis Ioncrieff, who, according to her tale, were entitled nder her grandfather's will to an estate in Scot- nd worth 5000*l.* per annum, besides one at Lym- gton.

How far all this is correct we know not; but at to a certain extent it is true, is evidenced by notice from a magazine, dated January, 1807,* ecording the death of "John Coghlan, Esq." in t. Bartholomew's Hospital, at the age of fifty- ur, and giving a brief account of his unfortunate areer, and alluding especially to Miss Moncrieff so celebrated in the annals of gallantry."

Perhaps some correspondent might throw some ght upon the latter part of the life of the lady, nd the period of her demise. J. M.

Edinburgh.

W. M. Praed.—I have been comparing the merican edition of Praed's *Poems* (Redfield, ew York, 1854) with the two volumes recently ublished in London. The former contains the llowing pieces, which are not to be found in the nglish edition:—1. "Confessions." 2. "Letter rom Miss Amelia Jane Mortimer." 3. "Time's hanges." 4. "Good Night." 5. "Sonnet to da." 6. "Verses on seeing the Speaker asleep." . "Epitaph on the late King of the Sandwich slands." 8. Two charades: "There was a time oung Roland thought," and "Sir Harry was amed."

The biographical notice in the English edition tates, that the "Sonnet to Ada" was *not* Praed's. f the rest it is silent. Are they Praed's? And, f so, why are they not included? If *not*, should t not be so stated? H. L. T.

"Safe to die."—Purists object much to this xpression, and its kindred. But there must be omething to be said in its favour, for the expres- ion itself is as old as Homer. Ulysses, when he omments on his own shipwreck, says—

"Νῦν μοι σῶς αἰπὺς ὄλεθρος."

Odyssey, book v. line 305.

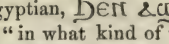
And the obliging old scholiast says this means σαόν μοι. H. C. C.

Yorkshire 'Cuteness.—The inhabitants of our argest county are, I think, remarkable for an xtra share of good common sense. The follow- ng specimen of their logic is perhaps a satisfac- ory exception. *Exceptio probat regulam.* Between Aysgarth and Ascrig is a well-known forge, and near it, at the junction of two roads, has been maintained for years, notwithstanding wind and rain, restoration committees, radical opinions, and the general march of civilisation, a finger-post, with the following inscription: "Those who can't read, inquire of the blacksmith." Does not the parochial wiseacre, who first erected this standard of excellence, deserve immortalising in this age of testimonials, statues, presentations, and pettyfog- ging hero-worship? Wynne E. Baxter.

[* *Gent.'s Mag.* vol. lxxvii. pt. i. p. 381.]

I don't believe half of it.—This is what the Irish bishop said when he read *Gulliver's Travels*. I have been told that it was Swift himself who gave the story of this prelate; if so, will any one tell me whether he gave it in his writings, and where?* I have wanted this some time, but have always forgotten to ask, until I was reminded of it by A. B. (*antè*, p. 194), who evidently does not believe that the verses he criticises are from Pom- peii. I am not shocked, because the scepticism of our day casehardens every one: but it was not so in the time of the bishop above described; and poor Swift, whom Gulliver, unless his travels be true, had gulled all over, must have been much distressed. At the same time I admit that the solecisms on the appearance of which A. B. con- tends against the verses being really Pompeian are striking; and I shall demand an explanation of the friend who gave them to me. Should I find that he has hoaxed me, I shall ask you to publish his name: such people deserve exposure. M.

P.S. My friend stands up for his theory. As to the mistakes, he denies that a manuscript from Pompeii is to be taken as a published work. It may have been, as A. B. hints without meaning it, a schoolboy's uncorrected exercise. As for the likeness to our nursery rhyme, he appeals to that community of children's stories which in so many instances exists in dozens of nations, ancient and modern. I am unable to refer to the Goosey-gan- der poem itself; I scratched it out of my children's book when Archbishop Whately pointed out that it taught religious intolerance.

Konx Ompax.—In Mr. Fitzpatrick's entertain- ing *Memoirs of Archbishop Whately* (i. 16), when mentioning *Historic Doubts* as appearing under the pseudonym of *Konx Ompax*, he says it is "a name from the old Cabala." The Cabala is a gen- eral receptacle for the unintelligible, but, as usual, is guiltless in this instance. The words Κόγξ Ὄμπαξ, *Konx Ompax*, were used in the Eleu- sinian mysteries on dismissing the assembly. I be- lieve they are Egyptian,  , *khen ash impsha*, "in what kind of worth," mean- ing, as I conceive, that initiation was given in pro-

[* Sir Walter Scott thus alludes to the story: "Per- haps the highest praise that could have been bestowed on *Gulliver's Travels* was the censure of a learned Irish pre- late, who said the book contained *some* things which he could not prevail upon himself to believe."—Swift's *Works*, i. 340, edit. 1824.—Ed.]

portion to *worth* = fitness. Freemasons will recognise this qualification. See Warburton, Meursius, Sainte Croix, Ouvaroff, Bougainville, *Class. Journal*, xiii. 399, xiv. 165, xv. 117, and Eschenburg, P. ii. s. 63, P. iii. s. 77, 4: P. iv. s. 41.

T. J. Buckton.

Tea Brands and their Meanings.—*Hyson* means, "before the rain," or "flourishing spring"; therefore, it is often called "Young Hyson." "Hyson Skin" is composed of the refuse of other kinds: the native term being, "tea skins." Refuse, of still coarser descriptions, is called "tea bones." *Bohea* is the name of the hills in the region where it is gathered. *Pekoe*, or *Poco*, means "white hair," or the down of tender leaves. *Powchong*, "folded plant." *Souchong*, "small plant." *Twankay* is the name of a river in the region where it is bought. *Congo*, from a term signifying "labour," from the care required in its preparation.

Clericus Rusticus.

Queries.

EDMUND CHILLINDEN.

Edmund Chillinden published:—

1. "Preaching without Ordination," Lond. 4to, 1647. [Lazarus Seaman wrote a brief answer to this work, appended to his "Vindication of the Judgement of the Reformed Churches and Protestant Divines from Misrepresentations concerning Ordination and Laying on of Hands," Lond. 4to, 1647. There also appeared "Church Members set in Joynt," in way of answer to a book printed under the name of Lieut. Chillenden, entitled "Preaching without Ordination," by Filodexter Transilvanus, Lond. 4to, 1648.]

2. "Nathan's Parable; with a Letter to his Excellency the Lord General Cromwell," Lond. 4to, 1653.

At the general rendezvous of the parliamentary army held before Fairfax in Corkbush Field, Hertford, Nov. 15, 1647, Major Scott, having insinuated seditious principles into the minds of the soldiery, was committed to the custody of Lieut. Chillinden, and sent up to the parliament.

Chillinden subsequently obtained the rank of captain. The following letter from him to Secretary Thurloe is curious:—

"From my house called the Diale House in Greyes-Infeelds, Dec. 31, 1655.

"Honorable Sir,—

"The ocatione of my nowe trublinge of you is in to respects, the one to desier your faviour as to answer of my desiers lately presented to you; and the other is to give your honour satisfaction of some scruples and doubts of jealousley, that some have darted into your honour's brest of mee; as that I should have some hand in some actings against his highness lord protector, as to printinge somewhat, that should bee against him and the government. Nowe, Sir, lett mee deal freely with you and without any judgelinge or equivocation or mentall reservation. I doe afferm as in the presence of the all-seeing God, that I never printed nor caused to be printed ether directly or indirectly any thinge, booke, paper, sheett, or peece of a sheet, or word in my life against his highness or goverment, or any thinge in the world, that had any aspect that way, whatsoever evil persons may suggest. And shall I now tell you plainly what is my principle and practice, and hath binne for these 8 years or ther abouts; that I have opposed all such thinges, and when petitions formerly of Lilburne and the Levellers have brought ther petitions to the several congregations where I have binn, I have caused them to be throwne by, and never yet wher I was, was there any signed. This I have done as to former times; and now as to the times present, though happily many things have passed that I could not say amen to, yet I have learned as a Christian to be subject and to live in peace, and not to meddle with any civill thinges; I mean as to goverments of nations; and when his highness first took the government on him, when Colo. Dan: would have all the churches to have declared ther protest against it, and this moved in a very greate assembly, I did oppose it, and my soe opposinge it made the whole assembly lay it aside; and when sithence ther hath binn pettitions moved to some other thinges, I have allwayes declared my dislike and have generaly hindered them. And, sir, this is knowne to most of the society's; and I doe protest, that if I knewe of any designe, that were set on foote against his highness or government, I would streightway make it knowne to you, or some others; and what I have done the laste yeare I leave to my letters, written to his highness and to Major General Whalley. And to confirme you and all the world of the truth of this, that I will not meddle neither directly nor indirectly, I am printing a treatis on the Revelations, wherein I speak that which I am sure is far from such a spirit as I am suspected to be of. And I doe promise you by this, that take mee, or that if it be knowne that ever I doe act contrary, or advise in any thinge, that tends to the disquiet of his highness or goverment, let me be branded for a false, base, perjured villan, and be made a shame and spectacle to all men, and let this letter be wittnesse against mee. I pray pardon my tediousness. I take my leave, and rest your humble servant, to serve and wayte on you upon the least notice.

"Edm. Chillenden."

(*Thurloe State Papers*, iv. 365.)

It does not appear that his "Treatise on the Revelations" was published.

We give another letter which throws light on Chillinden's history:—

"To his loveing friend, Capt. Kiffen, att his house in Bednall-green.

"Sir,—

"I had not given you this trouble, but that I conceive it very much concerns the publick. Being the last week in a place, where Capt. Chillendon was, among other discourse he had, he said yourselfe intended to stand for one of the knights of the shire for Middlesex; but he had so ordered the businesse, as he would give yourselfe, Sir William Roberts, and Baxter a rowt: for Mr. Shute, Mr. Browne, Sir James Harrington, and Mr. Berners should carrie it in despight of all, for his brother-in-law was at present the under-sheriffe, and would doe whatever he would have him; and that himselfe with 7 or 800 did intend to be att Branford by 7 of the clock that morneing, where Mr. Shute and his brother had taken up their inn together. The way that he ingages and disaffects men is, he tells them, that his highness had sent for 3000 Swissers for his owne guard; that he has under hand sold the trade of England to the Hollanders, and will not grant any convoy to the English ships from

Holland, see that our shipps are laid up both there and here; that there is a resolution taken in most counties of England to bring up their numbers with thousands, and not to suffer Oliver nor his redcoates to disturb them; that he has his scouts in the army, and doth undertake on his life, that there is not 500 in the whole army will oppose them, but most will join with them. Sir, such kind of speeches as these doe much mischief; but I cannot remember a tenth. These are only some. He said he had beene with most of the honest, stout, active Englishmen, and would work night and day, till he saw what was designed accomplished. Sir, I chose rather to write to you, for that I know you may soone informe yourselfe by your acquaintance, whether this be truth or noe; though I have not added one syllable, but left out thousands that I heard, that I cannot at present remember, that so you may give his highnes a speedy account; for I know, if some course be not taken with him, before the elections, he is resolved to doe mischief there as well as in the meantime, and after he will be doing in other places. Sir, I never directly or indirectly had to doe with that man; only the peace of the nation, the safetye of his highnes, in whome under God is the safetye and peace of all that truly love and feare the Lord in the three nations, is laid, put me on giveing you this trouble.

"I am

"Your Friend,

"Thom. Titon."

"London, the 8th Aug. 1656.

"Sir,—

"When he was told, that Mr. Chute was not a godly man, he answered, Pish, let religion alone; give me my small liberty."—*Thurloe's State Papers*, v. 286.

To the parliament which met Sept. 17, 1656, Sir John Barkstead (called Baxter in the foregoing letter), Sir William Roberts, Challenor Chute, sen., Esq., and William Kiffen, Esq., were returned for Middlesex. Kiffen is subsequently termed Colonel. Browne Willis calls him *Kitten*.(!) We have not met with any subsequent notice of Chillinden, whose name we cannot find in Mr. Peacock's Army Lists.

C. H. & Thompson Cooper.

Cambridge.

MUSEUM MINERVÆ.

The enclosed document, dated Dec. 12, 1635, may interest some of your readers. Where can I find any further account of this institution? *

"Charles, by the Grace of God King of England, Scotland, ffrance, and Ireland, defendor of the ffaith, &c. To the Comrs of our Trērie now and for the time being, and to the Trēr and Vnder Trēr of our Excheqr for the time being Greeting. Whereas our trustie and wel-beloved servant, Sir ffrancis Kynaston, hath lately provided and furnished a faire house in Comon Garden, comonly called Museum Minervæ, being for the furtherance of the studies and exercises of the youth of this Kingdome, Wee having ever shewed our self a fauourer and nourisher of all such good deseignes, especially such as serue for the better educācon and breeding Are gracously pleased as of our princely bountie, to give vnto our said servant one hundred pounds to be by him imployed for the benefitt of that house. Wherefore wee doe hereby will and command you of our Treasure remayning in the Receipt of our Excheqr, forthwith to pay or cause to be paid vnto the said Sir ffrancis Kynaston Regent of the said Museum Mineruæ, or to his Assignes the some of One hundred pounds, The same to be taken to him, and to be imployed for the benefitt of that house aforesaid without accompt, imprest, or other charge to be sett vpon him or them for the same or any part thereof: And these our lrēs shalbe your sufficient warrant and discharge in this behalf. Given vnder our Privy Seale at our Pallace of Westminster the twelueth day of December, in the Eleventh yeare of or raigne [1635.]

"Jo: Chapman.

"Intrat. Inotulatr in officio,
Cliĉi Pellin."

Cpl.

* Some interesting particulars of Sir Francis Kynaston's Museum Minervæ by Dr. Rimbault appeared in our 1st S. iii. 317. Consult also Wood's *Athenæ* by Bliss, iii. 317.—Ed.]

American Dramatists. — Any particulars respecting the following authors will be acceptable: — 1. In 1823 was published, *The Fall of Iturbide, or Mexico Delivered*, a tragedy, in five acts, by an American poet, Henry K. Strong, A.B., Preceptor of the Pittsfield Academy. 12mo, 1823. 2. Barnaby Biddle, a student of Yale College, who was author of *The Mercenary Match*, a tragedy, acted by the students of the College. I do not know the precise date of this academical performance; but it took place during the Presidentship (I believe) of the Rev. Ezra Styles, towards the end of last century. R. Inglis.

The Anglo-French Alliance.—

"Basking himself upon the thoughtless saying of a statesman, who had laid it down that there could be no war in Europe when France and England were agreed," &c.—Kinglake's *Invasion of the Crimea*, i. 397.

Who was the statesman? W. D.

Aveline, first Wife of Edmund, Earl of Lancaster. — In what year did this lady's death take place? There is great diversity among authorities, as will be seen from the following list: —

1269—Boutell's *Heraldry*; Sandford's *Genealogical History*.

1270—Strickland's *Queens*; Burke's *Extinct Peerage*.

1273—Carte's *History of England*.

1274—Stowe's *Chronicle*; Boutell's *Heraldry* at another page.

Dugdale provokingly states that Aveline died on the 4th of the ides of November, but does not give the year. Hermentrude.

George Bright, Dean of St. Asaph, 1689—1696.—Who were his parents? Any gentleman belonging to the University at which he was educated would much oblige me by replying to the above query.* R. W. Dixon.

Seaton-Carew, co. Durham.

Sir Thomas Brightwell. — Can any correspondent assist me to identify Sir Thomas Brightwell, Knight, and Thomasine his wife? Their daughter, Christian, was married to William Pomeroy of Abyndon, and their daughter and heir Margaret was married to William ap Rice of London, the 19th of December, 1500.

A Constant Reader.

Life of St. Canice. — The late Marquis of Ormonde, as is well known, printed in the year 1853 a few copies of a small 4to volume, entitled *Vita Sancti Kannechi*, from the MS. in the Burgundian Library, Brussels; but is there not another edition of the *Life*, by some one else, from the MS. in Archbishop Marsh's Public Library, Dublin? Not having been able as yet to meet with the latter, I shall feel very much obliged for any particulars. By whom edited, and the date?

Abhba.

Life of Cornelius. — In the library of the British Museum (636, c. 30, old Catalogue,) is a copy of a curious, and I believe scarce work, the title of which is as follows: —

"*Vita Corneliana*, emblematibus in æs incisa. Das ist gantze *Leben Cornelii* in Kupper gestochen durch P. Rollos."

It is without date; but in the *last* edition of Brunet, another edition is referred to, dated 1639. Is the Cornelius of this book a pseudonym? if not, who was he? Rollos is mentioned by Nagler, but he takes no notice of this book.

J. S. Smith.

Morley's Hotel, Charing Cross.

"Cutter of Coleman Street," 2nd ed. 1663.

"*Trum. Jun.* When he plundered yourhouse in Hertfordshire, and took away the very hop-poles."—Act I. Sc. 1 (p. 3).

Were hops cultivated in Hertfordshire in the seventeenth century? Can anybody inform me of any contemporary mention of such a fact?

"And even that too were as hard a composition for one's own, as ever was made at *Haberdashers' Hall*." — Act I. Sc. 4 (p. 6).

What is the allusion here?

"*Worm.* The Emperor of Muscovy has promised to land ten thousand bears in England, to overrun the country.

"*Jolly.* Oh! that's in revenge of the late barbarous murder of their brethren here, I warrant you." — Act. I. Sc. 5 (p. 7.)

To what does Jolly refer?

"*Jolly.* She'll be hanged, I think, first in the friar's rope, ere she turn nun."—Act I. Sc. 5 (p. 9).

Is there any allusion here in the "friar's rope," or does it simply mean that she would use the rope which served the friar for a girdle to hang herself in?

"*Cutter.* . . . . and from thence turned a kind of *sollicitor* at Goldsmiths' Hall."—Act I. Sc. 6 (p. 11).

To what does this allude?

"A pies upon you!"—Act III. Sc. 5 (p. 31).

Nares says he cannot explain the origin of this phrase. Can any of your readers? I find it in Anstey's *Election Ball*, 1776, p. 62: —

"Ah! pies take that filthy vile punch and the negus!"

This is the only other place I have met with it.

"*Trum. Sen.* I have one tooth yet left, Colonel, and that's a colt's one."—Act IV. Sc. 4 (p. 43).

What is the origin of this expression? I find it among Bohn's proverbs, but no explanation is given. I have not met with it elsewhere.

F. A. Marshall.

Detached Sheet: 4to; signature, Ddddddddd; first words, *Tabulæ ponderum;* last words, *Serio. Finis;* contents, tables of Roman weights, &c., and alphabetical list of contractions, with a proposed inscription for the monument to commemorate the Great Fire of London. Quære, from what work? A. De Morgan.

Sir Francis Drake.—The following strange doggrel occurs at p. 133 of *Wit and Drollery; Jovial Poems never before printed*, 12mo, Lond. 1655: —

A SONG.

"Sir Francis, Sir Francis, Sir Francis his son,
Sir Robert and eke Sir William did come;
And eke the good Earl of Southampton
Marcht on his way most gallantly:
And then the Queen began to speak —
'You are welcome home, Sir Francis Drake.'
Then came my L. Chamberlain with his white staff,
And all the people began for to laugh.

THE QUEEN'S SPEECH.

"'Gallants all of British blood,
Why do not ye sail on the ocean's flood?
I protest ye're not all worth a philberd,
Compared with Sir Humphrey Gilberd.

THE QUEEN'S REASON.

"'For he walkt forth on a rainy day,
To the New-found-land he took his way,
With many a gallant fresh and green;
He never came home agen—God bless the Queen!'"

What is the meaning of it? To whom does it refer, and who were the three Sir Francisses, Sir Robert, and Sir William?

Anthony C. Meyrick.

Llanfihangelbryn-pabuan, Breconshire.

[* In Nichols's *Leicestershire*, iii. 917, it is stated that Dean Bright was born at Epsom. On turning to Manning and Bray's *Surrey*, ii. 624, we find that the Rev. Edward Bright, M.A., was Rector of Epsom, A.D. 1631—1637.—Ed.]

Doxological Chronogram.—On the last page of a copy of Howel's *Epistola Ho-Elianæ*, I find the following termination of the book: —

"Gloria laus Deo sæclorum in sæcula sunto."

"A Doxological Chronogram, including this present year MDCLV., and hath numeral letters enough to extend to the Year nineteen hundred twenty-seven, if it please God this world should last so long."

Is this the oldest calculation extant for the purpose, that extends its field beyond the present century? J. A. Grimes.

"Gladys."—From what language is this Christian name taken, and what does it mean, and is it pronounced Glád-ys, or Glā-dys? I had never met with it till I read the title, "Gladys, the Reaper," and more lately saw it in the papers, as used in the family of Lord Herbert of Lea. J.

Rev. William Goodwin was appointed Dean of Christ Church, 1611, and afterwards Archdeacon of Middlesex, and died 1620. I am anxious to know whom and when he married, how many children he had, and with whom they intermarried. A Churchman.

Guarini, "Il Pastor Fido."—Jones, in his *Biographia Dramatica*, has not noticed the following translation of Guarini's pastoral: *The Faithful Shepherd*, a pastoral tragi-comedy, written in Italian by the celebrated Baptista Guarini, translated into English, and adorned with a new set of cuts. London, 1736, 12mo. In the Preface it is said,—

"We have chiefly followed the translation of Sir Richard Fanshaw, which was so much commended by Sir John Denham, but yet we hope great improvements have been made by an ingenious gentleman who would not permit us to prefix his name."

Who was the ingenious gentleman? J. M.
Edinburgh.

Charles J. Ingersoll.—This gentleman, who was a member of the Philadelphia Bar, and a representative in Congress, was the author of a work called *Inchiquin's Letters*, which was published upwards of fifty years ago, and reviewed in the *Quarterly Review*. Is the author still living? R. Inglis.

"Moutre."—In this part of the country (Lancashire) cotton dishonestly come by is called *moutre*, and the act of 17 Geo. III., which punishes persons guilty of purloining or embezzling goods, is locally termed the "Moutre Act." I lately saw the term used in an old manuscript applied in connection with the trade of a corn miller, as if it were waste or refuse. *Unde derivatur?*
Prestoniensis.

The Naval Flag of Great Britain.—I am rather surprised that no reader of "N. & Q." has made a note of the new Admiralty Order by which the use of the red and blue ensigns as distinguishing marks of the squadrons of the British navy has been discontinued, the white ensign alone remaining the naval flag of Great Britain.

I am unable to discover the date when this new arrangement (which was announced by the Secretary to the Admiralty in the House of Commons towards the end of the last Session of Parliament) took effect, but within the last week or two the ships at Portsmouth have substituted the white ensign for that which was then flying in consequence of the admiral in command belonging either to the red or blue squadron (I forget which). There are now no squadrons in the British navy, and consequently officers have ceased to append the words "of the Red" (White, or Blue) to their official title of Admiral, Vice-Admiral, or Rear-Admiral. The blue ensign is now the distinguishing mark of ships officered and manned (or partly so) by officers and men of the Royal Naval Reserve; the red ensign remaining the flag of the merchant service.

To conclude with two queries—1. Was the new order gazetted; and if so, on what date? 2. How will the new arrangement affect those yacht-clubs which have had the privilege of flying the white and blue ensigns? John Woodward.
New Shoreham.

Lord North and his Slippers.—I have heard the story of the old gentleman's wishing his gouty slippers might fit the thief that stole them attributed to Lord North. Can any of your readers give any authority for it? I have certainly somewhere seen it traced to an earlier source. Cpl.

Petrified Man.—Some twenty years ago, or it may be more, there was exhibited in Edinburgh the figure of a man, which was said to have been found in one of the Guano Islands. It was described as being a petrifaction of the body of man who had been killed, and a scar was shown across the forehead which had caused death. Could you give any information regarding this natural curiosity? If it was not the genuine production it was described to be, what was it, and what became of it? Querist.

Portrait of Henrietta Maria.—Can you inform me why, in a portrait of Queen Henrietta Maria, the wife of Charles I., the painter (supposed to be Vandyke) should represent her with a St. Catherine wheel? The portrait in question represents the Queen with the crown on her head; and judging from the youthful expression of the countenance, she could not have been long from France when it was painted, and the dark future was wholly obscured. A portrait of the King, also very young, has been found; both evidently by the same artist, and companions. H. D.

Painting by Thomas Robinson, 1809.—In the *Catalogue of the Fifth Exhibition, MDCCCIX.*,

held at the Dublin Society's House, Hawkins'-street, p. 5, I find mention of a painting by Thomas Robinson, which is described as "A Military Procession at Belfast, in honour of Lord Nelson," containing portraits of the Marquis of Donegal, Rev. Edward May (Sovereign of Belfast), Henry Joy, Esq., Rev. Dr. Bruce, Rev. Mr. (now Dr.) Drummond, Romney Robinson (the artist's son and since well-known in the scientific world), and eighteen others, more or less distinguished. Where may I find this interesting picture? ABHBA.

ELEANOR SHELDON.—The Heralds' Visitations, and Hutchins's *History of Dorset*, state that Mr. Mohun, of Fleet (1625—1710), married Eleanor, niece of Archbishop Sheldon. Can any of your correspondents give me her father's name, and tell me whether she had any brothers or sisters?

H. M. L.

SILCHESTER APPARITION: WINCHESTER BLACK DOG.—

"As the heathen had their good Genii, so likewise their evil ones are traditionally handed down to us, by those many idle stories of local ghosts which the common people do still believe haunt cities, towns, and family seats famous for their antiquity and decay. Of this sort are the apparitions at Verulam, *Silchester*, Reculver, and Rochester; the demon of Tedworth, the *black dog of Winchester*, the padfoot of Pontefrete, and the Barguard of York," &c.—Fox's *Hist. of Pontefract*, p. 5.

The demon of Tedworth is, no doubt, the story of the Drummer of Tedworth; but can any one of the readers of "N. & Q." tell me what was the apparition at Silchester, and what was the black dog of Winchester? ANON.

SNAILS.—There was a tale went the circuit of the newspapers a year or two ago of a poor woman who salted down a barrel of snails for her children's sustenance in a hard dear winter, and how they thrived upon the food. Will some of your readers oblige me with a reference to it?

JAMES KNOWLES.

FAMILY OF STAPLE.—Information will oblige, addressed Box No. 62, Post Office, Derby, or to "N. & Q.," respecting this family. Sarah Staple, who married George Dobie or Dobbie, daughter of Samuel Staple, Esq., an officer, R.N., was born in London, 1741, died Oct. 29, 1787, and was buried in the churchyard of St. George's-in-the-East, London; being registered as from St. Saviour's, Southwark, but no record of her appears in the registers of that parish. Samuel Staple died on board "the Grafton" at the siege of Pondicherry. He appears to have had sons, Edward, Griffiths, and Walsingham, officers, R.N. They had adventures in America and the West Indies, and died in those parts. In June 1786, one of them is mentioned, without a name, as long lost, though possibly living, and as only survivor of his brothers. This is in connection with Halifax, Nova Scotia. Arms of Staple are, three staples proper; field not known, and inquired for. The register of marriage of Sarah Staple, March 1, 1766, is also wanted. M. A. J.

FAMILY OF WIGHT OF IRELAND.—Burke's *Landed Gentry*, ed. 1863, states that Thomas Wight, third son of Rice Wight of Brabouf, co. Surrey, buried November, 1601, was ancestor of the Irish family! Burke's *Commoners*, ed. 1836, vol. iii. states that Edward Wight accompanied General Ireton to Ireland, settled in Limerick, and was sheriff of that city in 1676. Will some reader supply the connecting links? A history of the Wight family (of America) was published in Boston in 1848. J. Mc C. B.

Hobart Town.

Queries with Answers.

GOVERNORS OF WEYMOUTH.—Soon after the commencement of the civil troubles, Sir Anthony Ashley Cooper (then a very young man) received from Charles I. a commission to be Governor of Weymouth. After a time he was superseded, and Colonel Ashburnham became Governor in his place. Can the dates of the two appointments be ascertained? STAFFORD CAREY.

[It would appear that the Marquis of Hertford, whilst commander-in-chief of the King's forces in the West, appointed in the spring of 1643 Sir A. A. Cooper Governor of Weymouth. The date given in Hutchins's *Dorsetshire*, ii. 63, is March 12 [1642-3]. Prince Maurice, in the autumn of 1643, succeeded the Marquis of Hertford as commander-in-chief, and refused to recognise his predecessor's grant of the government of Weymouth to Sir A. A. Cooper. Cooper at once went to Bristol, where the Marquis of Hertford and the King were located. Hertford took up the matter very warmly, and made it a point of honour with the King that his grant should be confirmed. Cooper also obtained the intercession of Clarendon, then Sir Edward Hyde. The King yielded to Hertford's and Hyde's representations, and directed that Prince Maurice should appoint Cooper governor. It appears from the King's letter to the Marquis of Hertford, dated August 10, 1643, "confirming the appointment of Sir A. A. Cooper as Governor of Weymouth" (printed in Mr. Christie's *Memoirs of the First Earl of Shaftesbury*, p. 92), that a sort of compromise was made between Hertford's and Prince Maurice's pretensions, and that Cooper was confirmed as governor on the understanding that Hertford should endeavour to persuade him to resign after such time as might suffice to prevent the appearance of his being ill-treated. Cooper delivered up his commissions as Governor and Colonel the first week of January, 1643-4, and was succeeded by Colonel William Ashburnham.]

ELEGY ON HUGH BROUGHTON.—In "N. & Q." (1st S. vi. 463) some particulars are given of the learned Hugh Broughton. He is mentioned in Gilpin's *Life of Bernard Gilpin;* and is there cited as "a standing monument of the folly of applying learning to the purposes of vanity, rather than the moral ends of life." In a foot-note on this (as I think) very harsh judgment, the author quotes (p. 142) an elegy on Broughton, written in 1612, and which he says he met with accidentally. He admits this elegy to be a "very beautiful composition;" although it goes, every line of it, in the teeth of the aforesaid judgment. To me the composition seems worthy of Spenser himself. I know nothing finer of the kind in the language. Take, in proof, this stanza: —

"He knew the Greek, plenteous in words and sense,
The Chaldee wise, the Arabic profound,
The Latin pleasing with its eloquence,
The braving Spanish with its lofty sound,
The Tuscan grave, with many a laurel crowned,
The lisping French that fits a lady vain,
The German, like the people, rough and plain,
The English full and rich, his native country's strain."

Who was the author of this elegy?

D. BLAIR.

Melbourne.

N.B. The edition of *The Life of Bernard Gilpin* which I quote from is that of Collins, Glasgow, 1830.

[This Elegy, written in honour of the learned Hugh Broughton, was from the pen of William Primrose (*vide* Broughton's *Works*, ed. 1662, p. 732), "and may be considered," says Dr. Towers, "as a kind of presumptive evidence that he had not, as Mr. Gilpin asserts, lived out all his credit." This Elegy is also printed in Kippis's *Biog. Britannica*, ii. 612.]

HENRY SMITH THE REGICIDE.—What became of Henry Smith, the Regicide, after his trial? Where did he die? What family had he? What were their names? And what did they do? The object is to trace a Norfolk family of that name, who possessed property in Wymondham and the manor of Hetherset; also, in Cottishall and Hautbois. J. H.

[Henry Smith, the regicide, was a member of the family of Smith of Withcote, co. Leicester. (See the pedigree in Nichols's *Leicestershire*, ii. 184, 391.) He was seemingly a very weak man, and was rather a passive than an active partizan of the cause he espoused, till the period in which he sat in the court on the trial of Charles I.; and from an expression in his speech after he surrendered (Oct. 16, 1660), he appears to have been forced into the service against his inclination. He escaped the ignominy which was the fate of several of his associates; but Charles II. permitted him to die in prison. (Noble's *Lives of the Regicides*, p. 239.) Henry Smith married a daughter of Charles Holland, by whom it is supposed he had a daughter.

The lordship of Withcote, on Mr. Smith's attainder, having escheated to the crown, was given by Charles II. to John Wilmot, Earl of Rochester, who would have reconveyed it to Sir Edward Smith, Bart., as it had been heretofore the estate of his ancestor; but he rejected the offer, and thought the possession of an estate so forfeited would remind him and his posterity of that disgrace which had occasioned it.]

WILLIAM OF WAYNFLEET.—It is said that the name of William of Waynfleet's father was Barbour, *alias* Patten. Had these names reference to his trade, as the bishop adopted neither of them? Any information on this subject is desired, and as early as possible. M. H.

[The patronymic, Barber, Barbor, Barbour, it is probable, originally came from the occupation. Le Barbur: Barbator. *Rotuli Hundredorum.* (Lower's *Patronymica Britannica.*) Patten, or Patine, was the name of a place near Chelmsford, co. Essex, the cradle of the Pattens of Bank Hall, co. Lancaster. The father of the bishop was called indifferently Patten, or Barbour. Surnames were not then fixed and ascertained, as in later times; an *alias* very frequently occurs, though the person be eminent and genteel. Waynflete was descended of a "worshipful" family, ancient, and in good condition; less celebrated (says Budden, one of his biographers,) than respectable. Writers of the best authority agree, that his father was a gentleman; and Fuller styles him in the same sentence, Esquire and Knight. That he was no obscure person, has been justly inferred from his marriage with a lady, also descended from an ancient family, and whose father, William Brereton, possessed an ample estate in Cheshire. The Breretons were Lords of the Manor of Dalby for a considerable period.]

FIRE ALTARS OF THE CASPIAN.—In what work can I find an account of these altars, a wood-cut of which is given in a map of *The Geography of Claudius Ptolemy?* H. CONGREVE, Lieut.-Col.

[Consult the "Journal of a Tour through Azerbíján and the Shores of the Caspian," by Col. Monteith, E. I. C. in the *Royal Geographical Society's Journal*, vol. iii. pp. 1-58; and more particularly Sir Henry Rawlinson's "Account of the great Fire Temple of Azerbíján or Shíz," in the 10th volume of the same journal, p. 80, *et seq.* See also Jonas Hanway's *Account of the British Trade over the Caspian Sea*, vol. i. pp. 261-265, for his curious relation of the "Everlasting Fire," near Baku, and of the temples there. Sir Robert Ker Porter's *Travels in Georgia, Persia, &c.* (2 vols. 4to, London, 1821), should be consulted. They contain not only descriptions of several fire-altars, but views also of those near Nakshí Roustám, vol. i. pp. 562, 566.]

MASTERS IN CHANCERY, IRELAND.—Can you or any of your correspondents refer me to any publication, in which I may find a list of the Masters in Chancery in Ireland from the institution of the office to the present century? They

do not appear in Smyth's *Chronicle of the Law Officers of Ireland*, London, 1839. Abhba.

[A list of the Masters of Chancery of Ireland from the reign of Queen Elizabeth to that of George III. is printed in Lascelles' *Liber Munerum Publicorum Hiberniæ*, Part II. pp. 21, 22. See also Part VII. p. 289.]

Rev. John Berridge. — Can you refer me to any original sources of information concerning the Rev. John Berridge, sometime Fellow of Clare College, Cambridge? I think there is a volume of Hymns by him; but, if I remember right, it contains but scant information concerning himself.

Jos. Hargrove.

Clare College, Cambridge.

[Prefixed to *The Works* of the Rev. John Berridge, A.M. edited by the Rev. Richard Whittingham, in Two Parts, 8vo, 1838, 1844, is an enlarged Memoir of this clergyman, together with many various and interesting Letters, Anecdotes, &c. A long biographical account of Mr. Berridge is also given in Gadsby's *Memoirs of Hymn Writers*, 12mo, 1855.]

"The Foreign and Colonial Quarterly, or New Quarterly Review." — In the Melbourne Public Library, there is a copy of this *Review* in five volumes. The *Review* changed its name from *The Foreign and Colonial Quarterly*, to the *New Quarterly Review*, at the end of the third volume. Was this *Review* discontinued with the tenth number? If not, with what number did it cease?

J. B.

Melbourne, Australia.

[*The New Quarterly Review* was discontinued with the fifteenth number, published July, 1846, being a portion of vol. viii.]

Replies.

SIGNET FORMERLY ATTRIBUTED TO MARY QUEEN OF SCOTS.

(3rd S. iv. 396, 418; v. 519.)

The first time that the attention of archæologists was pointedly called to this signet was during the discussion (I may say the absurd one) that took place, some years ago, in the columns of *The Times*, as to the proper blazon of the national arms when displayed in Scotland. I call the discussion an absurd one, because, by the Act of Union between Great Britain and Ireland, the King was empowered to issue his warrant, fixing what the arms of the United Kingdom were in future to be; which he did by a sign manual, shortly after the passing of the Act. The claim most foolishly set up by some Scottish antiquaries was, that when the national flag was displayed in Scotland, the arms of that kingdom should occupy the chief places, *i. e.* the first and fourth quarters of the shield; which might perhaps have been maintained under the warrant of Queen Anne, issued after the Union between England and Scotland.

During this discussion, there appeared in *The Times* a letter, signed a "Tyro in Heraldry," in which it was stated that there were sold, at Holyrood House, copies of a signet of Mary Stuart, which showed the arms that she and her husband Francis assumed, when they used those of France, England, and Scotland; and that, in this shield, England and France were preferred to Scotland. This most startling announcement led to an inquiry about the signet; and a copy of it being obtained, it was at once seen that the arms of France did not appear at all, except as a portion of those of England; and that, in fact, the shield was quartered—England in the first and fourth, Scotland in the second, and Ireland in the third.

The legend which was given by the sellers of the signet was, that it belonged to the Earl of Buchan, whose ancestor received it from Mary Stuart; and that it was used by her in sealing her last letter from Fotheringay to the Bishop of Oxford.*

The historical interest which this assertion attached to the signet rested entirely upon its bearing upon the accusation so often brought by Queen Elizabeth against Mary Stuart, of using the arms of England; which the latter denied she ever did, after the treaty of Leith. This, however, would have been a falsehood if she had used the signet at Fotheringay. The authenticity of the legend, therefore, becomes of great importance.

Unfortunately there has not been preserved, as far as is known, any charter granted during the short time that Francis and Mary assumed the arms of England, to which an impression of the Great Seal of Scotland is attached; but it was quite evident that, under no rules of heraldry, could the arms on the signet have been those adopted by them.

Under these circumstances I wrote a short paper, read before the British Archæological Association, pointing out the impossibility of the arms being used by Mary Stuart; and the utter improbability of her having given any of her rings at Fotheringay to one of the Erskine family, or addressed a letter to a Bishop of Oxford: while I was led to attribute the signet to Marie d'Este, the wife of James II.—not only from the close connection that in the later part of her life subsisted between her and the younger branches of the Buchan family, but from the fact that the expression in the legend—"the Bishop of Oxford"—might easily be two single gentlemen rolled into one. And if it was read, "the Bishop *and*

* That the Earl of Buchan believed that this signet was given by Mary Stuart to the Regent Marr, is proved by a note in Park's edition of Walpole's *Royal and Noble Authors*, v. 36, edit. 1806.

Oxford," it would be strictly true, as Atterbury and Harley were among her latest correspondents.

Subsequently, the accurate eye of my friend, Mr. Seyer Cuming, detected that the "M." of this signet was really the monogram "H. M.," which clearly showed that the ring had been made for Queen Henrietta Maria.

In the meantime, however, I had obtained the following points of information, viz.: —

1. That there was in the College of Arms a MS. book of arms, of the time of Mary Stuart, which shows her arms and those of her first husband, dimidiating: Scotland and France.

2. That there is, among the Hawkins medals in the British Museum, one struck on the death of Francis, whereon are three crowns, two terrestrial and one celestial, composed of stars; while the shield empales his arms as King of France, with those of his wife, viz. Scotland in the first and fourth, and England quartering France in the second and third.

3. That there is, in the British Museum, the seal used by Mary Stuart at Fotheringay, which has only the Scottish lion.

4. On a letter from the Electress Palatine to her father, in the collection of Mr. Fitch, of Norwich, there are two impressions of a seal, with a lozenge, bearing the same arms exactly as in the Holyrood signet; but surmounted with an open coronet instead of a crown.

Lastly. There are two letters, by Charles I. and II., in the Lauderdale collection of MSS. in the British Museum, both bearing impressions of seals with precisely the same arms, except with the difference that the crowns are regal, not matrimonial; and with the letters "C. R.," not "M. R." In addition to which, there are letters in the same collection, from Sir William Sharp to the Earl of Lauderdale, showing that some very similar seals were, in the time of Charles II., the official seals of the Privy Council, and of what was known as the Signet in Scotland.

Having had the pleasure of inspecting the original of Miss Hartshorne's ring, I have been unable to detect in it any signs of the "M. H." monogram; and, therefore, believe it to be an original Marie d'Este.

In fact, my belief is that these signets were the private seals of the ladies of the Stuart family after they came to England. And such being the case, I cannot conceive that they were given broadcast to all court favourites. There is always some truth in legends, however remote it may be; and I am convinced that the one recorded at Holyrood House as to the signet of the Earl of Buchan is not far wrong, for what would be more natural than that James II. should give his mother's signet to his wife, in the same way as we find Charles II. in possession of his father's? I may also add, that it is well known that many of the articles at Holyrood attributed to Mary Stuart really belonged to Marie d'Este, when she resided there as Duchess of York. The subsequent elevation of her husband to the throne, and her connection with the leading Jacobites, having fostered the idea.

Of course, it is almost needless to say that imitations have been made of these signets in comparatively recent times.

George Vere Irving.

OLD SONGS: "DUMBARTON'S DRUMS" AND "OVER THE HILLS AND FAR AWAY."

(3rd S. vi. 186.)

The words and music of "Dumbarton's drums beat bonny, O," will be found in Thomson's *Orpheus Caledonius* (ii. 16, 8vo, 1733), and in Johnson's *Scots Musical Museum* (ii. 169). If modern books be more accessible to T. B. C., he will find the tune in Wood's *Songs of Scotland* (iii. 68), and the words in Robert Chambers's *Scottish Songs* (i. 59), or both together in Robert Chambers's last little volume, *Songs of Scotland prior to Burns*, 1862. Mr. Chambers remarks, that the drums referred to were not of the garrison of Dumbarton, but those belonging to a British regiment which took its name from the officer who *first* commanded it, to wit, the Earl of Dumbarton, who accompanied James II. to France, and died there in 1692. The earliest version of the air that has yet been found is in the Skene MS., under the title of "I serve a worthie Ladie." (Probably this was the first line of the earlier song.) The song in question commences thus: —

"Dumbarton's drums beat bonny, O,
When they mind me of my dear Jonny, O,
How happy am I,
When my soldier is by,
While he kisses and blesses his Annie, O."

The words and tune of "Over the hills and far away," are included in the fourth volume of *Wit and Mirth, or Pills to purge Melancholy*, edit. of 1709, and in the fifth volume of that of 1719. The song is entitled "Jockey's Lamentation," and begins thus: —

"Jockey met with Jenny fair
Betwixt the dawning and the day,
And Jockey now is full of care,
For Jenny stole my heart away."

The burden is,—

"And 'tis over the hills and far away
The wind has blown my plaid away."

Allan Ramsay scotified these words in his *Tea Table Miscellany* (ii. 192, edit. 1733), but they are not genuine Scotch. The tune is in *The Dancing Master* (ii. 55), in *The Beggar's Opera*, and in many other English collections. The original words seem to have been —

"A Proper New Ballad, entitled 'The Wind hath blown my Plaid away, or a Discourse betwixt a young Maid and the Elphin Knight;' to be sung *with its own pleasant new Tune.*"

A copy of this is in the Pepysian Collection, and reprinted in the Appendix to Motherwell's *Minstrelsy*. Many songs were written to the air, and, among these, three may be noted. The first to encourage enlistment in the reign of Queen Anne, commences,—

"Hark how the drums beat up again
For all true soldiers, gentlemen;
Then let us 'list and march, I say,
Over the hills and far away.

"Over the hills and o'er the main,
To Flanders, Portugal, and Spain;
Queen Anne commands, and we'll obey,
Over the hills and far away."

The Merry Companion, Song 173, p. 149.

The second and third are anti-jacobite songs of 1745. One, "The Duke's Defeat of the Rebels," beginning,—

"Come, my boys, let's drink and sing,
Success to George, our sovereign king,"

and the other, "A loyal Song, sung by Mr. Beard at the Theatre Royal, Covent Garden," commencing,—

"From barren Caledonia's lands,
Where famine, uncontroul'd, commands,
The rebel clans, in search of prey,
Came over the hills and far away."

The allusions to the air are also tolerably numerous in books, such as in *Round about our Coal Fire, or Christmas Evenings' Entertainments*,—

"Let the strong beer be unlocked,
And let the piper play,
Over the hills and far away."

W. Chappell.

T. B. C. will find the words and music of "Over the hills and far away," in *The Beggar's Opera*, by Gay and Rich. The song commences thus —

"Were I placed on Greenland's coast."

Another set of words begin as follows:—

"Johnny was a piper's son,
He stole a pig, and away he run;
And all the tune that he could play,
Was 'Over the Hills and far away.'"

"Dumbarton's Drums" will be found in Allan Ramsey's *Poems*. The first verse is as follows:—

"Dumbarton's drums beat bonny, O,
When they mind me of my dear Johnny, O:
How happy am I,
When my soldier is by,
While he kisses and blesses his Annie, O.
'Tis a soldier alone can delight me, O,
For his graceful looks do invite me, O;
Whilst guarded in his arms,
I'll fear no war's alarms,
Neither danger, nor death, shall e'er fright me, O."

Juverna.

ANCIENT TOMBSTONES.

(3rd S. vi. 118, 165.)

The question raised by Durotrix, as to the period when stones were first placed in graveyards to the memory of deceased persons, is an interesting one; and I hope that all who have it in their power to furnish information on the subject, will respond to the request conveyed in his able remarks on p. 118. I have visited a large number of churchyards, and can discover but few anterior to 1670–80; although many of the stones, on which the inscriptions are obliterated, present an older appearance.

In the churchyard of Farnham, Surrey, is a headstone bearing the following epitaph, which shows that the deceased was interred without the church:—

"Here Lyeth ye Body of Martha, ye daughter of George and Mary Exall; she died Aug. ye 6, 1626. Aged 26 years."

Close by its side is a stone of equal height (answering probably to the foot-stones of the present day), on which are inscribed the words following:

"M. E. Lived Well and Dyed Happy."

At the head of the above are two other stones similarly placed, one of which is inscribed as follows:—

"Here lyeth ye Body of George Exall. He Dyed May ye 27, 1686. Aged 70 yeares."

The other bears the following quaint lines:—

"Loe, Here I Lye
rapt in clay,
Waiting for
ye resurection day."

The above stones are about 2½ feet high, and do not appear to have sunk far into the earth.

In the graveyard adjoining the church of the Holy Trinity, Guildford, is an altar tomb; on one end of which is an inscription, denoting that it is—"The family vault of James Shaw, 1562; rebuilt by William Shaw, 1824." There can be no doubt whatever that a memorial of this kind has been in existence over the grave from the first-named date; and the readers of "N. & Q.," who feel interested in this question, will be glad to notice the several dates of the numerous interments within the tomb:—Anthony, son of James Shaw, October, 1562; Joan, wife of James Shaw, April, 1569; Dorothy, daughter of Richard Shaw, Nov. 1572; Richard Shaw, October, 1573; Richard, son of James Shaw, March, 1579; James Shaw, June, 1594; Mrs. Shaw, wife of James, November, 1606; Ann Shaw, November, 1607; Miles Shaw, March, 1609; Mary, daughter of Samuel, March, 1654; Mrs. Shaw, wife of Samuel, January, 1686; Emma, wife of John, December, 1697; Mrs. Shaw, wife of William, November, 1715; John Shaw, February, 1729; Mrs. Ann

Shaw, widow, March, 1746. Assuming that a stone was erected on this spot in 1562, it becomes a question whether stones were in general use about that period, or whether this was an exception. I am inclined to favour the latter supposition: for on looking at the other stones, I could find but a few dating farther back than 120 or 130 years. I may remark, *en passant*, that the graveyard of St. Mary's church, Guildford (recently restored), has been desecrated in a manner which casts the greatest discredit upon the authorities of that parish, if the information conveyed to me through a most respectable and trustworthy source be correct, of which I have not the slightest doubt. I am informed that headstones were not only taken and used in the renovation of the church, but that they have been actually *buried* some distance below the earth by the ruthless hands engaged in making alterations in the churchyard; some of which had been erected not more than twenty years back. Such incidents are, however, of too frequent occurrence, and it is hoped that publicity will serve to diminish such reprehensible proceedings. W. Chapman.

Farnham.

Cutts's *Manual of Sepulchral Slabs* (Parker and Sons), will furnish those who are interested with very numerous instances of gravestones in and outside churches, *many centuries* older than the seventeenth; and the illustrations given will enable them at once to recognise these older stones when they see them in our churchyards. I take the liberty to differ from your correspondent, who suspects that down to the middle of the seventeenth century, all who could afford it were buried within the church. The privilege was esteemed so highly before the Reformation, I should rather think it was almost confined to ecclesiastics, and the families who had endowed chantries of their own. One question, however, which has been opened up, is really curious. Old cross-stones, before the sixteenth century, are not wonderfully rare. Seventeenth century stones are not very uncommon; but stones of the sixteenth century really do seem rare in our churchyards, though full-length figures within the churches are common enough. I hope some of your more experienced antiquaries will give us their opinion as to why sixteenth century stones are so comparatively scarce? P. P.

In the churchyard at Maxey, Northamptonshire, is a table monument perpetuating the memory of Thomas Smythe, of Church Hall. The year of his death being 1608, as shown by the inscription; the deeply cut letters of which have been preserved by the overlapping table-top.

Stamfordiensis.

MULTIPLICATION OF MS. COPIES.

(3rd S. vi. 189.)

Let me add my testimony to that of Mr. Edwin Roffe, as to the comparative ease with which any private gentleman (or lady either) can carry on amateur printing, so as to be of great and positive use on many occasions. For several years I had a small press in a corner of my sitting room of the size entitled "folio post," and a "frame" of types contrived to lock up, so as to present no unsightly appearance; with a few other appliances I was fully able, at the expense of a moderate amount of time and patience, to multiply copies of any small MS. or other matter that I needed; and I may add that the art itself is by no means of an uninteresting character. Many persons who have particular "hobbies" are in the habit of requiring printers, and it is only those who have tried who can tell how difficult it sometimes is to get an ordinary printer to understand and perform exactly what is wanted. The man who is his "own printer" is master of the situation, and can make the types say exactly what he wishes. It is certain that many a new thought, many a better turn of expression, will strike the mind when quietly "setting up" the types; the printed effect, in fact, appears in anticipation of the proof, and the fewer after corrections are required. Although the amateur compositor works slowly, he is generally by far more correct than the professional workman; and the time lost in setting up is more than compensated by the absence of errors in the proof. Mr. Roffe gives the details from an *engraver's* point of view, apparently; and I fancy that the "dabber" he mentions would not be useful for more than one operation, from the hardening of the surface — such was my commencing experience. The ordinary roller, which is very inexpensive, will, if hung up in a small air-tight closet, last for months, and will ink the types in one hundredth part of the time taken by a dabber, and far more evenly. But this is only a matter of detail. To gentlemen, and more especially clergymen in the country, a little printing apparatus would prove of very great benefit, and may really be obtained at a moderate cost. S. G.

Clapton.

P.S. I should be happy to give a hint or two to any gentleman who is really interested in the matter, on receiving a line through the Editor of "N. & Q."

I have some knowledge of printing, and I should scarcely recommend Amanuensis to adopt the process of letterpress printing for such a purpose as he indicates. To any amateur it will be necessarily tedious, and its results not very satisfactory. I think the better course is to obtain one of the small copying presses, which may be

obtained at Waterlow's, I think, and which will take in a foolscap page. They are used in the office of a District Board of Works to which I belong for multiplying copies of the notices sent to the different members; copies of the weekly agenda, and other documents not of a permanent character. Any intelligent boy can soon acquire the process, and it is sufficient for all general purposes, and any number of copies can be taken after the first impression is transferred to the stone. The copies have this advantage, they are actual copies, in fact fac-similes of the first copy. In some cases this may be an advantage, in others not. T. B.

SOMERSET, A DRAMATIST (3rd S. vi. 168.)—Mr. Somerset's initials were C. A., but I am unacquainted with his full Christian names. His play of *Shakspeare's Early Days* was first performed at Covent Garden Theatre, on October 29, 1829. It was soon afterwards published in Cumberland's *British Theatre;* and to some prefatory remarks on the piece, the editor (the late George Daniel), appended the following notice of its author: —

"A word for the author,—Mr. Somerset is an indefatigable labourer in the dramatic field, *but* he has not received the encouragement that is due to his industry; and, we may justly add, to his genius. When we consider the very small modicum of talent that is necessary to constitute a successful playwright in the present day, we cannot but marvel that *he* should lack advancement;—is it, that he possesses not the accommodating spirit necessary to conciliate *actors*, or those splendid '*annuals*,' *lessees?* We suspect that it is. In our critical vocation we have hardly met with a more deserving author (among the *moderns*) than Mr. Somerset. He is (we understand), what very few of his brethren are, a *scholar;* he is also, what most scholars ever have been—poor. This is a melancholy reflection, and we write it with bitterness. At ignorance and presumption we delight to point a shaft,—a good cloth-yard and more; but merit pining in poverty and neglect demands our helping hand, and shall have it."

Others of Mr. Somerset's pieces will be found in the same collection which contains his *Shakspeare's Early Days*, and its companion, Cumberland's *Minor Theatre.* W. H. HUSK.

OLD MOTTO OF THE HARRISONS (3rd S. vi. 152.) —

"HUMUS . SUMUS."

Write the above motto as below, and it may be read and multiplied 810 several ways, viz. HUMUS 9; SUMUS 90; 9 times 90 = 810: —

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      S
    S U S
H U M U S
    S U S
      S
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CADET.

East Norfolk.

THE ROMANS IN INDIA (3rd S. vi. 238.)—I considered that the subjoined passage, in Major Rennell's *Memoir of the Map of Hindoostan*, made it probable that a search at Merjee for remains of the Roman temple would be rewarded with success: —

"And the Periplus enumerates in the same order, *Tyndis*, *Muziris*, and *Barace*, allowing 500 stadia between each respectively. No three places appear more convenient to this relative disposition, and to the circumstances of the pirate coast and pepper country, than Goa, Meerzaw (vulgarly Meerjee), and Barcelore, or Bassinore. The first—namely, Goa—is just clear of the pirate coast, having Newtya, possibly the *Nitrias* of Pliny and Ptolemy (near which the pirates cruised on the Roman vessels in their way to Muziris), on the north of it. The second place, Meerzaw, or Meerjee, has even some affinity in sound with Muziris; and is situated on a river, and at some distance from the sea. And Barcelore, or Bassinore, which may possibly be Barace, is one of the principal pepper factories at present; and, therefore, answers so far to Barace."—Introduction, p. xxxviii.

H. CONGREVE.

AN OLD STORY REVIVED (3rd S. vi. 246.)—The story of the soldier who committed a sacrilegious theft, and pleaded the authority of Our Lady, which has been recently revived, and of which your learned correspondent FITZHOPKINS has adduced an earlier version from Peter Pindar, is as old as the times of Frederic the Great. According to Dieudonné Thiébault, it was a soldier of that monarch who committed the theft; and it was Frederic who referred the case to the ecclesiastical authorities (*Mes Souvenirs, ou Frédéric le Grand*, 1804, iv. 11, &c.). In connexion with Frederic, the story has often been told: "On a souvent cité l'histoire du soldat catholique en garnison dans une ville de Silésie," &c.

There is an English translation of Thiebault's work, London, 1805, with the story of the soldier, ii. 87. SCHIN.

SALMON IN THE THAMES: STREET MELODY (3rd S. vi. 13.) — I think it not improbable that the time has been when "'prentice boys" may have had more salmon for dinner than would be good for them, delicious though that fish be. I remember the time when salmon was daily cried about the streets of Somers Town, at "fip-pence" a pound. There was one little man in particular (always attired in Naples-yellow-looking corduroy breeches) who seemed to devote himself with great constancy to the sale of that fish. He announced his willingness to part with it at "fip-pence" a pound, in a very musical cry of "Delicate salmon, dainty fresh salmon!" He delivered himself in a clear tenor voice, which still rings freshly in my mind, although I have not heard it probably for five-and-twenty years. As most neighbourhoods have their street cries, my recollection of "delicate salmon, dainty fresh salmon," induces me, good Mr. Editor, with your kind permission, to request all readers of "N. & Q.," both musical and antiquarian, to "go in" for the *notation* of such cries as may still resound along

the Queen's highway, or yet have life in their remembrance. Having a powerful recollection of those cries, which, in days of yore, melodized the then untainted air of Somers' Town streets, I have inveigled my brother (from my chanting) to note down thirteen of these cries (with more to follow), all of which have now passed away, having been swept up by that great street-orderly, old Father Time! These Somers' Town cries are very varied, and I trust yet to engrave them for preservation in everlasting print. I sincerely hope that others will do the same, for many of these snatches of melody are really too good to be lost. One of my thirteen cries already noted, is that of an old tin-pot-and-kettle-mender. It has about it a Gluck-like, or "commendatore"-sort of solemnity, which was exceedingly effective, when heard in combination with a full view of the tinker's smutty face, while the smoke from his old tin-pot-containèd fire curled gracefully about his tatterdemalion figure. EDWIN ROFFE.

Somers Town.

WHO WAS BISHOP OF BRECHIN ON APRIL 2, 1635? (3rd S. vi. 206.)—In reply to this query I subjoin the following quotation from the preface of the *Registrum Episcopatus Brechinensis*, published by the Bannatyne Club, 1856, p. xiii.:—

"Thomas Sysderf, afterwards better known as Bishop of Galloway and Orkney, was *Bishop of Brechin* in 1635, though omitted by Keith. See Bishop Forbes's *Funerals*, ed. 1845, p. 226."

J. S. S.

MERGER OF SIGNIORIES (3rd S. vi. 207.)—The practice of subinfeudation by a feudatory, in imitation of his sovereign's example, was stopped by the well-known statute of *Quia emptores*. But before then, "the kingdom was parcelled out, and each proprietor held of another in a regular subordination, as he had done with respect to his military capacity in the army" (Gilb. *Ten.*, xiii.) The case of the estate of a mesne lord becoming vested by escheat, forfeiture, or purchase, in the lord paramount, must have been of every-day occurrence. I see no reason to suppose that when this happened, the doctrine of merger, which has been described (Smith's *Comp.*, 1044,) as "the absorption of the less estate in the greater, where two estates meet in the same person without any such estate between them as will prevent them from coalescing," did not apply. It would have been but a practical illustration of the maxim (*Co. Litt.*, 152, b. p.): "One man cannot of the same land be both lord and tenant." And the remarks of Coke (*Co. Litt.*, 152, b. m. and n.) on a similar, but not the same case, fortifies my belief:—

"If the tenant be an abbot, and the lord confirme his estate to hold him in frankalmoigne, the mesnalty is Extinct. So it is if the lord release to the tenant. For, whether the lord purchase the tenancie, or the tenant the signiory, the mesnalty is Extinct. And albeit the mesne grant the mesnalty for life, and then the lord release to the tenant, both the reversion and the estate for life are drowned."

WYNNE E. BAXTER.

Lewes.

MARROW BONES AND CLEAVERS (3rd S. v. 356.)—It appears that this custom is not yet extinct. I send the following extract from the list of marriages in the *Croydon Journal* of the 7th instant, in the hope that it may be worth preserving in the columns of "N. & Q.":—

"On the 30th ult., at St. Mary's church, by the Rev. R. Trimmer, Robert Parrott, to Elizabeth Wickham, both of Guildford. Several hundred persons were present. The bridegroom being a butcher, the happy couple were followed home by several persons, who performed on the marrow bones and cleavers; such an occurrence has not taken place in the town during the memory of the oldest inhabitant."

W. J. TILL.

Croydon.

RODE, OR RAID (3rd S. vi. 199.)—In the "vocabulary," which closes the fifth volume of the *State Papers*, we have: "*Rood*, *rode*, *royd*, or (Sc.) *raid*, a hostile incursion." Surrey reports to Wolsey, in 1523, "twoo very good roodes," which Sir Ralph Fenwick and Sir William Horn had made, yielding abundant booty. Lord Dacre and Sir William Eure write the word in the same way; and the Earl of Hertford boasts to Henry VIII., in 1545, of his fiery Scottish "roode," seldom equalled for spoil and destruction. In a letter of the Duke of Norfolk to Wolsey, in 1524, we have mention of an intended "rode" of the Earl of Arran in Liddesdale. Suffolk and Sir George Lawson, and Henry himself, use "rode"; and the Earl of Northumberland, in a letter of 1528 to the king, has it "royd." But when we cross over the Tweed, we have James V. speaking of a "raid" and "radis." It is *o* in England, and in Scotland *a*. But now-a-days, when "ill rodes" are unknown on the Borders, and the word alone survives, it is written "raid." All are in accordance with Scott:—

"'And by my faith,' the gate-ward said,
'I think 'twill prove a warden *raid*.'"

J. C.

Newcastle.

Is this word anything more than the slightly varied Anglo-Saxon *rad*, did ride?—

"Manna thengel mearc threate *rad*. The prince of men *rode* the marches with his band."—*Cædmon*, Thorpe's Translation, p. 188.

Rade is still the preterite of *to ride* in the East Yorkshire dialect. D.

ARRHA: URREHUSC: ESANE (3rd S. vi. 205.)—These words have suffered severely under the hands of the transcribers. I shall restore them to their proper form, and translate them. *Arrha*,

properly *Eiroch*, a disgusting cutaneous disease. This word is still used in the west of Ireland to signify the most distressing and frightful-looking eruption, caused by the thick red woollen stuff manufactured and worn by the peasantry when new. *Urrehusc*, properly *Dhurrhus*, a superstitious ceremony performed at a "Holy Well" by going round it many times on the bare knees, repeating several "Paters" and "Aves," and using the water externally and internally for the cure of diseases. This, though nominally disapproved of by the Roman Catholic priests, is still practised in remote parts of Ireland. *Esane*, properly *Essanne*, a thing separated or cut off, literally. Those afflicted with *eiroch* were separated, no doubt, from the healthy, till *dhurrhus* was performed for their cure. See Ducange *in voc.* Also the *Essenes*, a people separated from the rest of the Jews. CYWRM.

Porth yr Aur, Carnarvon.

Urchosg, a preservative against any kind of evil; hence *urchosg*, and vulgarly called *urrahusg*, is a spell or superstitious kind of prayer, otherwise called *arrtha*. (Vide O'Brien's *Irish Dict.* sub voce.) I cannot find *esane*. From the term *perhorrendum remedium* applied to *Vrrehusc*, it may refer to the cruel remedy the country people formerly had recourse to with a view to get rid of a supposed changeling; viz. placing a boiling mixture composed of the *lusmor* (Digitalis) and oatmeal in the mouth of the sickly child, or placing it on a shovel made red hot in the fire. I need hardly say that such practices have for many years ceased to exist. R. C.

Cork.

A SPANISH PROVERB, "AL BUEN CALLAR LLAMAN SAGO" (3rd S. vi. 11.) — Your contributor, J. DALTON, has been led into error by the misquotation of this proverb by one of the translators of *El Busca-pié*, and the conjectures hazarded in the note, since, upon referring to the text published by Alonso de Castro, I find in p. 26 — "Al buen callar llaman *Sage*."

The editor explains *Sage* by "mui avisado i astuto;" and it is, according to Canes, the same as *sabio* (wise). A similar proverb occurs in *El Conde Lucanor*, and other ancient works; and De Castro is of opinion that some one corrupted the proverb by the change of "Sage" into "Sancho." The correct reading, however, is "Santo" and Don Juan Vitrian, in the scholia upon *Las Memorias de Comines*, so quotes it "Al buen callar llaman *Santo*."

To Sancho Panza, that "sackful of proverbs" (*este costal lleno de refranes*) may be attributed the corruption, who, either from ignorance or archness, exchanged his own name *Sancho* for *Santo*; and Clemencin, in commenting on the passage (part II. tomo v. p. 365), attempts to surmount the difficulty by supposing Sancho to be equivalent to Santo—viz. well-timed silence is a holy thing. The proverb is doubtless correctly given by Don Juan Vitrian; and in confirmation may be adduced the words "Sancho—callaba como un Santo," from Avellaneda, the rival author of Cervantes, and the Arabic proverb —

"Sakūt-ool-imra-at yadool ala Salah-i-ha."

"The silence of a woman proves her devotion (or rectitude, integrity)."

W. PLATT.

Conservative Club.

LEADING APES IN HELL (3rd S. v. 193, 289, 444.)—As I have not seen any explanation offered of this expression, I venture very humbly to submit the result of my endeavours to trace its origin. In old pictures of Hell, that place is represented as peopled by monsters of divers shapes, who are carrying out the various punishments assigned to different individuals. In that rare old book, *Il Campo Santo Dei* (supposed to be the first book illustrated by copper-plate engravings), such a picture will be found, and among the monsters are some like apes.

I think that apes of old times were objects of terror more than ridicule. Especially were they dreadful to women. I imagine that this horror of apes might be revived by the increased intercourse with the West Coast of Africa during the reign of Elizabeth, arising from the slave trade, in which so many Englishmen then engaged. This expression, then, might have had its origin from some wit assigning the punishment of leading (*i. e.* attending on) apes in hell, as their peculiar punishment, to those women who died old maids; and that the saying became a popular one. I think it first came into general use at the beginning of the seventeenth century.

I make this suggestion as to the probable history of this expression very diffidently, as I cannot claim for it any great ingenuity or authority. I give two additional instances of its occurrence to those already given in your pages: —

"Virginity . . . .
Let others praise; for me I cannot tell
What virtue 'tis *to lead Baboons in Hell*."
Randolph's *Poems*, 8vo, 1643, p. 54.

"*Jolly.* I do not intend to die the whining way, like a girl that's afraid *to lead Apes in Hell*."
Cowley, *Cutter of Coleman Street*, 4to, p. 25.

F. A. MARSHALL.

ART CURIOSITY (3rd S. vi. 227.)—This subject has been already briefly explained in "N. & Q.," ("Perspective Glass," 3rd S. vi. 179). A reference to the *Encycl. Brit.*, xvi. 556, 696, or to Brewster's *Natural Magic*, p. 94, will supply further information. Suppose a cylindrical mirror to be placed on a table with the portrait of any person laid before it on the table, the reflected picture of the portrait in the cylindrical mirror will

be *distorted*. Then take an accurate drawing of this distorted picture, and lay it before a cylindrical mirror, and you will see in that mirror its image reduced to *symmetry*. T. J. Buckton.

These *Anamorphoses*, as they were called, were common enough. They are described in many old books of optics; and no doubt were sometimes constructed. I have several accounts of them, but at present can only lay my hand on Gaspar Schott's *Magia Universalis Naturæ et Artis*, 1657, in which sixty-nine small quarto pages are devoted to the *Magia Anamorphotica*, and the principles and rules of construction are described.

A complete account of the old optical tricks would be amusing. One was as follows: something like a Venetian blind, but without any overlapping of the laths, which are to fit exactly at the junctions. By mechanism all the laths are to make half revolutions in the twinkling of an eye. Two pictures are painted on the two sides: and one is converted into the other instantaneously. Thus one side, in the example given, showed the Crucifixion, which, quicker than the eye could follow, became the Ascension. A. De Morgan.

Your correspondent, Mr. E. Stevens, will find his subject mentioned by Locke in his *Essay on the Human Understanding* (see book II. ch. xxix. pp. 261-2; Tegg's ed. 1846.)

Locke here treats of "distinct and confused ideas," and says that no ideas can be either distinct or confused in themselves, but that the confusion arises when the idea is connected with the name. He compares them to "those surprising pieces of art," where colours are laid on a table, and mark out only odd and unusual figures, so that there is neither symmetry nor order, but when viewed in a cylindrical mirror they present a regular picture. He argues that there is no confusion in the colours themselves, they are plain to the eye; but if we are told that they represent a man or Cæsar, then we say they are confused.

Your correspondent will see that the invention to which he alludes is at least a century and a half old. H.

The distorted picture, which was reformed by reflexion from a cylindrical mirror, was a common optical toy of the seventeenth century. I remember seeing one of these cylinders, with several pictures, more than thirty years ago at Weeks's Museum in Tichborne Street, Haymarket. E. Stevens will find full instructions for making these distorted pictures in Sir David Brewster's *Letters on Natural Magic*, p. 93 (Tegg's edit.)

John Pavin Phillips.

Haverfordwest.

Scribe, Ben Jonson, and the Quaker (3rd S. vi. 225.) — Has Scribe, in his hotch-potch of our literature, made two ludicrous mistakes at once? First, our great moralist Sam instead of Ben, and his instructive *Rambler* for the *trembler*, as a Frenchman would term a quaker. This is possible to one so ill acquainted with our language, and trusting also to memory. J. A. G—s.

Louis of Flanders (3rd S. vi. 228.) — In tome ii. p. 767, of the Père Anselme's *Histoire Généalogique et Chronologique de la Maison Royale de France, des Pairs, Grands Officiers, Anciens Barons*, &c., the following particulars are stated respecting a Louis of Flanders: —

"Louis de Flandres IV du nom, Seigneur de Praët, la Woestine, Woeste, Elverdinghe, Vlamertinghe, d'Espier, et de Mersech, Chevalier de l'Ordre de la Toison d'Or, Gouverneur d'Hollande, Conseiller d'Etat, second Chambellan et Chef des Finances de l'Empereur Charles V, et Bailly de Bruges, fut établi procureur avec Guillaume de Barres, par la Reine Eleonor d'Autriche, sœur ainée de l'Empereur, doüairière de Portugal, par acte passé à Madrid le 25 Février 1530, pour ratifier son traité de mariage fait en la même ville par paroles de présent, entre elle et le Roi François. Il mourut le 20 Décembre 1546, et fut enterré à Haltre.

"*Femme*, Jossine de Praët, dame de Moërkerke, fille aînée et héritière de Charles de Praët, Seigneur de Moërkerke, et de Catherine de Halwin. Elle mourut en 1555, et gist auprès de son mari, au milieu du chœur de l'Eglise de Haltre sous une tombe de marbre."

There is no mention of the illegitimacy of this Louis, but Louis I. is described as —

"Bâtard de Flandres, dit le Frison, I du nom, Seigneur de Praët et de la Woestine, l'un des enfans naturels de Louis III du nom, Comte de Flandres," &c.

The wife of the third Louis, Seigneur de Praët, is said to have been Isabeau de Bourgogne, dame d'Elverdinghe, et de Vlamertinghe, fille de *Jean bâtard* de Bourgogne, Seigneur d'Elverdinghe, et de *Marie* d'Halluyn, dame de Vlamertinge, fut mariée en 1487. J. Macray.

Oxford.

Charles Philips (3rd S. vi. 228) was a painter of very moderate abilities, neat and clear in style, and one who, generally speaking, confined himself, like Nollekens, to painting portraits in oil on a small scale. His best performance, as far as I have seen, is a large full-length picture of Augusta, Princess of Wales, nursing the infant Augusta, eldest sister of Geo. III., and afterwards Duchess of Brunswick. The picture is signed and dated 1737. It was given by Lord Archibald Hamilton to a former Earl of Warwick, and is still preserved at Warwick Castle. The only other large picture I remember by C. Philips, is that of Bishop Warburton, but very inferior as a work of art. It is now in the National Portrait Gallery. A delicate little picture by him of Lady Betty Germaine, and still preserved in her apartments at Knole, in Kent, was painted in 1731. In 1738 he painted a curious picture called "the Knights of the Round Table," containing many small portraits of noblemen of high rank, among which that of Frederick Prince of Wales is prominent. He also painted another small picture of a club called "the Harry

V., or the Gang," in which Frederick Prince of Wales again figures; but there is no date on it. Both these pictures hang in the corridor of Windsor Castle. He likewise painted, in 1736, William Draper, of Yorkshire, at the age of sixty-six, and Bromley, in his *Catalogue of Engraved Portraits*, also mentions one by Faber, after Philips, of Dr. Waterland, who died 1740. In all the signatures that I have met with, the C is peculiarly combined with the first P of his name. His writing is proportionately large, although delicate, and generally in a subdued colour on the background, by which means his name frequently escapes detection. This is a very small contribution towards the information sought by T. F., and I, also, should be very glad to ascertain something of the personal history of this artist. The dates on his pictures appear to be limited between 1730 and 1740, and the persons whom he represented seem to have belonged invariably to the upper classes.

G. Scharf.

"Of Solemn Psalms," &c. (3rd S. ii. 490.)—H. P. Howard inquires where the quotation—

"Of solemn psalms and silver litanies,"—

is to be found? I cannot discover that his query has been answered; so I venture to tell him he will find the line in Tennyson's *Princess*, at the end of the second part. C. T. B.

Quotations Wanted (3rd S. vi. 229.)—In reply to Clutha I cite Callimachus as the supposed author of the third and fourth quotations to which he desires the references. If he will look at Ernesti's edition, vol. i. p. 499, he will find the five lines ἑβδομάτῃ δὴ — ἐνιαυτοῖς to be the fragments of Callimachus, collected by Richard Bentley. The only authority for attributing them to Callimachus seems to be a passage out of the *Stromata* of Clemens Alexandrinus, v. p. 256. Ernesti thinks Clement may have been mistaken. The line which Clutha sets down as his fourth quotation is, in fact, merely the correct reading of the first verse of his third.

James (Banks) Davies.

Moor Court.

All the Greek lines quoted by Clutha are found in Clemens Alexandrinus (p. 600, *Lutet.* 1629). The five lines are given by him as quotations from Callimachus, but are not in any extant work of that author. The first two from Homer, and the last, also from Homer, are likewise so quoted by Clemens, but are not found in any existing work of his. T. J. Buckton.

"While in the progress of their long decay,
Thrones sink to dust, and nations pass away,"

are the concluding lines of an Oxford Prize Poem "On the Ruins of Pæstum," by the present Earl of Carlisle, in the year 1819 or 1820. It seems, as Puff remarks in *The Critic*, that "two people happened to hit on the same thought, and *Pope* made use of it first" in his "Messiah,"—

"The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away."

O. P. Q.

"The still small (sad) music of humanity,"
"of ample power,
To soften and subdue,"

are both from Wordsworth's "Lines on Revisiting Tintern Abbey." Este.

The lines—

"*All* habits gather by unseen degrees,
As brooks to rivers, rivers run to seas,"

are a translation from Ovid by Dryden.

H. Fishwick.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done."

Wesley's *Hymns*, p. 344.

Job J. Bardwell Workard, M.A.

One of the quotations referred to by Mr. T. J. Gordon, viz.,—

"Seem'd washing his hands with invisible soap,
In imperceptible water,"

may be found in Hood's poem of "Miss Kilmansegg and her precious Leg," edit. 1846, i. 159.

Chas. Jos. Ashfield.

9, Regent Street, Preston.

A splendid Shilling: Numbers on Shillings and Bullets.—Your correspondent (3rd S. vi. 186), who has called attention to certain numbers on new-coined shillings, may perhaps be interested to know that the rifle-bullets of the ammunition supplied by government are also numbered. If the plug be removed, the number will be seen on the flat space at the end of the cavity of the bullet. These numbers occur on bullets made as early as 1859. I have never yet seen the number consisting of more than one digit. Owing to its position the number is not destroyed by use, but may often be seen on the shapeless lump of lead, which represents the remains of a bullet which has struck the target. Perhaps some one in the secrets of the mint and arsenal can explain the meaning of these numbers. A. D. T.

Merton College.

The 28 over the date of Mr. Roffe's shilling is the number of the die. When a die is to be used at the Mint it is numbered, and an account kept of the number of coins struck by it. This method has been only lately introduced at the London Mint. John Davidson.

Meriel (3rd S. vi. 200, 239.)—Excuse me for troubling you once more about this name. I find the authority for spelling it Maryell is Nash, who in his *History of Worcestershire*, i. 495, says he saw it so spelt in a deed. I suspect, however, that

the real authority is Bishop Lyttelton, from whom Nash took, not to say filched, most of his matter for Hagley, Hales-Owen, and other places hereabouts. I have no originals of Meriel Lyttelton.

LYTTELTON.

Several Christian names of Hebrew derivation were introduced from Germany into Ireland by the "Palatine" refugees, in the reign of Queen Anne, and into England at much earlier periods. The initial JAH, or the terminal EL (Scriptural names of the Deity), in various modes of spelling, usually characterise such names. Muriel seems to be the Uriel of 1 Chron. vi. 24, xv. 5, 11, with prefix of the labial M. J. L.

NOLO EPISCOPARI (3rd S. vi. 48, 79, 97, 119, 189.)—I find, among his letters to my grandfather, Dr. Drake, that Dr. Zouch, Prebendary of Durham and Vicar of Sandal, Yorkshire, first accepted and next day refused the See of Carlisle. We have also the letter of Lord North to our ancestor Dr. Balguy, offering him the See of Gloucester and Bristol, and his refusal thereof.

THOMAS BALGUY ALLEN.

In the number of those who have declined the episcopate, may be mentioned Dr. John Preston, Master of Emmanuel College, Cambridge, preacher at Lincoln's Inn, chaplain to Prince Charles, and lecturer at Trinity Church, Cambridge.

When he was a candidate for the last-mentioned office, and strongly opposed by Paul Micklethwait, Fuller says (*Hist. of University of Cambridge*, sub an. 1623-24):

"Many admitted that Dr. Preston would stickle so much for so small a matter as an annual stipend of eighty pounds, issuing out of more than thrice eighty purses. But his party pleaded his zeal, not to get gold by, but to do good in, the place; where (such the confluence of scholars to the church) that he might *generare patres*, 'beget begetters,' which made him to wave the Bishopric of Gloucester (now void and offered unto him) in comparison of this lecture."

The late Rev. Charles Simeon, who held this lectureship, was often heard to boast that he held preferment which had been considered more valuable than a bishopric.

It is well known that the late Dr. Turton refused a bishoprick some years, before he at length consented to preside over the See of Ely. E. V.

PAPISTS (3rd S. vi. 114, 137, 156, 257.)—When I entered a quiet protest against the application of the word "Papist," I had neither the desire nor intention to bring on a religious controversy, nor have I either at present. I merely objected to the term as well known to be reproachful and offensive, and no better than a *nickname*, which no honourable writer in these days would employ. Now it is unfair of E. L. S. to make assertions which he knows are habitually controverted, and to raise questions which he must suspect would be readily answered, in a periodical where religious controversy is inadmissable. Though fully prepared to answer him, I should not be allowed to do so in the pages of "N. & Q.," where his remarks ought not to have appeared. I have thought it necessary to say this much, lest he should imagine that his observations remained unanswered, because they carried conviction; which assuredly they will not do to the mind of any Catholic reader.

F. C. H.

FOREIGN WRITERS ON GENEALOGY, ETC. (3rd S. vi. 128, 192.)—Sinapius, I have since discovered, was the writer of a work (now exceedingly rare) on the nobility, &c., of Silesia. Its title is a long one, beginning with the words *Schlesische Curiositaten*. It was published at Leipzig in the year 1720.

Reusner's *Basilikon Opus Genealogicum Catholicum* (Frankfort, 1592), contains some English and Scotch genealogies. JOHN WOODWARD.

New Shoreham.

PYNSENT AND TOTHILL FAMILIES (3rd S. vi. 48, 97, 138.)—Having very lately paid a visit to Col. St. George, the present occupant of Erchfont Manor, I made inquiries about the Pynsents and Tothils. S. W. Pynsent is *not* buried in Erchfont church; but there is a handsome monument—a black marble sarcophagus—with the bust of Olive (on the right-hand), and Robert Tothil (on the left), in white marble, with the figure of a boy on either side—one with an hour-glass, and the other with an inverted torch: the whole surmounted by a coat of arms and a crest. The arms, having merely been painted on the marble, are obliterated. The crest is apparently a parrot. On the sarcophagus is the following inscription:—

"Underneath are deposited the remains of OLIVE, wife of ROBERT TOTHIL, Esq., late Junior Clerk of the Privy Seal to his Majesty King George the Second, One of the Justices of the Peace for the Counties of Wilts, Middlesex, and Kent, and one of the Governors of the Hospitals of Christ, St. Thomas, and St. Bartholomew; who died Nov. 14th, 1731.

"And of the said ROBERT TOTHIL, who dyed Feb. 13th, 1753.

"SIR WILLIAM PYNSENT, Bart., his Kinsman and Executor, erected this Monument pursuant to his Will."

I spent several very pleasant days in the Manor House, and was never troubled by the apparition of the old baronet; whose cypher may be seen over the portico, which was once the principal entrance, now a dining-room leading by steps into the garden. I heard that there was an old gentleman residing at one of the Lavingtons, who was most able and willing to give any information respecting the traditions of the neighbourhood. Z. Z.

"COMPARISONS ARE ODOROUS" (2nd S. ix. 240.) Looking over a back volume of "N. &. Q.," and pleasant reading your old volumes are, I find the

question asked where this quotation is from. I am surprised the question has never been replied to: so, "better late than never," I would inform Limus Lutum it is a saying of our old friend Dogberry, *Much Ado About Nothing*, Act III. Sc. 5. Wm. Dobson.

Preston.

Miscellaneous.

NOTES ON BOOKS, ETC.

Year Books of the Reign of King Edward the First. Years XXXII.—XXXIII. *Edited and translated by* Alfred J. Horwood, of the Middle Temple, Barrister-at-Law. *Published under the Direction of the Master of the Rolls.* (Longman.)

When noticing (*antè* Vol. IV. p. 220) the preceding volume of *The Year Books*, which was devoted to the 30 and 31 Edw. I., we entered so fully into the value and utility of this publication, not only to the lawyer and legal antiquary, but to readers generally, for the vast amount of historical, local, and biographical information to be found in it, that we really have nothing to do on the present occasion beyond calling attention to the fact, that Mr. Horwood is going on steadily and carefully with the task he has undertaken. Unless it be to give his Preface the praise it deserves for the illustration which it furnishes upon the subject of early Forms of Pleading, and of the history general of English Law, and of that Constitution, which is "so ancient that it seems to have no beginning, and so worthy that it ought to have no end."

The Ballad Book. A Selection of the Choicest British Ballads. Edited by William Allingham. (Macmillan.)

Those who, like Mopsa, "love a ballad in print a' life," but yet go beyond Mopsa in desiring that the print should be of Aldine beauty, and the paper of corresponding excellence, will thank Mr. Macmillan for this addition to his *Golden Treasury Series*. Nor will they hesitate to acknowledge their obligations to Mr. Allingham—himself a poet of no mean power—for the selection which he has made of some fourscore of our finest old ballads; and for the pains and good taste with which he has prepared the ballads so selected for the press; though they may probably think as we do, that he has treated his predecessors somewhat cavalierly. But after all, Mr. Allingham's fault, if it be a fault, is one which we share—namely, that of loving the Old Ballads better than the notes and comments of their editors. We heartily commend his *Ballad Book* to the attention of our readers.

Seven Hundred and Two Monograms. By Owen Jones. (De La Rue & Co.)

Seeing how great is the present rage for monogrammal ornamentation, Messrs. De La Rue have displayed good judgment in calling upon the talents of Mr. Owen Jones for the production of a series of monograms of two letters, showing every such combination as can be made. As this produces upwards of 700 examples, it will readily be seen how greatly that number would be increased if an attempt had been made to give every combination—say of three letters. But those who have any taste for such an Art, can have no difficulty in working out monograms of three, or even more letters, from the hints furnished by the excellent double monograms which Mr. Owen Jones has furnished in the book before us.

LAMB'S UNCOLLECTED WRITINGS.

[Our readers will be glad to see from the following Letter that a new and greatly enlarged edition of the writings of *Elia* is in preparation in this country.]

44, Dover Street, Piccadilly, London, W.
Sept. 28, 1864.

Our attention has been directed to an article in your last issue bearing the above title. Will you, in oblique reply thereto, permit us to inform the lovers of *Elia* that, although the circulation of the American edition of Mr. Lamb's inedited works will be impossible here, owing to the copyright law, yet we are about to prepare for publication an entirely new edition of that author's works, which will include a large amount of matter—letters as well as essays—hitherto uncollected. We shall be much indebted to the kindness of any of your correspondents interested in the subject, if they will forward to the Editor of the New Edition of Lamb's Works, through us, any and all information likely to be of service in this undertaking.

Many of *Elia's* admirers will be glad to learn that a Committee to receive contributions for, and to superintend the erection of, a monument to the memory of Mr. Lamb is in the course of formation, of which one of the members of this firm is Honorary Secretary.

The portrait of Milton, which Charles Lamb purchased, and which is mentioned in his correspondence, was inquired after by one of your contributors some months ago. It is in the possession of his ward and adopted daughter, Mrs. Emma Moxon, *née* Isola, of Wandsworth.

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BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Dr. J. A. Giles's Anglo-Saxon Biographies, including "Life of Hereward" De Familiâ Herewardi. (Or the loan of it for a few days would oblige.)

Wanted by *Rev. Professor Kingsley*, Eversley, Winchfield, Hants.

F. W. Simms, Public Works of Great Britain. 1846.

Wanted by *William De La Rue, Esq.*, No. 108, Bunhill Row, W.C.

Notices to Correspondents.

T. Sr. (Knutsford) *will find the subject of Burials in Woollen and Linen fully treated of in our* 1st S. vols. v. vi. *and* x.; *and in our* 2nd S. vols. xi. *and* xii.

H. S. *is referred to* "N. & Q." 2nd S. vii. 31, *for much information respecting the Three Legs conjoined, which form the arms of the Isle of Man and of Sicily, &c.*

Hermentrude. *The papers referred to are at present inaccessible, because they are in* process of arrangement.

M. T. Mc C. (Manchester.) *The story of the value of defaced Postage Stamps is an absurd one.*

Erratum.—3rd S. vi. p. 248, col. ii. line 17, *for* "Rosegarten" *read* "Kosegarten."

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Notes.

A FRENCH HISTORIAN OF RICHARD II.*

When a Frenchman examines certain debateable portions of the history of England, he cannot fail to be struck by the manner in which party-spirit has distorted the truth, and misrepresented persons and facts. His position, too, gives him an advantage over English judges in this respect; for, as he has no special interest in the triumph of any faction, house, or pretender, he is better able to sift the evidence which contemporary documents place before him, and to ascertain how far subsequent historians have availed themselves of such evidence.

I was particularly struck by this thought when a little while ago I set about reading M. Wallon's two interesting volumes on the reign of Richard II. This gentleman's argument may be stated in his own words as follows:—

"Can we say that truth has prevailed respecting Richard II.? It is not in official narratives that we must seek for the history of revolutions: the conqueror knows too well how to make use of the right of speaking loud, and of compelling his adversaries to keep silence. During the reigns secured to their dynasty, the Lancastrians have imposed their prejudices upon chroniclers, and gagged those who would have raised their voice in favour of Richard; they have sought in the recesses of monasteries, and destroyed the writings that might have handed down to posterity the merits of this prince. If any one has expressed his opinion freely on Richard's behalf it has been beyond the limits of Lancastrian rule; and even now England seeks from French documents the truth respecting this altered page of her annals."

M. Wallon quotes in support of his views the evidence of Hearne (*Præf. in Hist. Vitæ et Regni Ricardi II.*); he shows the partiality of Shakspeare; and traces the influence of one-sided opinions on the subject as far down as Mr. Hallam's Middle Ages. The history of the reign of Richard II. has attracted his notice, chiefly for two reasons; the former being connected with the domestic affairs of England; the latter, with its foreign policy. In the first place, we see the earliest example of a king reduced to reign under a state of tutelage, and finally arraigned before the parliament; in the second, we have the same king showing his superiority to the national prejudices of his times, and endeavouring to bring to a conclusion the hostilities which for so long a time already had inflicted the greatest mischief on both England and France. M. Wallon's work is a very detailed and carefully written history of Richard II.; the notes are extremely copious, and leave no difficulty untouched; and the list of references includes all authorities of any value.

In the last chapter of the second volume, we find an account of Richard's death, and M. Wallon reviews the several versions that have been given of this event. The common tradition, endorsed by the Monk of St. Denis, and popularised by Shakspeare is, that he was killed on Twelfth Day in his prison.

"But," our author remarks, "we are led to question the accuracy of this statement for the reason that no symptom of it is to be found in the contemporary documents, which would certainly have mentioned it if it had been not even a well ascertained fact, but merely a public rumour: we mean the challenge of the Percies, who had become enemies of Henry IV. previous to the battle in which their quarrel was decided; likewise the manifesto of the Archbishop of York and of the Yorkshire insurgents two years afterwards,—documents which, while they accuse Henry of Richard's death, relate the event in a totally different manner."

It was noised throughout England that Richard died of hunger, and the Monk of St. Denis reproduces the supposition; but when we come to inquire how this took place, contradictions meet us on every side. Some authorities (*Contin. Croyl.* tom. i. p. 495) maintain that Richard starved himself, and perished in the course of three or four days. The Chron. of Godstow, and another annalist quoted by Mr. Webb (Harl. MS. No. 4323, p. 68) give the same number of days, but say expressly that the king was *cibo et potu restrictus*, which of course settles negatively the question of *voluntary* starving. Finally, the manifesto of the Archbishop of York alluded to previously, speaks of fourteen or fifteen days: "ubi . . . quindecim

* *Richard II., épisode de la rivalité de la France et de l'Angleterre*, par H. Wallon, 2 vols. 8vo. Paris: L. Hachette & Co.

dies et totidem noctes in fame siti et frigore vexaverunt," &c.

M. Wallon has given in his notes (vol. ii. pp. 424-425) a long extract from a French poem composed by a gentleman named Creton, which may be found in Mr. Burton's edition of *Froissart*, and also in the *London Archæologia*, vol. xx. Creton expresses his regret at the death of Richard II., and ascribes this catastrophe to the king's feelings towards France: —

"Et je crois qu'il ne fu demis
Ne trahi, fors tant seulement
Pour ce qu'il aimoit loyaument
Le roy de France, son beau père,
De vray amour et singulière,
Autant qu'omme qui fut en vie."

M. Wallon has remarked (vol. ii. p. 539) that Henry IV. began his reign by the financial measures for which his predecessor was so much blamed. He borrowed money in order to avoid summoning the parliament, and he promised the lenders that the amount of the *accommodation* would be deducted from the next taxes. The council was perpetually busy with financial questions, and the reign continued and ended as it had commenced, with loans.

On the reformation preached by Wiclyffe, M. Wallon has also some interesting observations, and, whilst describing the insurrection of Wat Tyler, &c., very properly remonstrates against M. Augustin Thierry's crotchet of explaining this, as well as all other events of the same kind, by the opposition of race against race. G. Masson.

Harrow-on-the-Hill.

GOLDEN HAIR.

If other signs of the times were wanting, the advertisements in various journals would call our attention to the fact, that once more *golden locks* are paramount, and that the fair daughters of England will attain them, or *dye* in the attempt. Madame Rachel undertakes to render her dear *clientèle* not only beautiful, but golden for ever; and the dark beauty, who would fain be transformed by classic tincture, can have recourse to the *Auricomous Fluid* of another professor.

One can't help reverting to those periods in the history of this and of other countries, when fair or golden hair was the rage, and satiated as we all have been for years with the thousand of advertised nostrums for turning red hair black, we not only congratulate our fair friends of the ruddy locks on the resumption of their sway, but ask ourselves quietly what queen of fashion has decreed that the hair of hairs shall henceforth be golden.

It is well known that fair hair was in esteem among the ancients, but this we can easily understand on the ground of its rarity, and when once fashion had ordained its adoption, art secured its presence. Ælian * describes the tresses of Atalanta as being "*golden* (or tawny, for it is not easy to decide exactly how much warmth of tint is contained in the colour ξανθός, which is after all perhaps as comprehensive as our word *fair*) not rendered so by any feminine culture, or chemical applications, but nature's handiwork." Martial could suggest no higher praise of his Lesbia's fair locks than that they surpassed those imported from the snowy North —

"Arctoa † de gente comam tibi, Lesbia, misi,
Ut scires quanto sit tua flava magis."

The practice of dyeing the hair did not escape the censure of the Fathers of the Church, see Clem. Alex. (Pæd. ii.), οὐκ ἔστιν δὲ, οὐκ ἔστιν ἀληθινὴν ἐνδεικνύναι τὴν ψυχὴν, τὴν κίβδηλον ἔχοντα κεφαλήν.

Like other fashions, that of appearing with fair hair, seems to have been adopted with exaggeration by the *demi-monde*, both in classic times and in the Middle Ages; and I fear that the derivation which Ducange gives of the word *ruffian* is the correct one. *Ruffiani*, he says, are *lenones*. *Ruffæ* are *meretrices* ("quibus capilli *flavi*, seu *rufi*, quum matronarum *nigri* essent.")

The favour in which light-haired women were held in the south of Europe was not shared by the men of like complexion. We are told in the *Adagia Germanica* (1508): —

"Cavendos esse Italum ruffum, album Francigenum, et nigrum Allemannum;"

and to this day the phrase, "*poil de Judas*," applied to the *chevelure* of a red-haired man, attests the prejudice in France against that colour.

Dyeing the hair light was in vogue in England as early as the twelfth century. Alexander Neckham (in a poem on the monastic life, quoted by Mr. Thos. Wright in his *Essays*) thus alludes to the attempts of the ladies of his day to improve nature: —

"Arte supercilium rarescit, rursus et arte
In minimum mammas colligit ipsa suas:
Arte quidem videas nigros flavescere crines."

And in Skelton's *Book of Three Fooles* we are told of —

"Voluptuous harlottes that make theyr heyre to appere at theyr browes, yalowe as fine golde made in lytel tresses for to drawe yonge folke to theyr love."

No wonder that light locks were prized in the sunny south, which darkens in brightening all the tints it touches. They are to the modern as to the ancient Italian, what a tortoiseshell Tom cat is to a spinster, or a *decor puellarum* to a bookworm; but who shall account for the old world—or for the brand-new—rage for the *flava cæsaries* in this land of ours, where fair women are as plenteous as brave men?

* *Var. Hist.* xiii. 1. † Lib. v. ep. 70.

In conclusion, I must touch but lightly on the means employed in ancient times for gilding swarthy locks, or I shall be treading on the toes of Mesdes. Rachel *et C^ie*. Pliny gives us, to twenty-three receipts for making the hair black, but three for dyeing it yellow, and two for changing it to red. For the first he suggests, *inter alia*, beech-wood ashes and goat's suet; for the second, the dregs of vinegar burnt, and incorporate with oil of lentisk.

The Reverende Maister Alexis of Piemount has divers recipes. The first ("to make heare as yelow as golde") commends itself by its simplicity:—

"Take the ryne or the scrappynges of Rubarbe, and stiepe it in white wyne or in cleare lye: and after you have washed your head with it, you shall weate your heares with a sponge or some other cloth, and lette them drye by the fyre, or in the sunne. After this, weate them and drye them agayne; for the oftener you dooe it, the fairer they wyll bee, without hurting your head anye-thyng at all."

We also have a secret —

"To make lye to wash the head whiche (besyde that it comforteth the braine and the memorie) maketh the heare long, faire, and yelow like golde." [And another still more covetable.] "For to anoynt the heare which maketh it yelowe like golde, long and glystryng lyke burnished golde."

So much for hair-staining, to which much face-painting must needs be ancillary, or the old wine will stare the new bottles out of countenance.

J. Eliot Hodgkin.

VILLAS NEAR LONDON.

The query in your last number, by W. J. B., respecting plans of ancient mansions near London, reminds me of a very interesting letter on "the celebrated villas" in the same neighbourhood from the late Sir Robert Peel to Mr. Crofton Croker. I found it in my copy of Lysons's *Environs of London*, purchased at the sale of Mr. Croker's library. Perhaps some of your correspondents may be able to furnish notes respecting some of the least known of these historic mansions mentioned in Sir Robert's letter. The following is a copy of it:—

Whitehall, July 7, 1840.

"My dear Sir,—

"Do you not think a very interesting work might be written, to be entitled An Historical Account of the celebrated Villas in the Neighbourhood of London? I mean rather the villas that have been than those that now exist.

"Look at Horace Walpole's song on Strawberry Hill. How many places are there mentioned which have historical recollections connected with them, which it would be worth preserving.

"There must be always great interest about the localities in the neighbourhood of the metropolis. In that song alone are mentioned—Gunnersbury, Sion, Chiswick, Strawberry Hill, Greenwich, Marble Hill, Oatlands, Clermont, Southcote.

"You might add Wanstead, Wimbledon, Holland House, and a hundred others, many with very curious anecdotes of local and personal history connected with them.

"Perhaps I overrate the interest with which such a book would be read. I certainly do not, if it would equal that, with which I myself read the account of places in the neighbourhood of Paris, remarkable in History, but the traces of which at least are fast fading away—such as Maisons, Meudon, Sceaux, Chantilli, &c. &c. Hampton Court, the ancient Palace at Richmond, Kew, &c. &c., might enter into the work.

"Very truly yours,

"Robert Peel.

"The county histories would furnish a substratum for the work; but every thing would depend upon the liveliness and accuracy of the details."

W. L. Nichols.

Walpole's "Royal and Noble Authors," ed. 1806.—Can "N. & Q." inform me how many impressions there have been of Thomas Park's edition of Walpole's *Royal and Noble Authors?*

The one which I possess speaks of *Sir* Walter Scott, which shows that it was printed after 1820, instead of 1806, as specified on the title-page; and Bohn's *Lowndes* (p. 2819) points out other anomalies, but without mentioning, as it ought to have done, that the later impression contained so many improvements as to render the earlier one comparatively valueless: as will be seen plainly enough on a perusal of Park's brief and mysteriously worded "advertisement":—

"The Editor takes the liberty of announcing to his readers, that the several Appendices of Lord Orford, which could not legally be included in the previous impression, are incorporated with the present. He has likewise introduced such corrections, emendations, and additions of his own, as have occurred in the desultory reading of sixteen years; and further this deponent sayeth not. 'Vale, iterum vale.'"*

It is greatly to be regretted that similar care had not been taken with the last edition of a far more important work—*The Anecdotes of Painting*; which, by a strange neglect, has not been reprinted from the copy which contained Walpole's latest corrections and additions.

It is most probably owing to this confusion of editions that a correspondent, to whom all readers of "N. & Q." are deeply indebted, has been led to state that Park makes no mention of the autograph MS. of the ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ preserved in the British Museum. *Vide* "N. & Q.," 2nd S. i. 165, and Park's *Royal and Noble Authors*, i. 128. The press-marks, however, are different: Your correspondent gives MS. Reg. 18. B. xv. Park says, 12. A. lxvi. Chitteldroog.

[* There was only one edition of Walpole's *Royal and Noble Authors*, by Park, that of 1806-7; although the editor appears subsequently to have printed several cancelled leaves, *e.g.* in three out of four copies we have consulted, we find the notes, on pp. 35 and 36 of the fifth volume have been emendated. The cancelled leaves are distinguished by an asterisk (*) in the signature line.—Ed.]

Bell Inscriptions, Tanfield, Yorkshire.—I copied to-day (Aug. 30th) the following, from the bells of Tanfield church. They are at present on the ground, in the rector's garden; and are, I understand, about to be recast:—

"ANTE IACETIS HVMO SONITV RESIPISCITE MŒSTO, 1695."

"BEATVS EST POPVLVS QVI EXAVDIVNT CLANGOREM, 1724." { S S Ebor. }

"GLORIA IN ALTISSIMIS DEO, 1685.". { S S Ebor. }

K. P. D. E.

Deliberate Opinion.—Two eminent lawyers have lately given a very deliberate opinion upon a case stated at length. Part of it runs as follows:—

"But it would be most unsafe, and in fact impossible, to attempt to derive from these decisions any rule for the determination of other hypothetical cases," &c.

It is pronounced impossible to *attempt* to derive any rule: how then can this attempt be unsafe? There can be no such thing; what is impossible cannot be. How can there be an unsafe nonentity? *Nihil non habet attributa*, said the schoolmen: were they wrong? We all laugh at the schoolmen now: how they would laugh at our slipslop! There is an ambiguity. It may mean that the attempt, if it could be made, would be unsafe: it may mean that the attempt is practicable, but unsafe; and *its success* impossible. The second seems to be meant. But we ought to have something better than this from two of the highest members of the bar. The matter is of no small importance. These are the men who become Judges, and have to interpret the language of contracts, or to aid juries in so doing. There are very curious decisions of recent date, which point to a lower standard of logical precision in the heads of the law than in the educated community in general. M.

Cambuscan.—It is strange that Milton, with his correct ear for cadence and quantity, should have accented this word quite differently from his original. Chaucer's version is manifestly the correct one.

"This noble king was 'cleped Cambuscan."

"This Cambuscan, of which I have you told."
The Squiere's Tale.

"Or call up him that left half told,
The story of Cambuscan bold."
Il Penseroso.

J. Dixon.

Unacknowledged Republication.—I have long possessed, and valued as a very good specimen of its class of literature, a book entitled *Aphorisms and Reflections, a Miscellany of Thought and Opinion*, by William Benton Clulow (Murray, 1843). This volume, the author tells his readers in a brief preface, grew out of a former one entitled *Horæ Otiosæ*, which I have never seen. But I have just received from London a book bearing on its title-page: *Sunshine and Shadows; or, Sketches of Thought, Philosophic and Religious*; by William Benton Clulow (Longman, 1863). I had scarcely opened this volume, when I discovered that it was nothing more than a republication of the *Aphorisms and Reflections*, slightly re-arranged and very much abridged. Now, I think the author was bound by all the laws of literary ethics to let his readers know the fact just stated; but there is not a hint of it given in the book. He acknowledged the republication in the first instance. On what ground does he consider himself justified in concealing it in the second instance? An author who acts thus, does not deal fairly either with his readers or himself.

D. Blair.

Melbourne.

Sir Edmund Mason: The Worcester of Eighty Years Ago.—In my childhood's days (*inter annos* 1783—1789) a certain gentleman, who styled himself, and was styled by everybody, Sir Edmund Mason, was daily seen in this good old city. He was of aristocratic presence and demeanour; and constantly wore, appended by a red ribbon to his left breast, a silver finger-breadth poker. Well do I remember him; and in later times I was struck with his resemblance to the old Earl of Moira (the Regent's friend). His portrait—and an admirable likeness it was—as seriously drawn as the portrait of any respectable person could be, was engraven, with his name and title: "Sir Edmund Mason, Knight of the Poker." Is there any one yet living, other than myself, who remembers the portrait or its original?*

[* This eccentric individual, generally known by the appellation of Sir Edmund Mason, was by birth a gentleman, and remarkable for being, in spirit, integrity, disorder of imagination, and even a ray of intellectual ability, the living representative of the celebrated hero of Cervantes. Though perfectly harmless, this Knight of the Poker was constantly accoutred in arms. He fancied himself the greatest general of the age; related deeds, achieved by his arm in battle, which no other mortal could equal; believed that kings and emperors had vied in conferring on him every imaginable title and badge of honour. He was decorous and dignified in manners, cleanly in his person, temperate in his diet, and fond of music. In love with the fancied princess of some undiscovered island, he would not suffer one of the fair sex to touch even his little finger. His bed was a roomy wooden chest, from which his musket was constantly levelled. In his latter years, when under confinement, he became reconciled to his fate by the persuasion that he was then governor of a castle. He died at Leominster, in Herefordshire, in February, 1801. Mason was the author of the original plan for draining and enclosing the common of Widemarch, near Hereford. *Vide* the *Gentleman's Magazine* for March, 1801, p. 280.—Ed.]

Never did the 29th of May pass, without my remembrance of the celebration which in my young days it had obtained in Worcester; when Charles II.'s representative rode in full chivalry through the city, under arbours and arches of oaken boughs; escorted by young and old, covered with them like Macduff's army, while we children went up and down singing:

"Oh the twenty-ninth of May,
'Tis a happy, happy day!"

Is this civic celebration suppressed as well as its church service?

The name of *Hemmings* has been recorded in "N. & Q." as connected with Worcester. In 1787, or 1788, an opulent ironmongery warehouse was opened in the High Street, under that name; with a magnificent picture of Vulcan, with all his mythological attributes, covering the whole front. My tutor, the reverend Mr. Harwood—who never let go by a classical opportunity for his pupils—sending me to see it, and to bring him a full description and explanation.

Nearing upon ninety, may I not be permitted *Garrire aniles ex re?* E. L. S.

Longevity of a French Soldier. — The following notice of promotion appeared in the *Moniteur* of Sept. 15: —

"*Au Grade de Commandeur (de la Légion d'Honneur).*— M. Maréchal (André), Adjutant Commandant en retraite. Né le 27 Octobre 1764; 34 Ans de Services (de 1781 à 1815, 22 Campagnes (de 1792 à 1815), 5 Blessures, 2 Années de Captivité. Nombreux actes d'intrépidité. A été particulièrement cité pour le courage dont il a fait preuve à la bataille d'Austerlitz. Officier de l'Ordre le 19 Mars 1815.

J. M.

Kenilworth Restoration.—Will you make a note of this?—that in the present "restoration" of Kenilworth parish church, the low window in the south chancel wall, and the Sedilia, both of fourteenth century work, are condemned to destruction. Edwd. H. Knowles.

Queries.

Alice Holt.—Will Mr. Chapman kindly give his authority for deriving (*ante*, p. 247) this name from Adelicia. In the earliest records now existing, the Holt is called "Alice," "Ayles," and "Aysh." The first two of these names are no doubt the same, and the third is very rarely met with. The Ordnance Map surveyors, with their usual disregard of the poetry of local names, have nicknamed this forest "Alderholt Wood."

Alice Holt.

Anonymous.—Who was the author of a 12mo volume, entitled *Thoughts on the Study of Natural History*, &c., addressed to the proprietors of the Belfast Institution, and published in Belfast in the year 1820? Abiba.

Who is the author of *A Farmer's Dialogue on the present State of Public Affairs*, to which is added *The Journey of Pope Pius VI. to the other Worlds*, &c.? Taken partly from the French, 1791. 8vo. Ridgway. R. Inglis.

Bridget Archer, in 1747, is described "of Cork, sister of Mrs. Welstead of Ballywalter in said Cork" ("N. & Q." 3rd S. iii. 447); but Burke's *Landed Gentry*, ed. 1863, gives no intermarriage between the Welsteds and Archers. Can it be that Bridget acquired the name Archer in a former marriage, and that her maiden name was Thornhill, Philpot, Whitestone, or Foote?

J. Mc C. B.

Hobart Town.

St. Bridget's Fire, Kildare, Ireland. — In Murray's excellent *Hand-Book for Ireland*, just published, under the heading, "Route 25, Kildare," is to be found the following passage (p. 223): —

"Adjoining the church is a stone cellar known as the 'Fire House,' where the sacred fire lighted by St. Bridget, the foundress, is said to have burnt without intermission from the fifth century to the thirteenth, when it was extinguished by Henry de Londres, Archbishop of Dublin. It was subsequently relighted, and continued so until the general suppression of monasteries."

Then comes a quotation from Giraldus Cambrensis, connected with this fire, in the following words: —

"Apud Kildariam, quam gloriosa Brigida reddit illustrem, occurrit *ignis Brigidæ*, quem inextinguibilem dicunt, non quod extingui non potest, sed quia tam solicitè moniales et sanctæ mulieres ignem suppetente materiâ fovent et nutriunt, ut à tempore virginis per tot annorum curricula semper manserit inextinctus."

I have no means of verifying this passage, which is taken from his *Topograph. Hiberniæ*, cap. 24. Can any of your correspondents throw further light on the curious subject? In the life of the saint by Alban Butler (Feb. 1st) no mention is made of this fire; but in the *Britannia Sancta*, the writer says, speaking of St. Bridget —

"Her body was interred in the church of Kildare, where her nuns, for some ages, to honour her memory, kept a fire always burning; from which that monastery was called the *House of Fire*." (London, 1745, part I. p. 94.)

The subject is also referred to by the Abbé Mac-Geoghegan in his *History of Ireland* (vol. i. p. 400, Dublin, 1831.) He remarks: —

"The divine love which burnt in the heart of the saint, was represented by a natural fire, which she caused to be kept up, for the relief of the poor; it was afterwards called inextinguishable—from its having lasted many ages," &c.

This is perhaps, after all, the best explanation that can be given. Giraldus Cambrensis is of

little or no authority. His testimony, therefore, requires confirmation from other sources.*

J. Dalton.

Caterlagh. — In Sir John Temple's *Irish Rebellion*, 1646, is mentioned more than once an Irish county and city called Caterlagh, or Catherlagh: what was this? Lyttelton.

"Fisher's Garlands." — Having a complete collection of these *Garlands*, published at Newcastle, commencing in 1823, and ending April 14, 1844, it would be very obliging to be informed if any later *Garlands* belonging to this set have appeared? J. M.

Edinburgh.

Family of Goodrich. — John Goodrich, a native of Virginia, m. 1747, Margaret, dau. of Joseph and Agatha Bridger, lived latterly at Topsham, Devon, and died there 1785, leaving a numerous family, who, and whose descendants, are known. Many of his family settled in England. John Goodrich was son of John and Mary Goodrich; and, beginning with John of Topsham, it is as to these, and the family antecedently to them, that the querist who appeared in "N. & Q.," 3rd S. v. 240, now chiefly seeks information. Probably it is to be sought, in part, in colonial family history, for John of Topsham was of Nansemond Plantation, in Virginia, was born in that province, probably married there, and it is to be presumed he and his father were settled there. What is known of his wife, "Margaret, daughter of Joseph and Agatha Bridger," sounds, somehow, as if her family had belonged to the Society of Friends. The family, as is known of many of the issue of John of Topsham, if not of himself, were extensively engaged in colonial commerce. In connection, some of them, with their relations the Sheddens, and the latter's relations, the Patricks, members of it, were established in business in Virginia, New York, and Bermuda, in which latter place Goodriches were living in recent times. They were driven from Virginia by the war, taking the royalist side. Mr. Robert Shedden, a native of Beith, N. B., who was connected with them in business, and by marriage, was of Norfolk, Virginia, afterwards of Bermuda and New York, and became well known as an eminent merchant in London. Arms of this family of Goodrich are, on a field azure, a lion rampant argent, with cross crosslet of the same in dexter paw, and 10 cross crosslets around. Motto, it is believed, "I will maintain." Crest, at present unknown. For any information concerning this family as established in England or abroad, down to John of Topsham, the querist will be obliged. In his former query Lympton is inaccurately mentioned instead of Topsham, as the locality of the head of the family in England on their quitting America, and particulars of the descendants of John of Topsham are now more accurately known. Address, M. A. J., in "N. & Q.," or Box, No. 62, P. O., Derby.

M. A. J.

The Hawk of Horus. — Wilkinson, in his *Ancient Egyptians*, vol. iv. 403, says, "The hawk bearing on its head the disk of the sun belongs to Re, and that which wears the Pśheut to Horus, son of Osiris," &c. I have a hawk that bears on its head two ostrich plumes, as in the head-dress of Osiris (plate xxxiii. No. 1). It is a wooden hawk, found in a tomb at Thebes. Am I to consider it as an emblem of Horus the younger?

John Davidson.

Index to the Rectories, Vicarages, Curacies, and Donatives. — Arrangement: 1. Name. 2. County. 3. Whether Rectory, Vicarage, Curacy, or Donative. 4. Number of Parishioners. 5. Patron. 6. Valuation in the King's Book. — This is an 8vo pamphlet of about 120 pages, without a title-page, and without date. On the last page it has the names of the printers, viz. "C. & R. Baldwin, Printers, New Bridge Street, London." It is supposed to have been printed about the commencement of the present century. Is the exact year known? Llallawg.

Jacamina, a Christian Name. — What is the derivation of the female Christian name Jacamina? I find an instance of it in a pedigree (Harl. MS. 1193, fol. 16). Jacamina, daughter of George Woodward, of Upton, became wife of Robert Dennys (?) of Lodsworth, Sussex, about the middle of the sixteenth century. J. Woodward.

Thomas May. — What arms were borne by this dramatist and historian? Carilford.

Cape Town.

Medal. — Any explanation of the incident in history which led to the striking of this medal (an account of which I subjoin) would much oblige. It is about the size and weight of one of the old hammered crown pieces, is of silver, and is very richly gilt. On one side are St. George and the Dragon, with this legend—"S. Georgius Equitum Patronus." On the reverse is a ship tempest-tossed. In it are three persons, one of whom is our Saviour, as denoted by the nimbus round his head, another has his arms raised to heaven in the attitude of supplication; while the third is standing immediately behind our Lord, who is leaning over the prow of the vessel (the allusion is of course to the stilling the tempest on the Lake of Gennesareth.) The whole is surrounded by the legend—"In Tempestate Securitas." At the top of the medal is a loop through which a small ring passes.

R. W. H. Nash, B.A.

[* For some notices of "The bright lamp that shone in Kildare's holy fane," consult "N. & Q." 1st S. v. 211; vi. 86, 350.—Ed.]

MODERN ANTHOLOGIA OF GREEK EPIGRAMS. — Is there any modern anthologia of Greek epigrams? I want two on the return of Napoleon I. from Moscow. I think they obtained prizes at Cambridge. I remember what was said to be a translation of one: —

"When Emperor Nap to France returned,
He much admired his boy:
The nurse, whose anxious bosom burned
T' increase the father's joy,
'How much he talks! how much he's grown,'
Would every moment cry:
'Besides, he's learned to run alone.'
Says Boney, 'So have I!'"

In the other, Napoleon compares himself with Achilles, applying the grandest epithets, but concluding καὶ πόδας ὠκὺς ἐγώ. FITZHOPKINS.
Paris.

NGAMI, ETC.—When reading books of travels, I have frequently been perplexed at the queer spelling used by the authors of those books, when they mention certain proper names belonging to the countries described. I have headed this article by the word Ngami, the name of a lake in Central Africa, made known by the travels of Dr. Livingstone; but I will also instance the following: — N'gwawa, the name of a caterpillar; Njambi, Mburuma, Mpololo, names of towns; Ntwetwe, name of a pond; and Ntlarić, Nkwatléle, the names of men. I need scarcely say that the two initial letters of these words, as Ng, Nj, Mb, Mp, Nt, and Nk, convey no intelligible sounds to an English ear. With all necessary respect, but not with entire contentment, I beg to observe to all authors in general, and to scribbling travellers in particular, that the object of this species of writing is to *impart* information, and that the object of reading is to *acquire* information. Is it intended that Ngami should be pronounced Engami, Njambi, Enjambi, Mpololo, Empololo, and so on, as if the vowel E were prefixed to each? If so, it ought to have been explained; if not, the negative ought to have been explained. As the case stands we are left in the dark, which is not the object either of writing or reading. I think that something of the same sort struck me when looking at Captain Speke's travels at the source of the Nile, but as I have not the book at hand I cannot just now quote instances. My query now is, How did the author intend that the above words should be pronounced? P. HUTCHINSON.

"ODE ON MAN'S REDEMPTION." — I have a 4to MS., entitled "An Ode on Man's Redemption," by William Dennis of Clonmel. It is "inscribed to the Right [Most] Reverend Father in God Michael [Cox], Lord Archbishop of Cashel"; and the date, "6th May, 1757," is appended to the preface. Has it been printed, and what is known of the author? ABHBA.

J. G. PERCIVAL, M.D., the well known American poet, was the author of *Zamor*, a tragedy, performed by the students of Yale College about 1815. Is there any account of this drama in the memoirs of Percival? Are the names of the performers given? R. INGLIS.

PHELPS FAMILY. — Can any of your numerous readers inform me whether "Phelps" was originally spelt "Phyllyppes," or was it "Philip"? or again, is "Phelps" and "Guelphs" identical? Is the Phelps family of English, Welsh, German, or Italian origin and extraction? and if of English, in what county and town in England was the Phelps family first located? Will any Phelps in Old England be pleased to send me (a descendant of the eighth generation of Mr. William Phelps of 1630, the Pilgrim Father of New England, now a British subject, and residing in the town of St. Catherine's, C. W.) the early origin, history, genealogy, and public records of the Phelps family, from the earliest date possible down to the year 1630?—the time when my very worthy English ancestor, Mr. William Phelps, with his first wife, and children, William, Samuel, Nathaniel, Joseph, Sarah, and his unmarried brother, George, embarked on the ship "Mary and John," Captain Squele, master, 400 tons, 120 passengers, from Plymouth, March 20, and landed at Nantasket, now Hull, in New England, May 30, 1630, from whom most of the Phelpses in America derive their origin. Finally, will any English gentleman who may chance to have any old Phelps papers, or Phelps records of interest, in their possession or library, send me true transcripts of all such for my "big book," the "Phelps Genealogy," soon to issue from the press, and thus aid me in this my "labour of love"? They will confer a favour more lasting than marble or metal on all their cis-Atlantic brethren, worthy American sons of noble English sires. OLIVER SEYMOUR PHELPS.
No. 2, Phelps Street, Saint Catherine's,
Canada West.

POLITICAL ECONOMY. — Mr. Weiss, in his *Life of Theodore Parker* (vol. ii. p. 312), enumerates certain books purchased by Parker in the year 1859; among them is *Economia Politica del Medio Evo*. What work is this? GRIME.

QUEEN OF QUEERUMANIA, ETC. —

"The Queen of Queerumania accepted two husbands for peace and quietness. The shepherdess of Scyrus was devoted, and ready to die for two lovers; and her biographer has written a separate treatise to show she was right. The Countess of C——— shares her heart, her purse, and her person with three; and nobody can tell which gets the most of either."—*Characters of Bath*, London, 1726, pp. 32.

The above is from a dull and scurrilous satire of no merit whatever; but I shall be glad to know who were the Queen, the Shepherdess, and the Countess. E. H.

Sir Marmaduke Rawdon. — Wanted particulars respecting the direct descendants of this worthy cavalier, who died Governor of Farringdon (where he was buried) during the civil war between Charles and the Parliament. In Mr. Davies's very interesting volume *The Life of M. Rawdon of York* (Sir Marmaduke's nephew), there are many references to this particular branch of the Rawdon family; but, as Mr. Davies's concern was with another branch, the book does not supply the information I require respecting the fortunes of Sir Marmaduke's descendants. My queries are—1. When and where did Lady Rawdon die, and where is her sepulchre?

2. Through which of the sons of Sir Marmaduke was this branch of the family of the Rawdons continued?

3. Is this branch of the family still in being? Clutterbuck's *History of Hertfordshire* has carried me, in my researches into the records of this family, down to about the Revolution of 1688. Where can I find a record of the subsequent fortunes of the family? Juxta Turrim.

Saxon Wills printed by Lambarde.—A copy of the will of Byrhtric and Ælfwy, dated 960, is printed in Lambarde's *Perambulation of Kent*. From what MS. or other authority was it transcribed by Lambarde? Collinus.

"Time's triple Empire." — Oldham, in one of his odes, writes —

> "Till Time itself shall die,
> And yield its triple empire to Eternity."

Why is Time's empire called triple? C. T. B.

Tournaments. — What is the earliest mention of tournaments in European history? I apprehend this, and other institutions of chivalry, were derived by the Greeks of the Eastern Empire from the Sassanian Persians, during the truces which frequently occurred in the course of the long wars waged between those nations. Single combats between knights of adverse armies, during a truce, were common in the East. Amongst the ancient Persians tournaments were held, when lists were marked out, and galleries erected for the ladies to observe the feats of prowess performed by the champions. In later times, the gallant Jelaleddin of Persia marched against the Georgians; a truce having been agreed upon, the knights of both armies fought many single combats. Jelaleddin disguised himself as a private knight, and entering the lists, contested the battle successively with a Georgian and his three sons. He next encountered a champion of uncommon size, named Pil-Afgun, whose blows fell so heavily upon the sultan and his horse, that he was compelled to dismount; when he threw a lance at the Georgian, and extended him lifeless on the ground. Cavûn, surnamed Rezm Khah, "one who goes in search of adventures," was a perfect knight-errant of Persia. Abu-Mahomed-Al-Batal was an Arabian knight, who wandered everywhere in quest of adventures and to redress grievances.

H. C.

Rev. Thomas Watson, author of *Dissertations on the evil Tendency of some of the Popular and Fashionable Doctrines of his Time*, printed at Whitby in 1816: a book distinguished by common sense and practical piety. Who was he? To what denomination did he belong, and when did he die? Josephus.

Queries with Answers.

A Pair of Puzzles were propounded the other day in a circle of witcrackers, and hard nuts they were acknowledged to be. A young lady, who was forthwith hailed as "Œdipa," was the only discoverer of the *first*, which I thought worthy to be memorized in metre thus: —

> "I went to the wood, and I caught it:
> Then I sate me down and sought it:
> The longer I sought,
> For what I had caught,
> The less worth catching I thought it.
> I would rather have sold it than bought it:
> And when I had sought,
> Without finding aught,
> Home in my hand I brought it."

The *second* was, of course, beyond any lady-discoverer; but I am ashamed to say that none of our male scholars (one or two prize-men among us) could make it out: —

> "Cane decane canis sed ne cane cane decane
> De cane sed canis cane decane cane."

Some classical reader of "N. & Q." may perhaps be more fortunate. E. L. S.

[Dear old Dan Chaucer shall give an answer to the first riddle: —

> "Ye, nece, woll ye pullen out the *thorne*
> That sticketh in his herte?"
> *Troilus and Creseide*, book iii.

Of the Latin couplet, "Cane," &c., which is stated by Sandys, in his *Specimens of Macaronic Poetry*, 8vo, 1831 (Introduction, p. ii.), to have been attributed to Porson, three notices have already appeared in "N. & Q." (1st S. v. 440, 523, and vi. 64). As no two copies of this couplet that we have met with entirely agree, we will venture to offer what appears to be the most correct reading:—

> "Cane Decane, canis; sed ne cane, cane Decane,
> De cane; de canis, cane Decane, cane."

Viewing these words as addressed in an admonitory strain to some ecclesiastical dignitary, advanced in years who had been induced to sing a sporting song, their sense becomes obvious: —

"Hoary Dean, thou singest; yet let not thy song be of dogs; sing rather of those who are hoary like thyself."

"Cane Decane," however, as one of our correspondents has suggested, may probably be "Dean Hoare!" (1st S. v. 522).

It will be observed that the couplet in question is not, like the English lines about a thorn, a riddle, but simply a puzzle. For the amusement and edification of our readers we offer another puzzle, also in Latin, but one which, we think, has never yet appeared in "N. & Q." :—

"Fari rebar scio, sed re fabar nescio."]

Le Père Elisée.—Where can I find a memoir of Le Père Elisée, who was a Frenchman of good education and manners, and well received in society in this country at the beginning of this century? He had been brought up as a physician, and practised among the first class of his own countrymen, and also some persons of distinction among the English nobility here. He was principal M.D. to William, fourth Duke of Queensberry (ob. Dec. 23, 1810), commonly designated "Old Q.," who, it was said, had entered into a compact with Le Père that, so long as he (the duke) should live, he should annually pay to Elisée one thousand a-year, hoping thereby, no doubt, to encourage the latter to exert his utmost skill to prolong his patron's life. Quæsitus.

[Marie-Vincent Talachon Elisée, better known as the Père Elisée, was born at Lagny in 1753. He entered the house of the Frères de la Charité at an early age, and made great progress in the study of medicine. Having emigrated in 1792, he attached himself to Louis XVIII., followed him to Poland and to England, and when happier days began to shine upon France, he returned with the king to Paris, and had apartments in the Tuileries allowed him. He was the last of those Frères de la Charité who used to devote themselves with great zeal to the medical profession, and who have invented many useful instruments. The Père Elisée died on Sept. 27, 1817, of a mortification in his leg, in his sixty-fifth year.

Among the bequests in the will of the Duke of Queensberry is one to Monsieur Père Elisée, the French surgeon, 5000*l.* It will be remembered that Mr. Fuller, apothecary, of Piccadilly, brought an action against the duke's executors for professional attendance for seven years and a half, during which time he made the duke 9340 visits, besides attending 1700 nights. Verdict for the plaintiff, damages 7500*l.*]

Edmund Waller.—What were the arms and crest (if any) of Edmund Waller, the poet; who died at Beaconsfield in the year 1687?

George Vickers.

Shimpling, Suffolk.

[The arms of Edward Waller, the poet, are: Sa., three walnut leaves, or, between two bendlets, arg. *Crest.* On a mount, vert, a walnut-tree, proper, on the sinister side an escutcheon, pendent, charged with the arms of France, with a label of three points, arg. *Motto.* "Hic fructus virtutis;" and "Azincourt." The family to which the poet belonged is of great antiquity, and one of its direct ancestors, Sir Richard Waller of Groombridge, a gallant participator in the glories of Agincourt, obtained from Henry V., in honour of having made prisoner the Duke of Orleans, in that memorable conflict, an addition to his crest of a shield of the arms of the Duke, pendent from the sinister side of the walnut-tree.]

"The Prospective Review."—The Public Library in this place has a copy of this *Review* in nine volumes. The first volume has on the title-page, in addition to its title (*Prospective Review*), *Christian Teacher*, vol. vii. Vol. ix. of the *Prospective Review* is in the same manner Vol. xv. of the *Christian Teacher;* and the last number is No. 36 of the *Prospective Review*, and No. 62 of the *Christian Teacher.* There is no date to the number, but the volume bears date 1853. Was this the last number published? If not, for how much longer was the *Review* continued? J. B.

Melbourne, Australia.

[The history of these periodicals is as follows:—

The Christian Teacher (edited by J. R. Beard, W. Johns, and G. Buckland,) is in 4 vols. Lond., 1835 to 1839, 8vo.

Ditto, New Series (edited by J. H. Thom), in 6 vols. Lond., 1839 to 1844, 8vo.

Continued under the title of—

The Prospective Review, a Quarterly Journal of Theology and Literature. (Edited by J. Martineau, J. J. Taylor, J. H. Thom, C. Wicksteed, and W. C. Roscoe.) 11 vols. Lond., 1845 to 1855, 8vo.

No more published. Vol. i., &c., of the *Prospective Review* are also described as Vol. vii., &c., of *The Christian Teacher.*]

Auctor Philomelæ.—Aelfric's Latin song beginning with "Cuculus jam cuculat" (3rd S. vi. 167) drove me to Ainsworth's *Dictionary*, and there I found under the word "Cuculo" *cuculus cuculat*, with reference to "Auctor Philomelæ," v. 35.

Can you give me any information respecting the work cited, or the passage from which the extract is made? Meletes.

[The *supposed* name of the author of the poem in question, *Elegia de Philomela*, is "Albus Ovidius Juventinus." The *Elegia*, though addressed to the nightingale, "Dulcis amica, veni," &c., is in the main amusingly descriptive of various notes and cries of birds and beasts, to all of which the nightingale's song is of course immeasurably preferred. The poem will be found in the *Poetæ Latini Minores* of Lemaire, vii. 279, with annotations; and also in Meyer's edition of Burmann's *Anthologia*, i. 79, where it is annotated at p. 95, &c., of vol. i. pt. 2.]

"Histoire de la Magie."—Who is the author of this work, published in Paris, 1860? The pseudonym on the title-page is "Eliphas Lévi." Bulwer quotes this work in his *Strange Story.*

D. Blair.

Melbourne.

[By Louis Alphonse Constant.]

MONKEYS WHY WITH TAILS.—Dr. Fryer, in his *New Account of India and Persia*, 1672-82, which he dedicated "To the high, potent, and noble prince, John Holles, Duke of Newcastle, Marquis and Earl of Clare (as I read it), Baron Houghton of Houghton (the present title of Monckton Milnes)," thus remarks: —

"To kill one of these (monkeys) the Natives hold Piacular, calling them Half Men, saying once they were Men; but for their Laziness had Tails given them, and Hair to cover them. Towards Zeilon they are Deified; at the Straits of Baliguot, they pay them tribute."

May I ask when, and where, was Dr. Fryer's book of travels published? My copy wants the title-page. W. W.

Malta.

[London, 1698, fol., with portrait by R. White. This volume contains many curious particulars respecting the natural history and medicine of India and Persia.]

DE QUINCEY ON FREEMASONRY.—In De Quincey's article on "Secret Societies" is the following passage: —

"For the whole bubble of Freemasonry was shattered in a paper which I myself threw into a London journal about the year 1823 or 1824."

What is the London journal referred to, or where is the paper to be found?

H. FISHWICK.

[This highly curious paper will be found in the ninth volume of *The London Magazine* (Jan. to June, 1824.) De Quincey, Lamb, Barry Cornwall, Hood, and a number of other worthies, were among the contributors to this admirable magazine.]

"HISTORY OF HAWSTED, SUFFOLK."—Can you inform me of an edition of this work, written by Sir Thomas Gery Culham, Bart., M.A., F.R.S.?

GEORGE VICKERS.

Shimpling, Suffolk.

[The Second Edition of the Rev. Sir John Cullum's *History and Antiquities of Hawsted and Hardwick*, enlarged by his brother, Sir T. G. Cullum, was published in 1813, 4to.]

PALESTINE.—Somewhere about thirty years ago, a lady of title published in a small volume an account of her tour to the Holy Land. Can you furnish me with the title of the work?

MELETES.

[Probably the following work by the Countess of Ellesmere: "Journal of a Tour in the Holy Land, in May and June, 1840. By Lady Francis Egerton. With Lithographic Views from original drawings, by Lord Francis Egerton. Printed for private circulation only. London, 1841, 8vo.]

Replies.

CHEAP REPOSITORY TRACTS.

(3rd S. vi. 241.)

When I furnished PROFESSOR DE MORGAN with a copy of the original prospectus of the Cheap Repository, with the Jubilee Volume of the Religious Tract Society, and with a little sixpenny volume of Mrs. H. More's Tracts designed for book-hawkers, I had no idea that they would be used as they have been by the Professor in his Note in your issue of September 24. Anything like controversy with the Professor I must decline, and I should not publicly notice his statements at all, but that your readers may be led by one of them to suppose that the Society is engaged in "a republication" of the Cheap Repository Tracts, "now in progress, of which one volume has appeared."

No such design exists. However valuable the Tracts were for their own day, or however interesting an exact reprint might be to the connoisseur, many of them are unsuited to the present times, and would not come within the Society's object, *e. g.*: —

"*The Loyal Sailor, or no Mutineering.*

I.

"Ye Britons brave,
Who ride the wave,
And make the cannon rattle,
When winds do roar,
Who quit the shore,
To fight your country's battle!
I'll sing you now,
If you'll allow,
A song well worth your hearing;
And we'll agree,
Each end shall be,
Beware of Mutineering.

II.

"Now should perchance
The Sons of France,
Those chaps we deem so skittish,
By day or night,
Come forth to fight,
Us seamen all so British,
Oh! how we'll fly,
To fight or die,
No French or Dutchman fearing,
And while we sing,
God save the King,
Beware of Mutineering," &c. &c.

Had the Society proposed "a republication," every effort would have been made to have presented to the public a perfect edition by a competent editor, as the Society has done with Howe's Works, edited by Professor Rogers. But all that was intended was, to furnish for cottagers a little sixpenny book of Selections from the "Cheap Repository Tracts;" and even in such an unpretending volume, it is stated, so prominently that no eye could miss the statement, that —

"Some alterations and abridgements have been made, to adapt them to the present times and the aim of the Religious Tract Society."

I am not careful to notice Professor de Morgan's objections to the changes in "Mary Wood," or "Parley the Porter," but would merely reiterate that the Tracts were neither designed nor announced to be "reprints" of the originals; and much less can I occupy your space by a treatise on the Professor's question:—"May any one alter the works of the dead at his own discretion?"

G. H. Davis, Secretary.

I have much pleasure in assisting Professor De Morgan to save from oblivion the early history of a series of publications so valuable as the Cheap Repository Tracts. It would be interesting to consider why such obscurity has already surrounded the origin of books, extensively circulated—deservedly popular—and the eldest of whose years have not yet attained to *three-score-and-ten*; but, anticipating that this communication will be a long one, I shall restrict myself as much as possible to the elucidation of facts.

As to the printing, reprinting, and publishing of these Tracts, I think chronological order will be the simplest mode of proceeding. Your correspondent has stated that "the cheap Repositories, for there were two, were the shops of J. Marshall, 17, Queen Street, Cheapside, and 4, Aldermary Churchyard. The tracts were also sold by Hazard at Bath; and by R. White, in Piccadilly." This is in the main correct; but in the early part of the second year (1796), the name of "J. Elder, at Edinburgh," was introduced into the title-pages as selling them; and it will be seen to be important that, from the commencement of 1797 to the end of the series, the name of "R. White, in Piccadilly," was omitted. Still, the whole series (1795-6-7) was originally *printed*, published, and sold by J. Marshall, as separate tracts; and also (without reprinting, but with general titles and tables of contents prefixed,) were issued by him in yearly volumes, half bound. These may be called *Marshall's Edition*.

I am unable to fix precisely the date when a change was made; but (as the same coarse paper continued to be used, and the Cheap Repository was only removed,) it must have been shortly after the completion of the series that the *materials* passed into the hands of Howard & Evans (afterwards John Evans, and then Evans & Son), who reprinted, published, and sold them, as "Printers to the Cheap Repository for Moral and Religious Tracts, Nos. 41 and 42, Long Lane, West Smithfield." They were sold also by J. Hatchard, No. 190, Piccadilly, London; and by J. Binns, Bath." Of this second issue, a list is printed on the end leaf of *The Servant Man turned Soldier*. It contains forty-five separate publications, at prices from 6*d.* to 1*d.* each; but containing eighty of the original tracts. At the foot of the page is the following: "The whole of the above may be had neatly bound, price 6*s.*"* This may be called, therefore, *Evans's Edition*.

The next within my knowledge is an issue in three volumes, 12mo (one volume contains the longer tracts, one of the shorter, and one Sunday Reading), 1816, 1816, 1817. They are called—

"A New Edition. London: Printed by *R. & R. Gilbert, St. John's Square*, Clerkenwell; and sold by F. C. and J. Rivington, No. 62, St. Paul's Church-yard; J. Evans & Son, No. 41, Long Lane, West Smithfield; J. Hatchard, No. 190, Piccadilly; and J. Binns, Bath. Entered at Stationers' Hall."

I notice that the names of those previously concerned were retained (probably as having an interest in the property); but as they were only to *sell* this, I distinguish it as *Gilbert's Edition*.

Professor De Morgan appears not to have seen the above edition; nor any from 1798 to 1840. The one mentioned by him as consisting of "three volumes, not complete, published by Rivington in 1840, 1841, 1842," may be designated *Rivington's Edition*.

And the last, mentioned by him as "now in progress," the *Religious Tract Society's Edition*.

Before reverting to the order in which the tracts originally appeared—and giving, as far as possible, *canonical lists*—I may state that I possess two thick volumes, containing more than two-thirds of Marshall's Edition; a quantity of loose tracts, comprising one-third of Evans's Edition; and a fine copy, complete, of Gilbert's Edition.

I must now endeavour to prove that there is a slight error in the statement, that "the commencement must have been in the spring of 1795."

In the first instance, the success of such an undertaking would be speculative; from the declaration of Mr. Hazard, in July 1795, success was then no longer doubtful; 700,000 had then been issued, and he looked to complete the million before the end of the month. In the early numbers, it had only been stated "Great allowance will be made to shopkeepers and hawkers"; but when the demand had become very extensive, it was found necessary to let both sellers and buyers know what could be obtained from the Repository. Advantage was therefore taken of spare leaves at the ends of the Tracts issued on the 1st June, 1795, to publish a general list of those which had already appeared, with the prices; and the publica-

* The reverse of the same leaf announces other publications by Evans, for Sunday Schools, &c. Among them is, *Bunyan's Pilgrim's Progress, with Elegant Wood Engravings, by Bewick*, price 4*s.* bound, or 5*s.* on fine paper. The only copy I have ever seen of this book was sold, in a large collection of Bewick's works, for 16*s.*, by Puttick & Simpson, 15th December, 1859. It was described as "Bunyan's Pilgrim's Progress, *illustrated by Bewick* (8vo), fine copy, *extremely rare*."

tions of that day were specifically named. This monthly practice was thenceforward continued, accumulatively, as often as space could be found, until September 1796 inclusive; so that, from a considerable number of Tracts may be collected not only the names of those published before June 1795, but also the specific monthly issues, for nearly half the entire series. During the year 1797, the last year of publication, spare leaves frequently contained (on one side for the year 1795, and on the other for 1796), "A List of the Tracts published during the Year," complete, and divided into Histories, Sunday Readings, and Poetry. It will be obvious that any Tract carrying on its last page a complete List of those published in 1796, and also any differing in title from those issued in 1795 or 1796, must have been published during the third and last year; and thus we obtain a complete list for the year 1797, but not in proper monthly order.

The tracts issued each month were generally, one for Sunday Reading, one History, and one or two half-sheet tracts, in verse; making each monthly issue three or four, costing 2½*d.* or 3*d.* Before the 1st June, 1795, there were issued altogether twenty-one pieces, costing in the aggregate 1*s.* 3*d.* For each of the five months, therefore, from January to May inclusive, these would supply four pieces, costing 3*d.*, and one tract only plus: if we suppose that to be *Watts's Hymns for Children*, complete, with Prayers, — which was larger than any other, and probably exceptional,—I think I have proved that the publication of the series commenced on the 1st January, 1795. That it did not commence earlier is certain, because the first printed list is of the tracts published in the year 1795.

I append the Lists so made out of the publications during the three years respectively:—

CHEAP REPOSITORY TRACTS.

1795.

Published before the 1st of June.

The Carpenter; or, the Danger of Evil Company.
A New History of a True Book, in Verse.
True Stories of Two Good Negroes.
Husbandry Moralized. Part I. only.
Wonderful Escapes from Shipwreck.
The Apprentice's Monitor; or, Indentures in Verse.
Fable of the Old Man and Bundle of Sticks, in Verse.
Providential Detections of Murders, by H. Fielding, Esq.
The Roguish Miller, a True Ballad.
The Market Woman, a True Tale, in Verse.
The Gin Shop, or a Peep at a Prison, in Verse.
The Horse Race.
Religious Advantages, &c., of Great Britain.
History of Tom White the Postilion, Part I.
The Two Shoemakers, Part I.
Life of Wm. Baker, with Funeral Sermon, by the Rev. Mr. Gilpin.
The Two Soldiers.
History of the Plague in London.
Shepherd of Salisbury Plain, Part I.
Lancashire Collier Girl.
Watts's Hymns for Children, complete, with Prayers.

Published 1st June.

Shepherd of Salisbury Plain, Part II.
The Beggarly Boy, a Parable.
Robert Wild, a Ballad.

Published 1st July.

Daniel in the Den of Lions.
The Good Mother's Legacy.
Patient Joe, a Ballad.

Published 1st August.

Hints to all Ranks of People.
The Happy Waterman.
The Riot, a Ballad.
The Ploughboy's Dream, a Ballad.

Published 1st September.

Tom White, Part II.
Noah's Flood.
Dame Andrew's Ballad.

Published 1st October.

Harvest Home.
The Two Wealthy Farmers, Part I.
Honest Miller, a Ballad.

Published 1st November.

The Parable of the Vineyard.
The Two Wealthy Farmers, Part II.
The Sorrows of Yamba, a Ballad.

Published 1st December.

The Troubles of Life.
Sorrowful Sam.
Merry Christmas Carol.

1796.

Published 1st January.

New Thoughts on the New Year.
History of Mary Wood, the Housemaid.
Robert and Richard, a Ballad.

Published 1st February.

The Touchstone; or, Way to know a Good Christian.
The Two Shoemakers, Part II.
The Story of Sinful Sally. Told by herself in a Ballad.

Published 1st March.

Onesimus; or, the Runaway Servant converted.
The Two Shoemakers. Part III.
The Shopkeeper turned Sailor. Part I. in Verse.

Published 1st April.

Conversion of St. Paul.
The Two Shoemakers, Part IV.
The Shopkeeper turned Sailor. Part II.

Published 1st May.

The General Resurrection. Part I.
History of Charles Jones, the Footman.
The Hackney Coachman; or, Way to get a good Fare. A Ballad.

Published 1st June.

Carrying Religion into the Common Business of Life.
The Cheapside Apprentice.
The Election Song. A Ballad.

Published 1st July.

Look at Home.
The Gamester.
Turn the Carpet; or, Two Weavers. A Ballad.

Published 1st August.

The Grand Assizes.
Betty Brown, the St. Giles's Orange Girl.
The Shopkeeper turned Sailor. Part III.

Published 1st September.

The Two Wealthy Farmers. Part III.
Explanation of Scripture Baptism.
Hymn of Praise for Abundant Harvest.

Published 1st October.

The Two Wealthy Farmers. Part IV.
Prayers.
Robert and Richard. A Ballad.

Published 1st November.

The Two Wealthy Farmers. Part V.
Black Giles, the Poacher. Part I.
King Dionysius and Squire Damocles. A Ballad.

Published 1st December.

Black Giles the Poacher. Part II.
The Valley of Tears.
The Hampshire Tragedy, in Verse.

Published in 1797.

On the Sacrament.
Joseph and his Brethren, Parts I. II. III. and IV.
The Servant Man turned Soldier.
The Strait Gate and the Broad Way.
Explanation of the Ten Commandments, Parts I. II. and III.
The Pilgrims.
The Cottage Cook.
The Wonderful Advantages of the Lottery.
The Hubbub, or Farmer Russell, the Hard-Hearted Overseer.
Parley, the Porter, an Allegory.
Tawney Rachel.
The Sunday School.
Hester Wilmot, Parts I. and II.
Mr. Fantom, Part I only.
Diligent Dick.
Two Wealthy Farmers, Parts VI. and VII.
The Good Militia Man, in Verse.
Dick and Johnny, in Verse.
The True Heroes, in Verse.
Execution of Mc Lean, the Gentleman Highwayman.
The Two Gardeners, in Verse.
The Day of Judgment, in Verse.
The Lady and the Pye, in Verse.
The Loyal Sailor, in Verse.
The Cockfighter, a True Story, versified by Cowper.
The Plum Cakes, in Verse.
The Fall of Adam.
New Christmas Tract.
The Death of Christ.
The Judgment Day.
The Two Shoemakers, Parts V. and VI.
Book of Martyrs, Bishop Ridley.
The Thunderstorm.
'Tis All for the Best.
The Black Prince.
Dan and Jane, in Verse.
The Grave-Stone, in Verse.
Here and There, in Verse.
The Bad Bargain, in Verse.

As collected by Marshall into volumes, retaining their specific pagination, no other order was attempted than to arrange the publications of each year respectively into Histories, Sunday Reading, and Poetry.

I am unable to say whether the arrangement of the volumes adopted in Gilbert's edition originated with Hannah More, or not; but if, in 1798, she rejected those not written by herself, there would be excluded, *The Shipwreck of the Centaur*, &c.; *Providential Detection of Murders*, by Fielding; *History of the Plague of* 1665, abridged from Defoe; *Watts's Hymns for Children; The Cockfighter*, by Cowper; and the *Funeral Sermon on Mr. Baker* by the Rev. Mr. Gilpin, and probably some others.

Of those above enumerated, *Watts's Hymns for Children* is the only one retained in Evans's edition; and Gilbert's edition is without any of them, and also without *McLean's Execution*.

I do not think we ought to conclude that, after such deductions, the three Repository volumes "contain nothing by any other author"; because I find that in the first, as well as subsequent editions, many of the tracts are without external indications of authorship, while others are subscribed S. and many Z. Professor De Morgan has half admitted that Bishop Porteus may have assisted; and I find in the Catalogue of the late George Daniel, Esq., a volume of them (lot 1141, sold for 9*s*.) said to be *early, if not first editions*, "from the pens of the Rev. Mr. Cecil—Hannah More." I think there can be little doubt that a very large proportion of the Cheap Repository Tracts were written by Hannah More. All but three of those enumerated in "N. & Q." from her collected works, appeared first in Marshall's edition; and as some of them were in several parts, they constituted at least thirty tracts of the original issue.

Professor De Morgan does not clearly state his authority for the long quotation, p. 241–2. It is true that William Chip was not, as is there stated, a Cheap Repository Tract; and I agree with the Professor, there is no proof that the sisters of Hannah More were concerned in the authorship; but, from the words, "two millions" to the end, this quotation is copied from the advertisement prefixed to both the first and second volumes of Gilbert's edition in 1816. The volume for Sunday Reading has a different advertisement.

The same advertisements also state that "these tracts were first published and sold in monthly numbers, *under the patronage of a large and very respectable body of subscribers*, and they are now collected into volumes."

The words I have just underscored bring us to the consideration of the "subscription plan" mentioned by Professor De Morgan. My investigations corroborate his views—that there was first only "an association of subscribers, without any definite name"; and that, "the prospectus or 'plan' was not issued until a considerable number of tracts had been published." I think, however, there is an error in stating that "the works which had been actually published, when the

subscription plan was circulated, are described in the plan"; and, in proving such error, I shall do something toward fixing the date of the subscription plan. I could not have done this had not the Professor helped me with a List of the Tracts described in the plan.

The error in question is merely one of omission as to tracts actually published. We cannot suppose the list to contain, as published, tracts that had then no existence. When the subscription plan was circulated, *The Execution of Mc Lean, the Gentleman Highwayman; The Book of Martyrs, Bishop Ridley, &c.*; and *The Cockfighter, a True Story versified by Cowper*, must have been published. But the printed lists of the series for 1795 and 1796, collected and taken from the backs of the tracts themselves, prove that none of the three had been published down to the end of 1796. The subscription plan was therefore not circulated until after that time. "R. White, Piccadilly," is among the names where subscriptions would be received; and, as I have shown that early in 1797 that name and address ceased to be printed on the title-pages of the tracts, I think we may fix the probable date of the subscription plan at the beginning of 1797. This countenances the idea that the plan was an effort to replenish the declining funds of private benevolence; and was the first symptom of decay, which terminated the existence of the "Cheap Repository."

In 1795 there were forty-three tracts published, and in 1796 there were thirty-six. Making the same allowance for several parts under one title, the subscription plan contains only twenty-nine tracts; and, therefore, not all that were then actually published.

I must conclude this long article by gathering up a few fragments. Some of the tracts published originally as "Sunday Reading," are excluded from the Sunday volume in Gilbert's edition, but are inserted in the other volumes. The volumes of the same edition were published, plainly bound, at *5s.* each.

The Cheap Repository Tracts were illustrated with woodcuts by John Bewick and James Lee; the greater part by the latter, whose name is always on his work. In Marshall's edition every tract and part had its woodcut, and some two or three. In Evans's edition I find some of the woodcuts of the same tracts changed; and, in those which comprised several parts, the titles and woodcuts, after the first, are cancelled, so that the parts follow only as different chapters of one story or tract. In Gilbert's edition there is only a title-page to each volume, and the woodcuts are so diminished that a considerable portion of the tracts have none. W. Lee.

ORIGIN OF PENS.

(3rd S. vi. 110, 138, 193.)

Wittalp appears to think that the reed-pen was unknown to writers of the Old Testament, but the contrary is the opinion of Schleusner, Jahn, and Gesenius. It is certain there were books, rolls, ink, books with leaves,* and penknives (Jeremiah xxxvi. 2, 18, 23); and this is not inconsistent with there being pens of iron, or diamond-tipt also, but the circumstance that the *iron* pen is mentioned (Job xix. 2, 4; Jeremiah xvii. 1), leads to the inference that there were pens of other material. The Hebrew עֵט is from the same Shemitic root, I conceive, as the Arabic غاط, "ingressus *seu* demersus fuit *in rem*," in reference to its being *dipt* into the ink. This word is used where *swift* writing is wanted, Psalm xlv. 1, where the Syriac renders it כנא = קנה, a reed, It is found only in Job xix. 24, Psalm xlv. 1, Jer. viii. 8, and xvii. 1. There is but another word for pen חֶרֶט (*cheret*), which only occurs in Exod. xxxii. 4, and Isaiah viii. 1, in the first of which passages it means a chisel, and in the last, according to Dathe, *scriptura* [*vulgari*], that is, not in hieroglyphics. From Lane's *Modern Egyptians* (i. 288, and plate) it appears that the reed pen is called in Arabic *kalam*,† which I find also in the Arabic version of Psalm xlv. 1, and Jeremiah xvii. 1, as the translation of עֵט.

The pointed style might make Old Hebrew, Phœnician, Greek, and Latin characters easily, but not the later Hebrew, the Samaritan, Syriac, Arabic, Ethiopic, or Egyptian; these latter required an instrument capable of making alternately thick and thin strokes, which can only be accomplished readily by a split pen, or pencil brush; the latter is used by the Chinese, it is like a camel-hair pencil of great length of hair, with a small wood handle, and is held perpendicularly over the paper. I have seen it used most dexterously, the characters being formed with great rapidity in perpendicular columns. The Jews have very minute Talmudic directions as to the use of the pen, whether reed or quill, and as to making ink; and they probably derived the use of the goose-quill from the Egyptians, whose inscriptions on the mummy bandages evince that their so-called *Chaldee* character was derived from Egypt, as were also from the same source, the arithmetical numerals now in use throughout Europe and great part of Asia and America ("N. & Q.," 2nd S. v. 355).

"The strokes on the papyrus," says the author of 'Egyptian Antiquities' (*L. E. K.*, ii. 268), "are pretty nearly such as we should make with a common pen, as

* The *leaves* may be columns of writing (Simon). The Hebrew root of *leaves* is *door*.

† Κάλαμος, *calamus*. See Schleusner, *N. T.* p. 1107.

we may see by comparing a specimen of Egyptian writing in the Museum (one of Mr. Grey's papyri) with the copy of the enchorial text in the same frame, made by Dr. Young. They used probably a reed or goose-quill, and of the latter there could not be any scarcity in a country where the goose was so common an article of food."

Then follows a copy of a painting representing a man writing with a quill pen, having the top cut off, and the longer feathers cut square, as by some of our old-fashioned mercantile clerks. If the Egyptians used the goose-quill, then Horapollo is inaccurate in saying, σχοίνῳ γὰρ γράφουσι, καὶ οὐκ ἄλλῳ τινί,* "they write with a reed, and nothing else." I cannot find, in plates or description, by Rosellini or Wilkinson, anything of the Egyptian use of quills for pens. T. J. Buckton.

Lichfield.

SLAVERY PROHIBITED IN PENNSYLVANIA.

(3rd S. v. 480.)

The act to which your correspondent St. T. refers may be found printed in Bradford's *Laws of the Province of Pennsylvania*, edition of 1714, p. 165. Both your correspondent and the authorities he cites have mistaken its purport. The substance of the statute may be thus briefly stated. After reciting that —

"Whereas divers Plots and Insurrections have frequently happened not only in the Islands, but on the Main Land of *America*, by Negroes, which have been carried on so far that several of the Inhabitants have been thereby barbarously Murthered, an Instance whereof we have lately had in our Neighbouring Colony of *New York:* And whereas the Importation of *Indian* Slaves hath given to our Neighbouring *Indians* in this Province some umbrage of Suspicion and Dissatisfaction," &c. —

the act provides that upon the importation of any negro or Indian into the province, there shall be paid by the importer, &c., the sum of 20*l.* per head for every negro or Indian so imported. All negroes and Indians so imported are to be regularly entered; and in default thereof, or for non-payment of the duty, an officer appointed by the act is to search for, seize, and *sell them at public vendue*, the proceeds of sale to be paid to the provincial treasurer. After some technical clauses for the working of the act, and for the protection of persons acting under it in making seizures and sales, there follows a proviso —

"That nothing in this Act contained shall be construed to impower the Officer to exact the Duty of 20*l. per head* for any Negro or Indian belonging to any of the Inhabitants of this Province, that now are, or at any time hereafter shall be sent out of the same on their Master's or Owner's business, with intent to return again; nor to seize or sell any Runaway Negro or Indian here apprehended, but that the right Owners, making proof thereof, may be admitted to carry the same out of this Province" [within a time limited]; "and the same Indulgence shall be used for longer time, not exceeding Six Months, at the Officer's discretion, to all Gentlemen and Strangers travelling in this Province, who may have Negro or Indian Slaves, not exceeding two in number for one person to attend them."

But if no one should appear and prove his title to such runaways they are to be sold, and the proceeds to be paid into the provincial treasury.

The act, therefore, was not intended as a general prohibition of slavery, for the regulation of which, indeed, there were from time to time various provincial enactments.

Dixon and Battle, quoted by St. T., not having read the text, were misled by the title of the act; or perhaps confused it with an act of 1705 to prevent the importation of *Indian* slaves, *not* repealed in council; which provides that all *such* slaves, except those and their children who had been menial servants in the family of the importer for the space of one year before, should be forfeited to the government, and "be either set at liberty, or otherwise disposed of as the governor and council shall see cause." This act also refers in the preamble to the "umbrage for suspicion and dissatisfaction" that such importations had given to the Indians of the province. It ends likewise with the proviso "that no such Indian Slave as Deserting his Master's Service elsewhere (that shall fly into this Province)" shall be held to be within the act. X.

Philadelphia.

* Rosellini, pt. ii. t. ii. p. 229.

SYMBOLIZATION OF COLOURS IN HERALDRY.

(3rd S. vi. 251.)

Professor De Morgan has forestalled a query which I have long contemplated sending to "N. & Q." The exact date at which lines began to be used to distinguish colours on a shield seems involved in some obscurity. Mr. Planché, in his *Pursuivant of Arms*, thus describes its origin: —

"This useful mode of indicating colour is said to have been the invention of an Italian, Father Silvestre de Petra Sancta; and the earliest instance of its application in England, the engraving of the death-warrant of Charles I., to which the seals of the subscribing parties are represented attached."—P. 20.

He then gives an example of the method of indicating tinctures by lines from Sir Edward Bysshe's edition of Upton, date 1654.

Montague, in his *Guide to the Study of Heraldry*, says that Père Sylvester wrote in 1638. It certainly did not become a common practice with us till long after this date. The oldest book on heraldry in my possession which uses this method is Waterhous's *Discourse and Defence of Arms and Armory*, published in 1660. (See the frontispiece to that work.) It is not used in Matt. Carter's *Analysis of Honour and Armoury*, 1673, except perhaps on the title-page. We find it, however, in *A Synopsis of Honour and Arms*, 1682, in all the numerous plates in that book. I

should say that it was not in common use, however, till nearly 1700, and even then only the better plates in a book were ornamented by this distinction. See, for example, the folio edition of Guillim's *Heraldry*, published in 1724.

A few weeks ago I took a rubbing of a shield of arms from a brass-plate on a gravestone in Raveningham church, Norfolk, which I enclose herewith; so that you can, if you please, give it to Professor De Morgan. At first sight I thought that the lines were intended to indicate the colour of the arms, as they do not appear to me to have been cut for the purpose of enamelling. The date of the inscription below is 1593. The arms are those of Castell, impaling Platers of Soterly, in Suffolk. Above the shield are the crests of both families, which looks somewhat as if the brass had been of foreign workmanship, as many in this part of England undoubtedly are. Unfortunately the tinctures on the shield do not correspond exactly with those belonging to the arms of these families. The arms of Castell are, argent, three castles gules. In the rubbing the field is azure. Those of Platers are, Bendy, wavy of six, argent and azure. The rubbing makes them *azure* and *or*. These differences of tincture were, however, not uncommon to members of the same family in days gone by; and I am not quite satisfied that these lines are not meant to indicate the tinctures. I know that your correspondent will pooh pooh the idea. If, indeed, they are, this would be an instance of this practice of showing colours before the time of Père Silvester; for, though he may have been the first person to introduce them into general use, it does not follow that they might not, to some extent at least, have been used before.

George W. Marshall.

The conventional shadings by which colours are denoted were introduced by Silvester Petrasancta, *De Symbolis Heroicis*, lib. vii. 313, Antverpiæ, 1634. He says:—

"Schema oculis subjicio. Pars punctim incisa, colorem aureum seu croceum; pars scalpro intacta, colorem argenteum seu album; pars quæ exaratur lineolis erectis, rubeum; pars quæ finditur lineolis transversis, cyaneum; pars quæ lineolis obliquis seu pronis asperatur, prasinum; et quæ multis lineolis quasi clathris inumbratur, atrum seu nigrum representat."

He gives no further reason for assigning the several shadings to the different colours.

Job J. B. Workard.

Konx Ompax (3rd S. vi. 263.)—I observe in your last Number an explanation of the so-called mystic words Κὸγξ Ὀμπαξ. Your correspondent refers to several learned writers; but I see, with surprise, that he omits to refer to the classical authority on such questions—the *Aglaophamus* of the great Lobeck. In p. 775 of that work, an explanation of the words in question is given, which is now, I believe, accepted as certain by all those continental critics who have made the mystical religions of Greece their study. An explanation which I venture to hope will commend itself to your very learned correspondent, and to such of your readers as may feel an interest in a curious subject, which, until Lobeck undertook its explanation, had been darkened by every attempt made to elucidate it.

I will not ask for room in your columns for the passage of the *Aglaophamus* to which I have referred, nor will I attempt to give an abstract of an argument which in the original is enlivened by a more than usual share of its author's wit and sarcasm.

The *Aglaophamus*, which ought to be in every scholar's library, may be found in that of the Club from which I write; and, doubtless, also in the London Library. W. H. Thompson.

The Athenæum.

Snails (3rd S. vi. 268.)—This story has been floating about for many years; the only tangible authority for it that I can think of at present is Sir W. Scott's *Tales of a Grandfather*, chap. xlvii. Scott, with his usual wisdom, observes, "this story is only traditional." For my own part I must say that it is as untrue as absurd. A snail under the influence of salt immediately melts away like a piece of ice before a hot fire; this may readily be proved, though the experiment is a very cruel one. The phrase "salted down" as applied to snails is literally correct, they would certainly be salted down to nothing. The story, however, leaving out the salt, may be quite true. Snails are well known to be good wholesome food, and as, in this country, they are hybernating animals, they would naturally keep well throughout a winter, and even longer. Altogether, this a curious example of a story that we may believe by slightly altering the old adage thus—*sine grano salis*. William Pinkerton.

I am not aware of any *tale* on this subject having at any time appeared in the newspapers, but in your publication (2nd S. v. 81) there is a *well-authenticated narrative*, which is worthy of perusal. It is headed "Fletcher of Saltoun, and the East Lothian Witch." G.

Painting by Thomas Robinson (3rd S. vi. 267.)—The painting inquired for by Abhba is in the Harbour Office of Belfast, in the Board Room of the Harbour Commissioners, to whom it was generously presented, a few years ago, by Dr. Romney Robinson of Armagh, son of the artist. Thomas Robinson, whose style in art somewhat resembled that of Opie, painted many pictures in the North of Ireland; but was not so successful

as the merit of his works demanded. By tasteful, sometimes rather fanciful dress, and other accessories, he successfully endeavoured to make his portraits *pictures;* much superior to the simpering doll-like ladies and gentlemen we are now accustomed to meet with on canvass. I have the very great pleasure of possessing a valuable specimen of Robinson's art: a portrait of my mother, painted at Belfast some sixty years ago.

Robinson painted a picture of the collision which took place between the king's troops and the rebellious peasantry, on the 13th June, 1798; and which is still rather magniloquently termed, in the North of Ireland, the "*Battle* of Ballinahinch." I am anxious, for a literary purpose, to know where that picture is now; and would be obliged to ABHBA, or any one who could give me the required information.

There is a quarto size whole-length engraving, representing the present Romney Robinson, when a youth, offering flowers at the tomb of Romney the painter, after whom he was named. It was engraved by Cooper, from a painting by Robinson. Where is the original picture?

WILLIAM PINKERTON.

BREECH LOADERS (3rd S. vi. 108, 217.)—The oldest specimen I have seen was at a little village on the south coast of the Isle of Wight, and is traditionally said to have been fished up near where a Spanish ship was wrecked in Elizabeth's reign. It was a small cannon, probably one of those called patteraroes. The bore went equally through; at the end was a strong square-loop; the charge apparently was put in at the breech, and was covered by a flat iron plate. This was secured in its place by two wedges driven in contrary directions through the loop. When discharged the wedges appear to have been knocked out, the plate removed, and the operation repeated.

A. A.

Poets' Corner.

BRITISH PEARLS (2nd S. *passim.*)—By an *ordonnance* of John, King of France, given at St. Ouen in August, 1355, which confirmed the old statutes and privileges of goldsmiths and jewellers, it was expressly forbidden to set together *Scotch* pearls and Eastern pearls, except in ecclesiastical jewellery:—

"L'orfévre ne pouvait pas davantage monter ensemble des perles d'E'cosse et des perles d'Orient, excepté dans les grands joyaux d'E'glise."—*Histoire de l'Orfévrerie-Joaillerie*, p. 46, Paris, 1850.

JOHN WOODWARD.

New Shoreham.

D'ABRICHCOURT FAMILY (3rd S. vi. 168.)—H. C. may be interested to know that the fifth abbess of the English Benedictine Dames of Pontoise was Dame Elizabeth Dabridgecourt daughter to Sir Thomas Dabridgecourt, and of Anne, daughter to (Zanchob?) Saunders, of Sutton Court, Esq. She died Aug. 17, 1715, having been abbess twenty years, professed fifty-five, and aged seventy-one.

M. P.

ENGLISH COUNTY NEWSPAPERS (3rd S. v. 115, 515.)—Observing that your correspondent W. D. states that there is a collection of old county newspapers in the possession of Mr. Wm. Howell, Deacon's Coffee House, 3, Walbrook, London, I should feel greatly obliged if W. D., or any reader of "N. & Q." who may have had occasion to consult Mr. Howell's collection, can inform me the dates his series commences, for what counties, and the fee for inspection. Also, if he has complete sets of the London newspapers. I should also be glad to know if the newspapers from every county are now preserved in the British Museum.

W. J.

"THE YOUNG GREY HEAD" (3rd S. vi. 230.)—This very touching poem was written by Caroline Southey, and appeared in a volume entitled *Robin Hood*, with other fragments and poems, by R. S. and C. S. Published by Blackwood, 1847.

M. C. LL.

HYMNOLOGY (3rd S. vi. 228.)—Hymn 36, in *Hymns Ancient and Modern*—

"O come, O come, Emmanuel,"—

is a translation from the ancient Latin hymn, commencing—

"Veni, veni, Emmanuel!"

See Daniel's *Thesaurus Hymnologicus*, vol. ii. Hymn 46—

"Of the Father's Love begotten,"—

the 1st, 4th, 5th, 6th, 8th, and 9th stanzas are a translation from the hymn beginning—

"Corde natus ex parentis ante mundi exordium,"—

by Aurelius Prudentius.

G. W. N.

"Jesus lives! no longer now."

In the *New Congregational Hymn Book*, this is attributed to C. F. Gellert.

JOB J. B. WORKARD.

"THE LUCKY HAVE WHOLE DAYS" (3rd S. iii. 48.)—The lines referred to by your correspondent, when correctly quoted, will read as below, and are by Dryden:—

"The lucky have whole days, which still they choose;
The unlucky have but hours, and those they lose."

H. FISHWICK.

BUCK WHALLEY, M.P. (3rd S. ii. 314; v. 155.) The eccentric "Buck Whalley" (Whaley), or "Jerusalem Whaley"—a name by which, after performing his celebrated journey on foot to Jerusalem, he became known—lies buried in the churchyard of Knutsford, Cheshire; and on a plain stone covering his grave there is the inscription—

"Underneath is interred the body of Thomas Whaley, Esquire, of the City of Dublin, who died November 2nd, 1800. Aged 34 years."

By this the year of birth would be 1766. With Knutsford Whaley was in no way connected, but "had come," says the historian of the locality, "in almost an expiring state to the George Inn, and there soon after died." That he should here have found his last sojourning place may be explained by the fact of its being one of the resting stages on the main coach road between London and Dublin. The place in the Irish Parliament represented by Whaley will, I think, be found referred to in *Correspondence of the Marquis Cornwallis*, published in 1859. J. Sy.

Knutsford.

[Mr. C. Ross, the editor of the *Cornwallis Correspondence*, (iii. 182), has furnished the following particulars of this eccentric gentleman: — "Thomas Whaley, of Chapel Whaley (brother to the Countess of Clare), born 1766, died Nov. 2, 1800, married June, 1800, Mary Catherine, daughter of Nicholas, first Baron Cloncurry. He was elected for Newcastle, 1785, before he was of age, which was not unusual in Ireland, and sat for it to 1790, and for Enniscorthy from 1797 to June 1800. He acquired the sobriquet of 'Jerusalem Whaley' in consequence of a bet, said to have been of 20,000*l.*, that he would walk (except where a sea-passage was unavoidable) to Jerusalem and back within twelve months. He started Sept. 22, 1788, and returned June 1, 1789. The lawless behaviour of the yeomanry corps which he commanded obtained for him another and less agreeable appellation, 'Burn-chapel Whaley.' His residence in Stephen's Green was in 1855 converted into a nunnery. Sir J. Barrington states that 4000*l.* was paid to Mr. Whaley by Mr. Gould, M.P., for Kilbeggan."—Ed.]

The Sign of the "Stewponey" (2nd S. x. 35.) Mr. Noake, in his *Rambler in Worcestershire*, suggests that the peculiar tavern sign, the "Stewponey," near Stourbridge, is derived from *Stourponte*, situated as it is close to a bridge over a river of that name. A tributary stream that joins the Stour at that place, called the Smethstow, is supposed to be a corruption of *Semi Stour*.

Among the numerous places that derive their name from bridges, is there any other instance of the corruption of *pons* or *pont* into *poney*, or such a similar sound? The compounds of Stour, a name common to many rivers in England, seldom dispossess themselves of the final *r*.

Thomas E. Winnington.

Stanford Court, Worcester.

Poe's Poem of "The Raven" (3rd S. vi. 223.)—The persons who wish to convince us that this poem is a translation from the Persian, would do well to produce the Persian original. Until they accede to this request we shall believe, notwithstanding all their assertions, that they are stating their own fancies, or else downright untruths. When they produce the verses of the oriental MS., let the MS. be examined by competent persons, so that we may be sure it is older than the first publication of "The Raven." Here we may fairly leave the matter for the present.

The poem is so intensely Western in its rhythm, its imagery, and its spirit—and agrees so thoroughly with the style, both in thought and diction, of Edgar Allan Poe's tales and other verses—that nothing but such positive proof as the above will be sufficient to make us rob him of the honour of its conception and authorship.

Hubert Bower.

Rev. Thomas Reynolds, M.A. (3rd S. vi. 111.)—The exact date of his death is December 24, 1829. See *Gentleman's Magazine* for April, 1830, p. 373. Ἀλιεύς.

Dublin.

Rode, or Raid (3rd S. vi. 199, 275.)—In the Bible, 1 Sam. xxvii. 10, this word is to be found in the sense of a hostile incursion, spelt simply road: "Whither have ye made a road to-day? Against the south of Judah," &c. Lyttelton.

"It" used possessively for "Its" (2nd S. iv. 319; viii. 477.) —

"The thumbe of a man newly dead and quartered, to depart from the hand, as it were, *sponte sua*, of *it* owne accord."—*Life and Death of Edm. Genings*, 4to, St. Omer's, 1634, p. 93.

W. D. Macray.

Tennyson's "Enoch Arden": Bigamy and Desertion (3rd S. vi. 258.)—Mr. Baxter must permit me to take exception to his expression, that a second marriage ceremony, such as Annie Arden is described as having entered into, would be "a farce." As being unconsciously an act of bigamy, it would be certainly a nullity; but surely it is not proper to describe a solemn contract of marriage, entered into on both sides in perfect innocence and good faith, even though an illegal one, as "a farce." To my notion, it has very much more of the elements of a tragedy.

Job J. B. Workard.

Byroniana (3rd S. vi. 245.)—Is the last line of the "Epitaph on a Beautiful Boy," the original of the inscription now and then met with on recent tombstones —

"She sparkled, was exhaled, and went to heaven"?

Job J. B. Workard.

Field (3rd S. vi. 249.)—We must go deeper into antiquity than Anglo-Saxon to arrive at the origin of this word. In the Gothic of Ulfilas is found the verb *faldan* (=zusammenlegen) to fold; here we see the connexion of sheep-*fold* with field, to which the notion of *enclosure* is essential: so a *close* where cattle, vegetables, parsons, or something else are inclosed.

The legal term *fee* has a different origin, for it means "a conditional stipend or reward." (Blackstone, ii. 45.) Here the notion of "an equivalent in exchange" in Political Economy, is conveyed; and we know that cattle were the earliest kinds

of money. Fee, therefore, is found to be from the Gothic *fahan*, to take or catch. (Luke v. 9; xx. 20.) This word is of kindred origin with the Sanscrit *pac*, to bind, to hold; hence the Greek πάγω, πηγνύω, πάγη, πῆξις, κ.τ.λ., Latin *pago*, *pango*, *pactio*, *pactus*, &c., the English *pack*, the Lithuanian *paszau*, the Russian *pazu*, the German *fahe*, *fange*, *fechten*, *packen*, *fehde*, &c.; and from the Sanscrit, belonging to the same root, *pacus*, a beast, Greek πῶυ, Latin *pecus*, German *vieh*, the last pronounced exactly as our *fee*.

T. J. Buckton.

Vied (3rd S. vi. 251.)—In both the passages quoted from Lord Bacon, I take it that "vied" conveys the ordinary idea of competition. Single murder is contrasted with vied or accumulated murder. The wicked are described as competing with one another to do evil. (Or is "vie" here merely an equivalent for "way"?)

So Shakspeare, *Taming of the Shrew*, Act 2:—

> "She hung about my neck, and kiss on kiss
> She vied so fast."

And George Herbert, in his "Easter" (*The Temple*, 12):—

> "Since all music is but three parts vied,
> And multiplied."

Job J. B. Workard.

This term is used in the old game of Gleek for to wager the goodness of one hand against another (Nares). Gifford says:—

> "It was to hazard, to put down a certain sum upon a hand of cards, and to *revie* was to cover it with a larger sum by which the challenged became a challenger, and was to be *revied* in his turn, with a proportionate increase of stake."—*Every Man in his Humour*, iv. 1.

Petruchio falsely says that Katherine *vied* kiss on kiss with him, as if it were a wager. (*Taming of the Shrew*, Act II. Scene 1.) We have retained the word *out-vie* as well as *vie*, to compete. There is some error, I think, in the reference by H. S. B. R., which I have not time to correct. I can find no reference to the passage from Bacon in the indexes of Ellis and Spedding, but, if found, I recommend your correspondent to compare it with the corresponding passage in the *De Augmentis*.

T. J. Buckton.

Jews in Spain (3rd S. v. 249.)—The Rev. E. D. Kirwan, formerly Fellow of King's College, and now rector of Wootton Waver, Warwickshire, published some twelve years since an account of the "Jews in Spain," chiefly, I believe, a translation.

J. H. L.

The best history of the Jews in Spain is to be found in the ninth book of Basnage. I do not know of any *secret* history. But see Abarbanel, Jost, Prescott, and Milman (last edition), and their authorities.

T. J. Buckton.

Buckle's "History of Civilisation in England" (3rd S. vi. 248.)—It is well known that premature death prevented the continuance and completion of this great work. At the opening of the second volume, Buckle states what he had effected "inductively and deductively" in his first volume, which was only and in part, preliminary to the argument which he had in contemplation. We may gather what he intended to unfold in respect to English civilisation by considering the four points which he conceived that he had established generally (ii. 1.) He speaks of Spain, Scotland, Germany and the United States of America as forming part of his "*Introduction*" (ii. 2.) Thus not only is the work itself unwritten, but even that part of the Introduction which relates to Germany and the United States. "Magnis tamen excidit ausis!" T. J. Buckton.

Plague Years (3rd S. vi. 90, 217.)—A correspondent has suggested that it would be useful to supply a list of epidemics for insertion in "N. & Q." The following are the years when the plague visited Cambridge, collected from Cooper's *Annals** of this town:—1348, 1389, 1485, between 1491 and 1495, 1513, 1521, 1524, 1526, 1529, 1532, 1537, 1538, 1545, 1546, 1551, 1556, 1574, 1577, 1579, 1593, 1603, 1605, 1608, 1610, 1625, 1630, 1631, 1636, 1638, 1641, 1642, 1643, 1646, 1647, 1665, 1666.

This is a very large number of years, but in nearly all of them the business of the University was more or less interrupted in consequence of the visitation. In some years it is called "the sweating sickness," in others, "the sickness," or simply "the visitation," but more generally "the plague." I have found no record of its appearance here after the year 1666. The "peste houses," however, remained up till the year 1703, when they were ordered by the Corporation to be taken down.

E. V.

Rampire (3rd S. vi. 257.)—The meaning of this word is distinctly explained by Goldsmith, in his poem of *The Traveller:* where, alluding to the Dutch sea-dykes, he first uses the word, and then defines it:—

> "And sedulous to stop the coming tide,
> Raise the tall *rampire's* artificial pride.
> Onward methinks, and diligently slow,
> The firm connected *bulwark* seems to go."

G.

Greek Epigram at Oxford (3rd S. vi. 128, 236.)—I was afraid that, after eight-and-thirty years, the Oxford Epigram of 1826 might have been lost and forgotten; and I am very glad to find two of your correspondents lending their aid to preserve it. It will be seen that Mr. Jackson

* When will the indefatigable author of this admirable work increase its value by adding an Index?

supplies the first line, which is wanting in the copy of Y. B. N. J. Then come two lines that are the same in both. But in the concluding part the two copies differ widely from one another, and my own recollection (as far as it goes) does not agree with either.

I am quite certain that, in the copy I saw at the time, "Moberly" and "Cobham" did not appear in Roman characters, as Mr. Jackson gives them. But on the other hand, I have no recollection of the periphrasis for "Cobham" given by Y. B. N. J.; and I remember perfectly well, that "Moberly" was not Κριθοναμῶν (*Mow-barley*), but Ὄχλος ἑῷος (*morning throng*). And this, if I am not mistaken, came at the end of a line: Ὥρας τ' οὔνομ ἔχων, I do not understand. Meletes.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Publishing Season is rapidly approaching, and the announcements from the principal houses show that there will be a large addition made to English Literature during the next few months.

Messrs. Longman announce—"The New Testament," illustrated with engravings on wood from the old masters—"Explorations in South-West Africa: from Walvisch Bay, on the Western Coast, to Lake Ngami and the Victoria Falls," by Thomas Baines—"Tuscan Sculptors, their Lives, Works, and Times," with illustrations, by Charles C. Perkins—"The Life of Robert Stephenson," by J. C. Jeaffreson and William Pole—"Memoirs, Miscellanies, and Letters of the late Lucy Aikin," edited by P. H. Le Breton—"The Conversion of the Roman Empire," by the Rev. Charles Merivale—"A Course of Lectures on the History of Music," by John Hullah—"Last Winter in Rome and other Italian Cities," by C. R. Weld—"The Works of the late Sir B. C. Brodie," edited by Charles Hawkins—"Outline Sketches of the High Alps of Dauphiné," by the Rev. T. G. Bonney—"Essays on Religion and Literature, by various Writers," edited by H. E. Manning.

Messrs. Macmillan & Co. will shortly publish—"Spiritual Philosophy, founded on the Teaching of Samuel Taylor Coleridge," by Joseph Henry Green; edited with a Biographical Introduction, by John Simon—"History of England for Boys," by the Rev. Charles Kingsley—"The Church of the First Days," by C. J. Vaughan, D.D.—"The Gospel of the Kingdom of Heaven: a Series of Lectures on St. Luke," by the Rev. F. D. Maurice—"The Progress of Doctrine in the New Testament," by the Rev. T. D. Bernard—"The Church of England and Common Sense; or, a Working Faith for Thoughtful Men," by Harry Jones—"Brief Notes on the Greek of the New Testament, for English Readers," by the Rev. Francis Trench—"Leonore, and other Poems," by Lady Chatterton—"Ballads of Brittany," by Tom Taylor—"The Poetical Works of John Clare, the Northamptonshire Peasant, with Memoir and Autobiography"—"The Song Book, Words and Tunes," selected and arranged by John Hullah—"A Book of Golden Deeds," by the author of "The Heir of Redclyffe."

Messrs. Smith, Elder, & Co. announce: "The Lake Country," by E. Lynn Linton, with one hundred illustrations on wood—"The Cornhill Gallery," containing one hundred engravings from drawings on wood (from designs for the illustration of the *Cornhill Magazine*)—"The Life and Letters of the late Rev. Fred. W. Robertson"—"Grimm's Life of Michael Angelo," translated by F. E. Bunnett—"Letters on England," by Louis Blanc—"Celebrities of London and Paris, being a third series of Reminiscences," by Capt. Gronow—"Our Tropical Possessions in Malayan India," by John Cameron, Esq.—"The Law of Life, shown in a Philosophical, Religious, and Social Study of the Lord's Prayer," from the French of M. D'Espinassous, by Harriet E. Wilkinson—"The Englishwoman in India."

Messrs. Chapman & Hall are preparing: "A Life of Carl Maria Von Weber," by Herr Von Weber—"The Life and Times of Voltaire," by Francis Espinasse—"History of the Cultivation of Tobacco and Cotton," by Col. Robert L. De Coin—"The Chasseur d'Afrique, and other Tales," by H. M. Walmsley—"The Muscles and their Story," by John W. F. Blundell, M.D.—and "Through Macedonia to the Albanian Lakes," by Mary Adelaide Walker.

Laing's Ancient Scottish Seals.—Our readers, who know the value and importance of Mr. Laing's *Descriptive Catalogue of Ancient Scottish Seals*, will be glad to see that that gentleman announces a Supplementary Volume which will contain the description of 1100 additional Seals; with illustrations in wood, lithography, and photography.

Mr. Thorpe's valuable *Diplomatorium Ævi Saxonici* is, we hear, just ready for publication.

BOOKS AND ODD VOLUMES
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Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Gesta Romanorum. Large 4to, Gothic letters, thirty-eight lines to the page, double columns, *circa* 1470. Part or all.
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The Century Question. *Our Correspondents,* A Constant Reader *and* H. M. B., *had better consult the paper "On Ancient and Modern Usage in reckoning" in the* Companion to the Almanack for 1850; *and a pamphlet entitled* Examination of the Century Question, *published in the same year.*

A. A. D. *for information respecting "Pancake Bell," consult our* 1st S. vii. 232; *and* 2nd S. v. 391, 505.

J. Duncan Craig, M.A. *Mr. Grosart shows that Palmer was dead (he died in* 1647), *when, in* 1648, *the* Paradoxes *were printed in Bacon's* Remaines.

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LONDON, SATURDAY, OCTOBER 15, 1864.

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Notes.

VISIT OF KING JAMES TO OXFORD IN 1605: TOBACOLOGIA: DATE OF "MACBETH."

On August 27, 1605, King James I. "gratified his pedantry" (I only adopt T. Warton's ill-natured remark to reprobate it) by his visit to the University of Oxford. The amusements provided for the delectation of the learned monarch were chiefly sermons in Greek and Latin, classical plays, scholastic argumentations, and "syllogisms" in jurisprudence and theology. At the conclusion of an entertainment at the "Physic Act," on Aug. 29, was given, "a discreet and learned speech by Dr. Warner;" in which he "disswaded men from Tobacco by good reasons and apt similes, persuading them, especially noblemen, to imitate their prince, and do as Alcibiades did with his pipes, being a boy." He was followed by a disputatious gentleman, who had the temerity to maintain before the royal misocapnist (the *Counterblast* had not as yet issued from the monarch's lips, but his anti-nicotian prejudices were well known,) the thesis, that "tobacco must needs be good;" proceeding to his proof "by enumeration or induction, because Kings, Princes, Nobles, Earles, Lords, Knights, Gentlemen of all Countries and Nations, reckoning a number, loved it." We are not surprised to find that his reasons failed to convince the king; who, having a foregone conclusion, said, "at the first," that "he never heard a worse disputer;" and gave instance, "that there was one king who neither loved nor liked it, which moved great delight." Nevertheless, "they disputed till it grew dark, when the king dismissed them with a Latin Speech." For farther details, reference may be made to *Preparations at Oxford*, &c., Append., *Lelandi Collect.*, vol. ii. p. 626, *et seq.*, ed. Lond. 1774; also, *Oxoniana*, 12mo, vol. i. p. 136.

The foregoing, as may be gained from another account, was in the course of a discussion on the question, "Utrum frequens suffitus Nicotianæ exoticæ sit sanis salutaris?" to which was appended the explanatory tetrastich, characteristic of the punning fashion of the day:—

> "Quid censum (vereor ne sensum) infumimus herbæ?
> India quam mittit, sed minus inde boni.
> Num sani, insani qui fecimus aspida merces?
> Quo prosit sanus non habet, æger habet."

In the ensuing debate the negative was taken by Dr. William Paddie, a physician of great learning and respectability, who had received the honour of knighthood, and subsequently became physician to the king, and attended him in his last moments at Theobalds. We may suppose that in the course of his attendance on his royal master, his ingenuity and self-denial must have been frequently taxed to conceal his real predilections, or at least their consequences: for although he took the safe side on this occasion, he was, as we are told by the public orator of his University, "alias animo in Nicotianam non nimium hostilis;" and was, in fact, so celebrated for his addiction to the weed, and the elegance with which he manipulated his "Broseley," that, under these titles, Raphaël Thorius invoked his protection to his muse in the opening lines of his *Hymnus Tabaci*:—

> ". . Tu qui censu decoratus Equestri,
> Virtutem titulis, titulos virtutibus ornas,
> Antiquum et Phœbi nato promittis honorem,
> Tu Paddæe fave: nec enim præstantior alter
> Morbifugæ varias vires agnoscere plantæ,
> Inque tubo genitas haurire et reddere nubes."

In the English version, by the way, of this piece by Peter Hausted, M.A., 12mo, 1651, the translator, as he tells us in a note, "has made bold to change the poet's patron, and instead of *Sir W. Paddie*, to entitle *Phœbus* to it." He was right; the anglicized name of the learned knight—"Paddy," as he seems to have written it—was hardly consistent with poetic dignity, however suggestive of a due appreciation of the merits of the herb.

The Latin sermons, "three-quarters of an hour long;" the oration of the Professor of Greek, which "the King heard willingly, and the Queen much more, because she sayd she never had heard Greek;" the *quodlibets* of the Batchelors and Sophisters; the Latin comedy *Vertumnus*, which, though "very

well and learnedly penned by Dr. Gwynn," was yet "distasted" by the royal auditor—who fell asleep, and "when he awaked would have bin gone, saying 'I marvell what they think me to be';" the *Ajax Flagellifer* of Sophocles, in Latin, performed "with goodly antique apparell," which drew from the weary monarch "many words of dislike;"—all these learned performances were not undiversified by amusements of a lighter nature. Among these a pastoral, named *Alba*, was performed; "in the acting of which, they brought in five or six men almost naked, which were much disliked by the Queen and Ladies; and also many rusticall Songes and Dances, which made it very tedious, inasmuch that if the Chancellors of both Universities had not intreated his Majesty earnestly, he would have been gone before half the comedy had been ended." So far the learned purveyors of these amusements do not appear to have been very successful in their endeavours to entertain their august visitors. A masque, or interlude, however, with which the king was saluted at the gate of St. John's College, as he entered the city from Woodstock, appears to have afforded high gratification both to him and the queen. It seems to have escaped the notice of the eye-witness from whom I have quoted; and I accordingly refer for a description of it to the *Rex Platonicus* of Isaac Wake, a well-written little book, in which a very interesting and vivid account is given of the royal visit to Oxford. I shall transcribe this passage at length; not only from its own interest, but because, as it has often occurred to me, it has hardly received the attention it merits, as bearing upon the plot and chronological position of Shakspeare's *Macbeth*. As the royal party approached St. John's College, and were duly gratified by its splendid architecture, our historian records:—

"Moxque et oculos et aures detinet ingeniosâ nec injucundâ lusiunculâ, quâ clarissimus Præses cum quinquaginta, quos alit Collegium, studiosis, magnâque Studentium conviventium catervâ prodiens, Principes in transitu salutandos censuit.

"Fabulæ ansam dedit antiqua de Regia prosapia historiola apud Scoto-Britannos celebrata, quæ narrat tres olim Sibyllas occurrisse duobus Scotiæ proceribus, *Macbetho* et *Banchoni*, et illum prædixisse Regem futurum, sed Regem nullum geniturum, hunc regem non futurum, sed Reges geniturum multos. Vaticinij veritatem rerum eventus comprobavit, *Banchonis* enim è stirpe Potentissimus *Jacobus* oriundus. Tres adolescentes concinno Sibyllarum habitu induti, è Collegio prodeuntes, et carmina lepida alternatim canentes, Regi se tres esse illas Sibyllas profitentur, quæ *Banchoni* olim sobolis imperia prædixerant, jamque iterum comparere, ut eâdem vaticinij veritate prædicerent *Jacobo*, se jam et diu regem futurum Britanniæ felicissimum et multorum Regum parentem, ut ex *Banchonis* stirpe nunquam sit hæres Britannico diademati defuturus. Deinde tribus Principibus suaves felicitatum triplicitates triplicatis carminum vicibus succinentes, veniamque precantes, quòd alumni ædium *Divi Johannis* (qui præcursor Christi) alumnos Ædis *Christi* (quo tum Rex tendebat) præcursoria hac salutatione antevertissent, Principes ingeniosa fictiuncula delectatos dimittunt, quos inde universa astantium multitudo, felici prædictionum successui suffragans votis precibusque ad portam usque civitatis Borealem prosequitur." — *Rex Platonicus; sive de Potentissimi Principis Jacobi Britanniarum Regis ad illustrissimam Academiam Oxoniensem Adventu*; ab Isaac Wake, &c., editio quarta, 12mo, Oxon, 1627, p. 29.

Now here, as it appears to me, and if I read the passage aright, there are three separate things to be considered:—1. The "Historiola, apud Scoto-Britannos celebrata, quæ narrat tres olim Sibyllas occurrisse duobus Scotiæ proceribus, Macbetho et Banchoni," &c. 2. The "Fabula (cui) ansam dedit historiola." 3. The "Lusiuncula (in quâ inter alia) tres adolescentes concinno Sibyllarum habitis induti," &c. With the first of these, the "historiola," we need not trouble ourselves,—except to remark that George Buchanan, the king's preceptor, had alluded some five-and-twenty years before to its dramatic adaptability:—

"Multa hic fabulose quidam nostrorum affingunt; sed quia *theatris*, aut milesiis fabulis sint aptiora quam historiæ, ea omitto."—*Rerum Scot. Hist.*, lib. vii. lxxxv.

As to the "Fabula"—by which, as clearly differing from the "Historiola," I understand a "stage-play," which sense it is capable of bearing in modern as in classical Latin; and which I am the more justified in assigning to it, as I find it used with a similar meaning in a prologue to a contemporary play, also acted before King James, at his subsequent visit to the sister university:—

"Occurrit ei *Ignoramus*,
Fabula quam nunc actitamus;
Quam si nos facimus malam agendo
Hanc, Rex, tu facis bonam videndo."
Ignoramus, Comœdia, London, 8vo, 1787, p. xliv.

The question suggests itself, when and by whom it was written, and is it still extant? It is clear that it was in existence before the year 1605. Malone, Chalmers, and Drake concur in assigning *Macbeth* (first published in the folio of 1623) to 1606; but on grounds, as C. Knight remarks, "entirely frivolous." Was there then a play, founded on the history of Macbeth, before Shakspeare's? or, may we assign *his* play to an earlier period? By whom, too, was the "lusiuncula" drawn up? Mr. Knight has exhibited considerable ingenuity in attempting to show that Shakspeare was amongst those English comedians, specially licensed by the king to play comedies and stage-plays in Aberdeen, as early as 1601; and that, following his royal master to London in 1603, he and his "fellows" were licensed and authorised to use and exercise their art and faculty of stage-playing: "as well for the recreation of our loving subjects, as for our solace and pleasure when we shall think good to see them" (*Shakspere, a Biography*, p. 248).

Warton thinks that the Interlude, performed before the king at Oxford, may have probably suggested a hint to Shakspeare to write a tragedy on the subject of Macbeth (*Hist. of English Poetry*, ed. 1824, iii. 212); and Bliss, in his edition of Wood's *Athen. Oxon*, makes a similar remark (*sub voc.* "Wake"), quoting the passage I have transcribed, but with some errors which destroy its force and meaning ("Tabulæ" for "Fabulæ," *ex. gra.*). But is it not more probable that the subject, as Mr. Knight conjectures, had been previously suggested to him on Scottish soil? Is it not possible, in a word, that the "Fabula" and the "Lusiuncula" were, one and both, the production of Shakspeare himself? We cannot, of course, suppose that a play of the length of *Macbeth*, in its present form was performed before the king; but may not this play have existed, and an interlude—extracted and developed from it, and rendered appropriate to the occasion—have been prepared, *pro re natâ*, by the original author? If this were the case, how peculiarly significant would be such lines as those in the vision of Macbeth (otherwise of importance as showing that the play is of date posterior to the accession of the descendant of Banquo) —

". . . . and some I *see*,
That two-fold balls, and treble sceptres carry,"—
Act IV. Sc. 1,

and how well adapted to gratify and compliment the newly acceded king, thus seen with other than the mind's eye in realisation of the prophetic vision! Not that this is a matter of much moment; nor is it, by pushing the date of *Macbeth* a year or two farther back, to increase the probability that Shakspeare was not indebted for his metrical incantations to Thomas Middleton's *Tragi-Coomodie called The Witch*. It is impossible now to ascertain the date of this piece, which remained in MS. till the latter part of the last century, when Isaac Reed printed a few copies for presentation to his friends from the original MS. in the possession of Mr. Steevens. Malone, we know, revoked his original opinion, and in the posthumous edition of his *Essay on the Chronological Order*, assigned to *The Witch* a later date than to *Macbeth*. Probability is, I think, in favour of this; other reasons, into which I need not now enter, concurring to lead me to consider that *The Witch* was one of the later productions of Middleton. However this may be, the reputation of Shakspeare is in no way involved: at least, if we can disconnect the *Macbeth* of Shakspeare from that with which the stage has unfortunately made us familiar; where the witches are truly Middleton's, a crowd of vulgar hags, suggestive only of a horsepond or the treadmill; and the lyrics Davenant's, not devoid it is true of merit;—and have regard only to the awful weird sisters of Shakspeare's conception, the "tres fœminas formâ augustiore quam humana" of Buchanan — the "shadowy, obscure, and fearfully anomalous of physical nature, the lawless of human nature — elemental avengers, without sex or kin" — of the poet Coleridge.

WILLIAM BATES.

Birmingham.

THE FIRST PRINTER OF STRASBURG.

The first invention of the Art of Printing is placed in the city of Strasburg; and until the year 1760 it was attributed to Johann Mentelin of that city, originally a *guldenschrieber*, a writer with or upon gold. Whilst there existed a literary controversy of long duration between the partisans of Strasburg and Mentz for the local honour of the great invention, Mentelin was always named as the inventor at the former city, whilst at the latter the credit of the invention oscillated between the names of Guttenberg, Faust, and Schœffer. This was the state of the discussion in the year 1760, when Schœpfflin in his *Vindiciæ Typographicæ* appears to have accomplished a triumph rarely gained in such controversies. His arguments effected a sort of compromise satisfactory to the ambition of both cities, by fixing the reputation of Strasburg as the cradle of typography, but recognising Mentz as the birthplace of its inventor. The name of Mentelin was dropped, even by the historians of Alsace itself, by whom it had been commemorated for nearly three centuries; and now a statue of Guttenberg, erected at Strasburg in a *place* which bears his name, asserts and maintains that he was really the man to whom the world is indebted for this most important art.

The name of Mentelin is still on record as that of the first printer at Strasburg, but with the year 1473 as the earliest date in a title-page or colophon. His advocates * consider that he had printed for many years before, anonymously. I have not present time or means to discuss the question further: but I have been struck with the sententious and solemn terms of an epitaph said to have formerly existed in the minster at Strasburg, and of which I have attempted an English version. It was as follows: —

"Ich Johann Mäntelin lieg endlich da begraben,
Der ich, durch Gottes Gnad, am ersten hab Buchstaben
Zu schöner Schriften Druck in Strasburg heir erdacht,
Und solche schöne Kunst dadurch zu Weg gebracht,
Dass ein Mann einen Tag jetzund soviel kann schreiben
Als sonst ein ganzes Jahr: und diese Kunst wird bleiben
Bis an das End der Welt. Nun wär es die Gebühr,
Das Gott wird Danck gesagt und ohne Ruhm auch mir.

* I should mention that my attention has been directed to this subject by a Memoir entitled *Quelques Mots sur l'Origine de l'Imprimerie*, ou Résumé des opinions qui en attribuent l'Invention à Jean Mentel, natif de Schlestadt; par A. DORLAN, avocat, Bibliothécaire de la ville de Schlestadt: printed at Schlestadt, 8vo, 1840. Whether any reply appeared I have not learned. The author is now deceased.

Allein ich halt darvor, es werde schlecht gesehen,
Un darumb hat mir Gott ein Denckmal selbst ersehen,
Dass ohngefähr zu Lohn für meine Druckerey
Mir dieser Münsterbau ein Mausoleum sey."

(Unter noch andern in diesen Sakristeyen zu lesen ist diese ersten Strasburger Buchdruckers Grabschrift, durch ihren naiven Ton merckwürdig.—Schuler, *Das Strasburger Münster*, p. 118.)

Translation.

I in this grave John Mentelin lie, at length,
I on whom God bestowed such grace and strength,
That from me first, of all men on this earth,
In Strasburg here, Print-Writing took its birth,—
By types set, used; then moved, and ta'en apart,
And used again, I wrought this beauteous art.
By these *book-sticks* to write in print I taught,
And such fine art thereby so far I brought,
In one day now a man can print outright
All which erstwhile took a whole year to write.
An art so fruitful, as I surely know,
To the world's end it will increase and grow.
Now 't were but due, for all futurity,
To render thanks to God, and eke to me,
As without vanity may well be said;
But, for memorial to be justly paid,
What is enough? where is there means—or room?
Thus God himself provides: that for my tomb—
To prize my Printing in its true degree—
A mausoleum this vast Minster be.

Paris, Sept. 28, 1864. J. G. N.

The great question is, Were the assertions of this epitaph true or false? Another, nearly as important, Was it coeval with Mentelin's death or no? If coeval, there is the greater probability of their being true. In either case, how shall any satisfactory excuse be devised for the conduct of Schœpfflin, to whose library the epitaph is said to have been transferred, and who never restored it to the minster? (*Notices sur la ville de Strasbourg*, par M. Herrmann, doyen de la faculté de droit, tome ii. p. 413.) By what authority did he not only exalt Guttenberg, but put away the public testimony in favour of Mentelin?

John Gough Nichols.

ADMIRAL FARRAGUT.

The officer who has most distinguished himself in the navy of the United States since the present rebellion commenced is, without exception, Admiral David G. Farragut, a Southerner by birth, being a citizen of Tennessee.

In looking over the American Navy List of 1860, I notice the Admiral entered the service on the 17th of December, 1810, now fifty-four years ago; and, consequently, that his age must be threescore years and ten, allowing that he was sixteen when first entered as a midshipman. A recent writer has thus given the derivation of his name:—

"Farra is a provincial form of the German verb *fahren*; *fara*, or *farra*, meaning 'to move upon the water,' or 'to sail.' *Gut*, of course, is pure German, and means 'good': so Farragut is equivalent to one who moves well upon the water, or, a good sailor."

Admiral Farragut has distinguished himself by three remarkable deeds of daring: the running by the forts at Vicksburg, thus opening the Mississippi; by passing the fortresses at New Orleans, thus capturing the city; and, still more recently, by entering the harbour of Mobile, and subduing its outward defences, which were of great strength and manned with competent garrisons. The Admiral always goes into the hottest action in his favourite wooden-built sloop, the "Hartford," saying that he has no good opinion of these "modern contrivances," as he calls the iron-clads; and will never "fight in an iron tea-kettle." What he wants "are iron hearts in wooden ships." The gallant Admiral will long be remembered for causing himself to be lashed in the maintop of the "Hartford," just before going into the battle of Mobile, and keeping the pilot-in-chief of his fleet not far from him. We have heard of flags being nailed to a mast, as a sign that the ship would not be surrendered, but never before of an Admiral being tied in this position; which he never left until the last gun was fired, and he had won a glorious victory.

I may incidentally mention that, had Admiral Farragut been in the English navy, his name would have appeared on the retired list some years ago; and well may it be asked, if such compulsory retirements are just to old officers who enjoy their bodily health, and are still ready and willing to serve? It appears to me that, in a great naval engagement, it is for the old Admiral to give the orders, and for the younger officers to have them obeyed. Admiral Farragut has clearly shown that, in a naval fight of great importance, personal activity is not required; but coolness, courage, experience, and, withal, a dogged determination to win: and these good qualities, I believe, are to be met with in your old Admirals, if you will but give them the opportunity that they may be displayed. In all fairness, then, let them have the chance. W. W.

Malta.

GRANTS *v.* CONFIRMATION OF ARMS.

In perusing several old grants or confirmations of arms, made chiefly during the sixteenth and seventeenth centuries, I have been struck with a marked difference in their wording, which has led me to wonder whether there is really any distinctive difference between them. In the time of which I speak, a permit from the College of Arms to use armorial bearings was either worded so as to confer them on a person who had previously no right to bear them, or else to ratify

and confirm them to one who had shown some satisfactory proof that he had inherited them from his ancestors. I annex a few instances of both modes of granting arms, in order to make clear the difference of which I speak. My wish is to ascertain whether, in the palmy days of the "gentle science," these methods were considered synonymous, or rather entailed the same consequences: first, as regards the grantee occupying the position of a *novus homo*, that is to say, making him acknowledge that he was not a gentleman of blood and ancestry—which indeed would be a strange anomaly had he had ancestors "bearers of arms" before him. And, secondly, as regards the payment of fees to the officers of arms: for, had his ancestors received a previous grant, and paid the accustomed dues, it seems unreasonable that he should be called upon to pay them a second time. I ought to state that I am not aware at what date the fifty-pound stamp, now paid to the government on every grant of arms, was made payable; but, I presume, not at the time of which I write. I would also ask, as I have not met with any instances, whether it is now the practice of the College of Arms to grant confirmations? And, if they be granted, what evidence is required to substantiate a claim, such as would avoid the necessity and expence (?) of a grant? The simple form of grant to the *novus homo* was worded then much the same as now; for example, thus:—

"In consideration whereof (*i. e.* vallant deeds performed by his ancestors, &c.), and for the encouragement of his posterite, to whom such Blazon or Atchevement by the auncyent custome of the lawes of armes maie descend, I, the said Garter King of Armes, have assigned, graunted, and by these presents confirmed, this shield or cote of Armes," &c.—*Grant to John Shakespeare*, 1596.

"We the said Garter and Clarenceux, in pursuance of his Lordship's Warrant, and by Virtue of the Letters Patent of our several Offices to each of us respectively granted, do by these Presents grant and confirm unto the said George Gunning, the Arms following," &c.—*Grant of Arms to G. Gunning*, 1821; Gunning Family Documents, p. 31.

The confirmation of arms—which seem, recognising as they do the previous right to bear them, perfectly useless and unnecessary, except indeed to increase the fees of the herald—generally run thus:—

"Being required of John Hide, of London, Gentleman, to make serche in the registers and records of my office for the auncient armes and creast belonging to that name and familie, whereof he is descended, whereuppon I have at his request made serche in the same; so that, finding the saide John Hide to be sonne of Edward Hide, &c. . . and thus finding the true and perfect desent, I could not without his greate prejudice assigne unto him any other than those which were to him desendid from his aunceaters, that is to say," &c.—"Confirmation of Arms," see *Gent. Mag.*, Aug. 1864.

Another grant (*Kent's Banner Displayed*, p. 674,) recites:—

"And howbeit, that Richard Stansfield, of Shepley, in the county of York, Esq., is descended of honest lineage; and also his Ancestors and Predecessors have long continued enobled, bearing Armes," &c.

Garter then grants a coat. This bears date April 8, 1546. And a note says they were "confirmed by John Harvey, 1550." Surely a very unnecessary proceeding!

A grant of arms to Augustine Vincent of a coat different to that borne by his ancestors (Vincent's *Memoir*, p. 102), seems to share none of the objections to which *confirmations* of arms are liable. I imagine instances of this kind are rare. I shall be glad to hear the remarks of some of your learned correspondents on this subject.

AN HERALDIC IGNORAMUS.

WHITTINGTON AND HIS CAT.

(*How the Story got Circulation in Italy, and how it was appropriated by the Italians.*)

It has once more been put forth as an objection to the truth of the story of Whittington and his Cat, that "Arlotto had told it in Italy long before the Lord Mayor was born or thought of."

But what are the facts? Whittington was born A.D. 1360, Arlotto was born A.D. 1385. Consequently Whittington was twenty-five years Arlotto's senior.

Whittington had already laid the foundation of his fortune before Arlotto was born, for we find by the *Inquisitiones*, 9 Richard II., that Whittington, being then a little past twenty-five years of age, was sufficiently wealthy to lend to Philip Mansell, his maternal uncle by half-blood, no less a sum than 500*l.*—a vast amount for any young man to have realised in those days, especially one who, as a younger son of an outlawed father (*utlegatus, Inq. p. m.* 33 Edw. III.), must have started in the world with little or no patrimony.

Arlotto visited England in the reign of Edw. IV., was received hospitably at court, and by the merchant princes of England, whose mouths were naturally filled with the celebrity of the renowned Whittington not many years deceased (he died 1423), and the wonderful way in which he had commenced his fortunate career.

Arlotto being like his fellow-countryman, Boccaccio, a jester and story-teller in more senses than one, doubtless dressed up the history of Whittington to suit the tastes of his countrymen, and applied it to one of his own nation. Anxious to obtain a similar celebrity in his own country to that of Whittington in England, Arlotto, on his return to Italy, conceived a plan of ridding his own church and convent, which were infested with mice, of those troublesome vermin. The mice which he caught he kept confined in a glass cage, and around the neck of one of his victims he tied a bell, and let it loose again to scare away

others. In this he perfectly succeeded, and it was ascertained that the belled mouse survived to act in this manner as much as three years.

It is by no means improbable that *mutatis mutandis* this feat gave origin to the fable of the "Mice belling the Cat," which, though it appears in modern editions of Æsop, may not have that antiquity. Every additional information I collect only confirms in a remarkable manner the views with respect to that noble character, Sir Richard Whittington, exhibited in the *Model Merchant of the Middle Ages*. SAMUEL LYSONS.

RIDING TAILORS. — The fondness of tailors for exhibiting their prowess in equitation is of ancient date. In the Calendar of Prisoners confined in the High Castle of Newcastle-upon-Tyne, in the years 1628 and 1629, we find: —

"Nicholas Robson, of Newcastle-upon-Tyne, tayler, suspeciously taken w^th^ a lyard or roaned horse, rydeing upon w'hout brydle or sadle, and carrying him as he saieth to one John Nixon, of the Parke, in Newcastle dale, in the County of Cumberland, a man of evill fame and behaviour as by mittimus appeareth."

This was a heavy day's ride for the poor tailor, who was hanged for the freak. W. J.

UTILISING OF POWER. — The following quotation is taken from the *London Court Journal*, No. 1859: —

"Among the odd proposals for the utilising of power is the invention which puts a draught-horse as near as possible to the axletree—say within a foot—so that the fore portion of the weight which rests on well-balanced springs going down to the axletree, is flung right over the horse, and, so to say, a saddle weight is brought about."

Allow me to say that this is no new "invention," for it is precisely on this principle the Maltese calesse is built, a one-horse vehicle, which was introduced in this island by the Knights of the Spanish Langue more than a hundred and fifty years ago. W. W.

Malta.

FIASCO.—Has the derivation of this word, in its figurative sense, ever been given in "N. & Q."? if not perhaps it may be new to some of your readers. In making the beautiful old Venetian glass, it was the habit of the glass-blowers, if they made any flaw in their delicate work, to turn it into a common flask (fiasco). Hence, "to make a fiasco," was to make an utter failure.

F. A. MARSHALL.

WILLIAM PENN. — The house in which William Penn resided in Philadelphia in 1700, and his son John Penn was born, has been recently sold, and will soon be demolished. The building is about 175 years old, and is the last relic of the Penn family in the United States. W. W.

ANTIQUARIAN ART.—On seeing an antiquary taking a rubbing of a brass of an ancient bishop in York Minster the other day, a thought struck me that it would be an improvement to photograph from the head ball rubbing, so as to reduce the size and render the antiquarian object easy of insertion in a moderately sized book. It is to be hoped the Exhibition of Mediæval Art at Malines will be taken advantage of to photograph the different historical relics there assembled.

ANON.

POPE: MOLIERE. — Pope's juvenile imitation of his senior associate, Swift —

"Parson, these things in thy possessing,
Are better than a Bishop's blessing," —

next to the conjugal comforts and parochial pickings which are essential to a parsonic establishment, sets down —

"A Chrysostom to smooth thy band in," —

gently inferring that his reverence was not likely to put the saint's ponderous theology to any more spiritual purpose.

Earlier, by some thirty years, one of Molière's fantastic ladies, rebuking her less erudite brother for what she pronounced an out-of-fashion word, was thus answered by the worthy bourgeois: —

"Le moindre solécisme en parlant vous irrite;
Vos livres éternels ne me contentent pas;
Et, *hors un gros Plutarque à mettre mes rabats*,
Vous devriez brûler tout ce meuble inutile."
Les Femmes Savantes, Act. II. Sc. 7.

The Twickenham youth was, we know, a good French scholar; and Molière's plays, though not perhaps then "done into English," were within his easy reach. Besides, the identity of expression and of object is too direct to be accepted as a casual coincidence. Saving their odour of sanctity, Chrysostom's Homilies are precisely the same *receptaculum* for clerical bands that Plutarch's biographies were for secular cravats. E. L. S.

Queries.

ANONYMOUS.—Who were the authors of—*Truth without Prejudice*, published by Messrs. Rivington in 1842? I have heard that the writer was "a lady of high family in Sussex." And, *Happy Ignorance, or, Church and State; a Religious Adventure*. Published by Chapman & Hall in 1847?

C. T. B.

Who were the authors of—1. A political pamphlet entitled, *The Grand Question debated, whether it would be expedient to abolish the Public Debt?* (written "after the dialogistic method of Lucian"). By "Aristarchus," 1755, 8vo. 2. *Armida, or the Enchanted Island*, a dramatic poem, 1814, 8vo.

R. INGLIS.

ARMORIAL BOOK-PLATES. — I have a large collection of armorial book-plates, and among them

many duplicates, which I shall be glad to exchange for others. I am especially anxious to obtain dated examples prior to the year 1720.

J. J. Howard.

4, Ashburnham Terrace, Greenwich.

Thomas Archer.—Some years since there appeared a work in numbers entitled *Mems of America, or, Reminiscences at Home and Abroad.* A Series of Tales. By Thomas Archer, Comedian. The publisher was "J. W. Southgate, Circulating Library, 164, Strand." Three numbers at least issued from the press. Was the book ever finished,* and who was Thomas Archer? J. M.

Edinburgh.

Boltings.—This term denoted a course of legal education by which students qualified for the *bar*, which consisted in argumentative discussions on proposed questions of law. Students adopt now the more popular process of training—that of *eating* their way to the bar: *bolting* their commons answering the purpose as well, if not better. Nares cites several passages, showing the different uses of the word† from which "boltings" would seem to derive its metaphorical application:—

"For refined in manners and disposition,
Such and so finely *boulted* didst thou seem."
Henry V., Act II. Sc. 2.

". . . . . He is ill school'd
In *boulted* language; meal and bran together
He throws without distinction."
Coriolanus, Act III. Sc. 1.

"Saying, he now had *boulted* all the floure."
Spenser, *F. Queene*, II. iv. 24.

He explains the term *boltings* to mean meetings for disputation, or private arguing of cases in the Inns of Court:—

"And having performed the exercises of their own houses called *boltes, mootes*, and putting of cases . . . . . they proceed to be admitted, and become students in some of these four houses or innes of court; where, continuing by the space of seven yeares, they frequent readings, meetings, *boltinges*, and other learned exercises."—Stowe's *Survey of London*, p. 59.

The origin of this term as explained above seems satisfactory enough, but is it the correct one? Other derivations have been given.

F. Phillott.

Butry Monument. — In the church of St. Stephen, the proto-martyr, Norwich, on the north side of the chancel, is Braiser's Chapel or Chantry; and on a broken stone the following inscription:—

"Pray for the soule of Eel. Butry, sumtyme pryoress of Campesse, on whose soule Jesu have merci.
xxiii daye of October, M° yc. clvi.

She gave 4 Quyshions of verdours, a cross cloth, an alter cloth of dyepar, and a frontlet for the sepulchre."—Blomefield's *Norfolk*, vol. iv. p. 145, 8vo. ed.; vol. ii. p. 549, 4to ed.

I think there must be an error in the date here, 1656, although both editions of Blomefield agree. Will some of your readers inform me where the Priory of Campesse was situate? Should the date be "M° ivc. clvi," 1556, or "M° yc. xlvi," 1546? Albert Buttery.

Death of Captain Faulknor.—I have a very fine line engraving, size about eighteen inches wide and twenty-four inches high, representing the death of Captain Faulknor in the action between the frigates "Blanche" and "Le Pique;" the engraving has been cut out of its margin and mounted; the lower margin, containing the title and a few particulars in English and French, has been pasted on the back; from this I learn that it was published Jan. 1, 1800, by R. Bowyer, at the Historic Gallery, Pall Mall. Who was the engraver of this plate? Was it engraved from a painting? If so, who was the painter? J. B.

Melbourne, Australia.

Descendants of Alexander the Great in Asia.—In the mountains which separate Budukshan from Peshawur, lives a people of fair complexion, with light hair and blue eyes, called by the neighbouring nations Siahposh Kaffirs, or Blackvested Infidels, and supposed by Baber, Abool Fuzzil, and others, to be descendants of Alexander the Great. It is probable they are the descendants of the subjects of the Greek kings of the north-west of India, whose dominions, after the dissolution of the Macedonian Empire, included Bactria, Affghanistan, the Punjab, and Sindh, and whose coins are frequently discovered at Herat (Alexandria Araiæ), at Candahar (Alexandria Arachosiæ); among the ruins of another city fifty miles north-west of Cabul, supposed to be the site of Alexandria and Caucasum, and at other places in Ariana. At the time Arrian wrote his work on the Erythræan Sea, old drachms with Greek letters, with the names of two of those Greek kings of the north-west of India, namely, Apollodotus and Menander, were current at Barygaza (the modern Baroach). Have any further discoveries been made respecting the origin of the Siahposh Kaffirs, since the time of Elphinstone and Burnes? H. C.

Earl Caryl. — John Caryl was secretary to Queen Mary, wife of James II., from whom he received the honorary titles of Earl Caryl and Baron Dartford. What were his armorial bearings? Was he a native of Devonshire?

Carilford.

Cape Town.

William Flower, of Christ's College, Cambridge, 1658; B.A. 1661; M.A. 1665. Additional information respecting him would oblige

C. J. D. Ingledew.

Tyddyn y Sais, Carnarvon.

[* No more were published.—Ed.]
† *Bolt*, or *Boult*, to sift.

George I.—Who was the author of the following Jacobite epigram, embalmed in the Lansdowne MS. 852? —

"When Israel first provok'd the living Lord,
He punish'd them with famine, plague, and sword.
Still they sinn'd on; He in his wrath did fling
No thunder-bolt among them—but a King:
A George-like King was Heaven's severest rod,
The utmost vengeance of an angry God.
God in his wrath sent Saul to punish Jewry,
And George to England in a greater fury:
For George in sin as far exceeded Saul
As ever Bishop Burnet did St. Paul."

Jacobus.

Abbey of Jumieges. — During a recent tour in Normandy, I was informed by the owner of the glorious ruins of this abbey, that the cloister, of which not a vestige now remains, and which joined the church, had been taken to pieces by English hands; each stone numbered and transported to England, where it had been rebuilt no one knows where.

Although the above fact may be questioned, it would no doubt be a very great boon to have some light thrown upon the subject. If transported to England, where was it re-erected? if destroyed, when was it so, and by whom?

H. E. H. J.

Latin Drama, 1659. — There was printed in 1659, small 4to, evidently for private circulation, a beautiful volume with the following title: —

"Fatum Austriacum, sive Ludi-Scenico-Votivi pro Salute ac Felicitate Sacratissimi atque Augustissimi Cæsaris Leopoldi, Imperii Romani incremento, tranquillitatis publicæ stabilimento, Auspiciis Divinis suscepti, Omnibus lætis probati. E ritu antiquo pietate Æmula instituti, plausu publico acti, Mense Januario, a Thalia Poson, chorago, Joan. Rehlino, AA.LL. et Phil. Magistro;" anno M.DC.LIX.

There is neither printer's name nor place of printing on the title.

The scenes in this singular production are engraved by Mauritius Lang, and the architect and painter of the theatre is called Elias Gedelter. They are seven in number, and in every way excellent, giving a very accurate representation of the proscenium and the scenic representation. At the end is the "Syllabus Actorium," commencing with the emperor himself, who is represented by "Jacobus Wergel Kremnocensis." At the end is this statement: "Modos in choris et Scenicis Musicis fecit Joannes Kusser, Chori Musici Director." There are upwards of seventy performers. The copy before me was found in the Library of Joseph Maria, Free Baron of Newhaus, and is in very excellent preservation. Can any information be supplied as to any of the parties concerned in production, particularly the engraver, and the architect and painter of the scenes? J. M.

Duke of Montague. — A note-book in my possession, dated 1764, has this remark: —

"The late Duke of Montague was a man of great and peculiar humour. He was used to invite eight or ten people who all squinted, to dine with him at the same time.

"Once he invited as many who stammered, and they thought that they all mimicked each other, and fell a fighting."

What Duke of Montague is here described? and have any other traditions of this "peculiar humour" been handed down?

Thomas E. Winnington.

Stanford Court, Worcester.

Lord Erskine's Classical Acquirements. — Lord Brougham * mentions Lord Erskine's classical acquirements: Lord Campbell †, in effect, denies that he possessed any. Which of these contrary opinions rests on the more solid foundation? F. G. L.

Pelham's "History of Kerry." — What is known at present of this work, which many years since was in preparation; but was not, I believe, committed to the press? Smith's *History of Kerry*, so far as it goes, is good; but there is a want of another. Abhba.

Quotations. —

"But of all sad words by tongue or pen,
The saddest are these—'It might have been.'"

"It is a beautiful belief,
That ever round our head,
Are hovering on angel wings,
The spirits of the dead."

Julia Cecilia Norman.

Goadby Hall.

Who is the author of the following piece of poetry commencing —

"When first old Adam was created,
And lord of the universe crowned"?

And what are the remaining two lines of this the first verse? I have the remaining four verses.

R. B. W.

An old Rapier. — I possess an old rapier with a history attached to it; and I should be glad if anyone could help me towards authenticating the tradition. The extreme length of this weapon, including the handle, is 3 feet 11½ inches. The length of the blade alone is 3 feet 4½ inches. The guard and hilt are of handsomely wrought iron or bronze. The blade is grooved on both sides for 9 inches from the hilt, and perforated with four holes, which are about half an inch in length. In the lower end of the groove, on one side is the word Clemens, and on the reverse Poter. I should be glad to know the meaning of these words, — if

* Inaugural Discourse on being elected Rector of the University of Glasgow.

† *Lives of the Chancellors.*

the names of the maker, when and where he lived; and to have any other information which my description may suggest. ALFRED GATTY, D.D.

ANDREW SNAPE.—I should feel obliged for any information as to the descendants of the foregoing, who held the appointment of Sergeant-Farrier in the department of the Master of the Horse, *temp.* Charles II. and subsequently. He is mentioned in Evelyn's *Diary*, under date 1683, and there is added in a foot-note that the Snape family had held the appointment of Sergeant-Farriers to the sovereign for a period of three hundred years; one of his sons of his own name was an eminent divine, and provost of King's College, Cambridge; another, Robert Snape, was the grandfather of the late Captain Sir Andrew Snape Hammond, Bart. I find the name of Andrew Snape as Sergeant-Farrier in the official lists down to 1708, but in 1710 a Mr. Willis is Sergeant-Farrier, and Francis Snape, Yeoman-Farrier; the latter probably another son of Andrew. In a communication to the *Gentleman's Magazine*, 1790, part ii., advocating the establishment of a veterinary college, the writer adds, "an humble attempt of the sort was made a few years ago by one Snape; I know not whether he is dead." To which another correspondent, *Gent. Mag.*, 1791, part i., adds, "in Granger's *Biog. Hist.*, Andrew Snape, Sergeant-Farrier to Charles II., occurs among the miscellaneous authors; an ancestor, perhaps of one Snape." This last Snape referred to was probably a son of Francis, and grandson of Andrew; he was living *circa* 1790, then aged about seventy, and it is of him that I should be glad to obtain some particulars. A CONSTANT READER.

POEM OF "THE SOLDIER'S GRAVE."—In Dr. John Evans's *Shakspeare's Seven Ages of Man, or, The Progress of Human Life*, illustrated by prose and verse from the works of the most eminent writers (London, 1834), there is quoted (p. 143) a poem, of which the title would be "The Soldier's Grave," and commencing thus:—

> "By rise of sun, on yonder plain,
> In ardour high the valiant stood," &c.

It is ascribed to a modern author not named. Who was he? D. BLAIR.

Melbourne.

TAILOR'S SUPPER.—In an old Diary that has lately come into my hands, the writer speaks of having arrived home late, and had the "tailor's supper." What is that?

Halliwell (*Archaic Dict.*) gives *Tailor's-mense*, "a small portion left by way of good manners;" so had the writer merely the leavings of the rest of the family? But why the "tailor's supper?" PRESTONIENSIS.

TUNS, OR TONS.—I have noticed in all English books of travels, in every age prior to A.D. 1700, which have come under my observation, that the writers, when describing the size of a ship of war, or merchant vessel, say she was of so many *tuns* burthen. Query, When did the change in spelling this word occur, and for what reason was it made? A ton in a charter-party is now known in measurement as embracing a space of four hogsheads, and in dead weight two thousand pounds. Did not a *tun*, two hundred years ago, express the same? if not, what is the difference? W. W.

IMITATION OF VIRGIL.—

"There are advantages in writing last, and finish comes next to freshness. Virgil's phantom-warrior is much better than Homer's, and Virgil's great indication of the terrors of silence has been improved on by his meanest follower. The epigram on the Bishop of London's sleeves and doctrine would be the flattest prose, but by terseness of words passes for wit, and is repeated till one feels tired of it in town and country. Again, none but a master of language could have 'passed off' what is merely the description of a dirty and sleepy-headed lad, for prophecy and poetry."—*Letter* VIII.

The above is from *Letters and Verses* by the late Charles Owen, A.M., London, 1772, 12mo, pp. 196. The verses are easy but not remarkable; the letters are literary and religious. I wish to ask for the *imitation of Virgil*, the *epigram*, and the *lad*. H. W.

WILLIS OF KIRK OSWALD, CO. CUMBERLAND.—Was there a resident at Kirk Oswald named Joseph Willis (See "N. & Q." 3rd S. iv. 396)? Had he by two marriages twenty-four children? Were some of his sons (born in and after June 13, 1778), named Richard, Thomas, George, Arthur, &c.? J. Mc C. B.

Hobart Town.

Queries with Answers.

THE SOLITARY OF TRISTAN D'ACUNHA.—Are any particulars known of the life of an English sailor, who passed many years alone on this desolate island in the South Atlantic, and was called by mariners the King of Tristan d'Acunha? H. CONGREVE.

[The self-constituted sovereign of Tristan d'Acunha was Jonathan Lambert, mariner, of Salem, in the state of Massachusetts. In his proclamation, dated Feb. 4, 1811, he declares his intention of taking absolute possession of Tristan d'Acunha, as well as of the two adjacent islands, known by the names of Inaccessible and Nightingale, not by right of conquest, but by the rational and sure principles of absolute occupancy. The document left by Lambert on the island, by which he constituted himself sole monarch, is printed in *Blackwood's Magazine*, iv. 281, together with the last letter written by this unfortunate potentate, dated Dec. 21, 1811.

When Mr. Augustus Earle visited Tristan d'Acunha in 1824, he found Mr. Glass, a Scotchman, governor of the

island. Glass was one of the garrison sent out by the British government. On the arrival of the garrison, the only inhabitants they found were an old Italian named Thomas, and a wretched looking half-cast Portuguese. They said they were the last survivors of the American party settled here under Lambat (*sic*), who, as their story ran, was lost with a number of men crossing to one of the neighbouring islands. Mr. Earle adds: "From all the intelligence I obtained from Glass, who described this Italian to be a morose, mysterious person, I suspected he and his comrade knew something more of the fate of poor Lambert and his party than they chose to disclose. A story was easily invented of all their companions perishing 'at one fell swoop,' and, as a matter of course, the survivors became masters of all the property left on the island. There was but too strong evidence that these two villains despatched their comrades by some unfair means: for when the vessels arrived here from the Cape with the troops and settlers, the Portuguese got off quietly in another vessel; but the Italian, who always had plenty of money at command, remained with the garrison, and, tempted by the easy access his money gave him to the military canteen, he was constantly seen in a state of intoxication; and it was when he used to be half drunk, that he was accustomed to drop ambiguous phrases, and express the greatest horrors respecting Lambert and his companions." (*A Narrative of a Nine Months' Residence in New Zealand, together with a Journal of a Residence in Tristan d'Acunha*, 8vo, 1832). Consult also the *Gent.'s Mag.*, Sept. 1811, p. 275.]

"The Mirrour of Knighthood."—I possess a great many loose leaves of an old black-letter book—*The Mirrour of Knighthood;* together with two title-pages: one to the second part, printed by Thos. Este, 1599; another to the seventh part, printed by Thos. Purfoot for Cuthbert Busby, 1598. Can any of your correspondents inform me of how many parts the work consists?—as it is probable I may yet discover other portions of it.

Thomas E. Winnington.

[The only perfect copy of this extremely rare work that we have met with was in the library of George Steevens, which sold for *5l. 5s.* It is thus described in his Catalogue: "No. 1158. The Mirrour of Princely Deedes and Knighthood, wherein is shewed the Worthinesse of the Knight of the Sunne, and his Brother Rosicleer, with the strange Love of the beautifull Princesse Briana, and the valiant Actes of other noble Princes and Knights, translated out of the Spanish by Margaret Tyler, &c. Nine parts in three vols. 4to. Extremely rare. Imprinted by Thomas Este, Tho. Purfoote, &c. 1598." Mr. Steevens says, in a note, he never saw or heard of another copy. Steevens's perfect copy was purchased by Mr. Douce; but we do not find it in the Catalogue of his library at Oxford. Utterson's very imperfect set is now in the British Museum. The original work, printed at Valladolid, in folio, 1583, is in four parts: part I. being divided into three; and parts II.—IV. into two books each. Parts I., II., III., are by Diego Ortunez de Calahorra; parts IV. V. by Pedro la Sierra; parts VI. to IX. by Marcos Martinez. The English translation is by Margaret Tyler, R. P. (*i. e.* Robert Parry? or R. Parre? *vide* Ritson's *Bib. Poetica*, p. 293), and L. A., the latter translated parts VII. to IX. The dates of the English editions are 1583, 1585, 1598, 1599, 1601.

In Part II. (A.D. 1583), at page 17, occurs some poetry, the first line of which affords an additional illustration of the phrase "Hyrcan tiger" in *Macbeth:*

"O heart more hard than *Hyrcan Tiger* fell!
And are more deafe than sencelesse troubled seas:
O causelesse foe, whose rigor doth excell!
To thee I yeeld, thy anger to appease:
Take, tyrant wrathfull, wreake of me thy fill,
That ending now, my griefe remaine not still."]

"The Bells of Aberdovey."—The foregoing is the title of a song, popular in the principality, and generally familiar to vocalists elsewhere; but *quere* its origin and meaning? I have just spent three pleasant weeks at Aberdovey, whither I went with the expectation of finding the campanular music from the church tower to "chime in" with the magnificence of the mountains. My surprise—I ought to say my disappointment—was great to be saluted on the Sunday morning by two bells, whose "ding-dong" was a most amusing, and inexplicable corollary to the words and air of the pretty song. And are *these*, said I to myself and to others, the far-famed "bells of Aberdovey"? How then did the song originate? I put the question to a clever lady, to a local harpist, and to the clergyman of the place (whose excellent reading in the church made me quite forget the bells during divine service), but from each I received the same reply—they were as much puzzled as myself! I therefore beg to submit the inquiry to the readers of "N. & Q." in the hope that some one conversant with the literature of Wales may be able and willing to give a note of explanation on this matter. Viator.

[The origin of this popular song is, we fear, hopelessly obscure. Some twenty years ago, Miss Jane Williams (*Llinos*) of Ynyslâs, near Neath, Glamorganshire, made and published a curious collection of Welsh airs and ditties as sung by the peasantry in her district. Amongst them was a solitary verse of the "The Bells of Aberdovey" (*Clychau Aberdyfi*), the language of which is almost as modern as the parochial chapel of that pleasant little part. As there was not a bell in the place before the erection of the chapel in question, almost thirty years ago, it is not only possible, but probable, that the local minstrels of Glamorgan have confounded the traditional bell-music of some other town with that of Aberdovey.]

"Occasional Sermons."—I have a volume of twenty sermons, which were preached in different Dublin churches between the years 1740 and 1756, having been "written by a late eminent Divine of the Church of England" (8vo, 2nd

edit. London, 1776.) It is entitled as above; and appended is a Latin oration delivered at the funeral of Richard Baldwin, D.D., Provost of Trinity College, Dublin, October 4th, 1758. Can you oblige me with the author's name?

ABHBA.

[These Sermons are by John Lawson, B.D., educated at Trinity College, Dublin, of which he was elected Fellow about 1735, and in which he became Senior Tutor and Professor of Oratory. He subsequently held the rectory of Swanscombe in Kent, where he died in 1760. His sermons possess much originality of thought, and are of very rare occurrence. His lectures on Oratory, Dublin, 8vo, 1759, are also highly commended. For an account of Mr. Lawson's mathematical manuscripts, see "N. & Q." 1st S. vii. 526.]

ANONYMOUS.—

"A Journal of Eight Days' Journey from Portsmouth to Kingston-upon-Thames," &c. London: Woodfall and Henderson. 1757. 2 vols. 8vo.

Will any one be good enough to tell me who was the author of this "performance"? The *Critical Review* (July, 1757,) speaks of him as Mr. H——? S. SELWOUK.

[The author of this *Journal* is Jonas Hanway, the celebrated philanthropist—he who is reputed to have been the first man who ventured to walk the streets of London with an umbrella over his head. It was in this work that Hanway's luckless "Essay on Tea" first appeared, for which he was so severely criticised by Dr. Johnson. Of course the Doctor candidly acknowledged, that Jonas is to expect little justice from one "who has for twenty years diluted his meals with only the infusion of this fascinating plant; whose kettle has scarcely time to cool; who with Tea amuses the evening, with Tea solaces the midnight, and with Tea welcomes the morning." Hanway's best work is *An Account of the British Trade over the Caspian Sea, with Travels through Russia, Persia, Germany, and Holland*, 4 vols. 4to, 1753. It was to this work that Dr. Johnson, on another occasion, alluded in company, when he remarked that "Jonas acquired some reputation by travelling abroad; but lost it all by travelling at home."]

MOTTO OF THE IRON CROWN OF ITALY: DE GRAMMONT ARMS.—Can you, or your readers, kindly inform me what are the exact words of the old Italian motto of the Iron Crown, the English of which is: "God hath given it to me, woe to him that touches it"? Also what, heraldically, are the arms of the French house of De Grammont?—not De Grammont Caderousse. CLEON.

[Round the ring of the Order of the Iron Crown was the legend: "Dio me la diede, guai a chi la tocca."—The arms of De Grammont, as given in the *Dictionnaire Généalogique, &c.*, Paris, 1757, ii. 217, are: "De gueule à la croix de S. André, au sautoir d'or écartelé de 3 bustes de carnation, 2 et 1 couronnés d'or à 3 pointes."]

SHAM BOOKS.—I have somewhere seen a list of jocose titles for books, lettered on the sham backs of volumes in a dummy library door. I think they were by Sidney Smith or Tom Hood. Can you tell me where to find them? CAVE.

[The Duke of Devonshire, finding it necessary to construct a door of sham books for the entrance of a library staircase at Chatsworth, solicited the assistance of the late Thomas Hood for some inscriptions for these unreal folios, quartos, and duodecimos. The list (an amusing comical one) is printed in *Memorials of Thomas Hood*, edited by his Daughter, Mrs. F. F. Broderip, i. 31—33.]

Replies.

ST. CLEMENT.

(3rd S. vi. 191.)

The connexion subsisting between St. Clement, the sea, and the ancient Trinity House, and with the symbol of that saint and martyr — viz. the anchor—receives some explanation from the following passage in the *Golden Legend* (edit. 1527, fol. 322). The Emperor Trajan, A.D. 66, understanding that upwards of five hundred persons were baptised by this saint, who afterwards destroyed the temples of idols and built seventy-five churches, caused St. Clement to be thrown into the sea, "*and bounde an ancre aboute his necke.*" At the intercession of his disciples, the sea departed three miles from the shore; and they found an haby tacle * in a temple of marble, with the body of St. Clement in an ark or chest, and the *anchor thereby.* On the anniversary of his Passion, "the sea departed four miles farre."

The church of St. Clement Danes in the Strand exhibited, perhaps still exhibits, the anchor on the pulpit and other parts of the church. Hatton, in his *View of London*, describing this church, speaks of the introduction of the anchor into it; and in the following passage we have a specimen of the taste of the age, 1700:—

"A carved white marble stone, on the north side of the Chancel, is adorned with two *cupids*, supporting an anchor with each one hand," &c.—P. 203.

The staves of the beadles were surmounted with anchors; and on an inner wall of the old banking house of Messrs. Snow, Paul, & Co., immediately opposite the church (in 1810), I saw placed an anchor (I think) of metal.

Ribadeneira, the Spanish Jesuit, in his *Lives of Saints*, Part II., p. 295, gives a somewhat similar account of the martyrdom of St. Clement, "Pope and Martyr":—

"The Emperor Trajan," he says, "finding Clement firm and constant in the Confession of Jesus Christ, and

* "A dwelling" (Wyckliffe's *Version of the Bible*, St. Mark).

that he could by no means persuade him to adore the Gods, he commanded the Executioners to carry him into the deep sea, and with a heavy anchor tied to his neck to cast him into it, that the Christians might not reverence him as a Saint."

"The Christians made their prayer, and immediately the sea retired for the space of three miles, or a League, in such sort that they could go into it for all that space, as upon the dry land. They found in it a Chapel, or little Church, made by the Hands of Angels; and within the Church a chest of Stone, in which was the body of St. Clement, and by it the Anchor with which he had been cast into the Sea."

This legend has been thus perpetuated for ages in the heart of the City of London. It is, very naturally, not even alluded to by Alban Butler, in his *Lives of the Saints*, as that writer was too sensible to crowd his pages with extravagant marvels; and though he speaks of Clement as a martyr, his title to that rank seems to be regarded by Butler as somewhat apocryphal. J. H. Markland.

CARY FAMILY.

(3rd S. v. 398, 525; vi. 173.)

Mr. Robinson's original inquiry seems almost to resolve itself into the single question,—Who was the third son of Sir Edmund Cary?

The statement quoted from Lysons is not without some foundation of fact. It appears that the property at Shelford, belonging at one time to Valentine Cary, Bishop of Exeter, devolved ultimately on Ernestus, and thus in 1632 it was probably still in the possession of the Bishop's widow. The important point is to ascertain whether this Ernestus (whose identity with Sir Robert's son of that name appears not to be questioned) was in fact the nephew of the bishop. Upon this point the bishop's will may be expected to throw some light; and as the result of a somewhat careful examination of it, I beg to submit the following observations:—

1. The testator does not speak of any person of the name of Cary as being related to him.

2. He speaks of a person of the name of *John Hodson* as being his brother. This could not have been his wife's brother, as she was a daughter of Mr. Secretary Cooke, and we are therefore left to infer that it was probably his brother, on the mother's side, by a different father.

3. He mentions two sisters, but as they were both married, their names afford no clue. With respect to one of them, however, it may not be unworthy of remark that, from the manner in which he speaks of her, it would appear that, when he was making his will, he did not know whether she was alive or dead.

4. The dispositions in favour of the brother and two sisters above mentioned, and of their children, were merely pecuniary legacies of no great amount.

5. The Viscount Rochford—to two of whose children legacies are given—was Henry, the fourth Lord Hunsdon, the head of the family.

6. If the testator was Sir Edmund's son, his father, and one at least, if not both of his brothers, must have been alive at the time of his death, as well as several nephews and nieces; but no mention is made in the will of any member of the family except Ernestus, and he—as Mr. Robinson observes—is not spoken of as a relative.

7. The disposition in favour of Ernestus was evidently meant as a provision for him for life; and hence, though his father Sir Robert was—as I presume—still alive, the bishop's widow was to have the charge of his education.

Looking at the terms of the will, I think it is difficult to suppose that the bishop was the son of Sir Edmund Cary and Mary his wife. There is much in its general tenor that is—to say the least of it—quite compatible with the supposition that he was an illegitimate son; but, on the other hand, the mullet that he bore in his arms for a difference seems rather to indicate that he belonged to some junior branch of the family. However this may have been, he was probably indebted for his advancement in the church to the influence of the house of Hunsdon, and he appears to have had a grateful remembrance of it.

It may not be out of place to mention here that (if I am not mistaken) the Hunsdon branch of the family bore a crescent for difference.

In stating that Bishop Valentine Cary was buried in St. Paul's Cathedral, I relied on the authority of Izacke, who, in his *Memorials of the City of Exeter*, under the date of 1626, has the following entry:—

"Bishop Cary having well governed this Church about 6 years, 10 *Junii* died, and lies buried in the north-side of the Quire of *St. Paul's* Church, *London*, but hath a stately monument in marble with his effigies pourtrayed in alabaster, erected as his memorial in an isle at the upper end of his own church."

I must say I am surprised that—in publishing Westcote's *View of Devonshire*—Dr. Oliver, who had paid much attention to the history of the Cary family, should not have adverted to the statement above quoted from Izacke, either to contradict it, or to correct Westcote by it.

Valentine Cary is rightly described by Westcote as the second of that illustrious family that became Bishop of Exeter. The first was James Cary, who was appointed in 1419, but died at Florence before he took possession of the dignity.

This James Cary was the son of Sir John Cary, Lord Chief Baron of the Exchequer, who, on account of his adhering to King Richard II., was banished to Waterford in Ireland, and had his lands confiscated.

Here let me pause to inquire whether any of the families of Cary in Ireland are supposed to be descended from the Lord Chief Baron?

Besides the bishop, Sir John Cary had several other sons, concerning one of whom—Sir Robert Cary—there is an ancient legend to be found in many books, which I beg here to lay before your readers in the words of Izacke: —

"In the beginning of which King [*Henry the Fifth*]'s reign, a knight named *Aragonise* . . . visited England, and challenged many persons of his rank and quality to make trial of his skill in arms, which the said Sir Robert Cary accepted, between whom was waged a cruel encounter, and a long and doubtful combat in Smith-field, London, where this Mars vanquished this Aragonise, for which he was by the king knighted, and restored to part of his father's inheritance, and by the law of heraldry, whosoever fairly in the field conquered his adversary, may justify the wearing and bearing of his arms whom he overcame, and accordingly he takes on him the coat armory of the said Aragonise, being Argent on a bend sable, three roses of the first, and ever since borne by the name of Cary, whose ancient coat of armory I find to be Gules a chevron argent between three swans proper, one whereof they still retain in their crest."—*Memorials of Exeter*, under the date of 1419.

This legend—however well accredited—seems to be of somewhat doubtful authority. In the spring of 1857 there appeared in an Exeter journal (*The Flying Express*, if I am not mistaken) a series of papers, under the signature of Curiosus, on the "Cary Family of Cockington and Torr Abbey." In one of these papers, the writer expresses himself as follows: —

"We may now come to Robert Cary: but we must utterly reject the current story of his having adopted the arms of an Arragonese knight, whom he had vanquished at Smithfield, London, in the reign of Henry V., viz. Argent on a bend sable, three roses of the first. Unfortunately for the tale, Sir John Cary, as deeds testify, had used these very arms *before the birth* of this son Robert."

Without seeking to impugn the authority of Curiosus, I should still be glad to learn what records there are of any tournaments in Smithfield in the reign of Henry V.

It is not a little singular that, what are represented to have been the original arms of the Cary family, viz. Gules, a chevron argent between three swans proper—I have seen assigned to the family of Lyte, of Lyte and Cary, in the county of Somerset. And I would beg to inquire whether there is any record of these arms having ever been borne by any member of the Cary family.

Bishop James Cary, who died in 1419, is stated by Izacke to have been buried in a church at Florence. Perhaps some of your readers in that city may be able to state whether any monument to him is still in existence, and if so, whether there are any armorial bearings on it. It must be borne in mind that if the three roses were won by his brother, he had himself no right to them.

Let me conclude this long communication by an inquiry not confined to any particular family: What instances are there on record of the arms of a conquered knight being assumed by his victorious antagonist?

Meletes.

The following particulars in reference to Bishop Cary may perhaps be acceptable to your correspondent Meletes: —

Valentine Cary was Master of Christ's College, Cambridge, and was Dean of St. Paul's.

On the 14th September, 1621, King James I. presented him to the see of Exeter, and on the 13th July, 1624, also gave him the vicarage of Exminster *in commendam*.

He died in London at his house in Drury Lane on the 10th June, 1626, and the following, I believe, was the inscription on his monument in the south aisle of *Old* St. Paul's: —

"Hic jacet Valentinus Cary sacræ Theologiæ Doctor olim Decanus hujus Ecclesiæ qui obiit Epûs Exon."

The cenotaph to his memory in Exeter Cathedral is *now* in the north aisle of the choir, and is inscribed as follows: —

"In Memoriam Valentine Cary, olim hujus Ecclesiæ Epi qui obijt 10 Junij, MDCXXVI."

At the top of this monument is a shield bearing the arms of the see of Exeter impaling those of the bishop, viz.: Argent on a bend sable three roses of the first. In the centre chief point there is a mullet—for difference I presume.

The whole is surmounted by a bishop's mitre, and is in excellent preservation. Devoniensis.

I remember nearly twenty years ago a relative of mine showing me a letter in which the writer offered for sale a piece of painted glass, described as coming from the monument of Bishop Valentine Cary in Old St. Paul's, and containing his arms. I took a note of the writer's address, I think it was somewhere in Southwark; and the next time I happened to be in London I tried to search him out, but did not succeed in finding him. This may seem little better than "a cock and bull story;" but if there is such a piece of glass in existence it would not be without interest, in its bearing on the inquiries that have recently been carried on in the columns of "N. & Q.;" and if any of your correspondents has any recollection of a similar application being made, a clue might be obtained leading to further information.

Stafford Carey.

FYLFOT.

(3rd S. vi. 253.)

This religious symbol affords so evident a proof of the extension of Buddhistic ideas from India to western Europe at a period before the Christian era, that any information concerning it cannot but interest ethnologists and antiquaries. To Delta, therefore, thanks are due for not allowing the subject to drop out of "N. & Q." The valuable summary of his researches in No. 143 indicates his earnestness to communicate, as well as to

acquire, intelligence; he will therefore allow me to express my sympathy with him in his inquiry by informing him that I have a small book in the press, in which the occurrence of the fylfot as a religious symbol is shown on some of the ancient sculptured stones of Scotland, and, in a connexion especially worthy of notice, on the Newton Stone. On this stone it forms part of the inscription, as it does also on several of the Danish bracteates, and in the cave-temples of Junir, in the Puna collectorate, India. The inscriptions in those temples are probably the most ancient in India, and afford evidence of having been inscribed during the life-time of Godama, with whom the symbol is supposed to have originated. It is called *swasti* in Sanskrit, and *suti* in Pali; the word, in either case, signifying an expression of resignation or assent—literally "so be it," or "it is well." It is the distinguishing sign of the *Pon*, or purist sect of Buddhists in China, who attribute its invention to Buddha about 600 B.C., at which date there is evidence of its employment as a symbol of the Buddhist religion in the north of India.

As respects its appearance on Bactrian coins, it may be remarked that it is seen on many of those recovered from the ancient ruins of Behat, Seharanpur, and on the series of Indo-Bactrian coins figured in Princep's *Indian Antiquities* by Thomas, vol. ii. plate 44. "The plate is of Indo-Bactrian coins of date antecedent to the introduction of Grecian art, with the Grecian alphabet, into the mints of that country" [Bactria]. (*Ib.* p. 221). The legends on those coins are in the most ancient character of the Pali, with Bactrian characters in some instances on the obverse, or *intermixed*. This symbol occurs on a few Ceylon coins, and is given as one of the symbols on modern Indian coins in the work just quoted (see plate 46). It is seen also on Gaulic coins, as shown in the *Numismatic Chronicle*, vol. i. p. 88.

The most striking evidence of its use as a religious symbol in Europe, is the frequency of its occurrence in the bracteates and coins figured in the *Atlas for Nordisk Oldkyndighed*, published by the Royal Society of Antiquaries in the North at Copenhagen, 1857. In this work it is seen on *thirty-seven* of the various figures of coins and bracteates in the Copenhagen Museum. The Rev. Charles Boutell has fully shown its frequency in heraldic and ecclesiastic connexion in England. It is curious to observe how common an ornamentation it is now becoming amongst ourselves, especially in the devices on carpets, curtains, ribbons, and China ware, having been reintroduced into England since the sacking of the palaces of Pekin by our army. The Chinese exerted their skill most religiously by representing it with all its symbolic associates of form and colour on their choicest articles of furniture.

If Delta will kindly favour me with his address I will send him the proofs from the press of what I have written on the subject, with the hope of getting the advantage of any correction that may occur to him. G. Moore.

Hastings.

"THE MISERS."

(3rd S. vi. 145, 170.)

My attention has just been drawn to the query of A. A. (145), and the reply of Lord Lyttelton (170) respecting the so-called Misers of Quentyn Matsys. I too have a copy of this picture, little known to the public, which has always been understood by its possessors to be an original by the great painter. I have its pedigree since it was brought to England 103 years ago. It was brought over in 1761 by Lady Effingham, Lady of the Bedchamber to the Princess, afterwards Queen Charlotte, wife of George III., and has passed by will from hand to hand till it came into my possession in 1862. It is not in as good preservation as the Windsor copy, or rather not in as good condition, not having been cleaned or varnished for many years; but, according to the accounts given, it resembles in its details that copy more than any other, having the bird in the left-hand upper corner; the inkhorn and pounce-box in the left-hand lower corner; and the bags full of money in the right-hand lower corner. The writing in the ledger is hardly legible, though I think a great deal might be deciphered if the picture were well cleaned; but the following entry is quite clear: —

"30 — 7 — 0
74 — 0 — 0
40 — 8 — ,"

and the pen of the writer is just about to form the concluding figure.

Among the coins is the one described by A. A., having the head with the low-crowned pointed cap, and the word "Smarnon," and several other coins have legends on them, which I think might be deciphered by those learned in such matters.

The Times, in its critique on the Manchester Exhibition of Art Treasures (May 28, 1857), suggests that the left-hand figure is that of a money lender, and the right-hand figure that of a person who has come to borrow money on the jewel which lies before them. But I venture to think that this explanation does not satisfy all the conditions of the painting. I would suggest that "money-changers" would be a more accurate title. At all events, whatever their business, they appear to be partners, and close friends; and, from the self-satisfied look of the one, and the jocose remark being uttered by the other, to have just concluded some stroke of business to their mutual satisfaction.

I beg to add, that I shall be happy to show my painting to A. A. or to Mr. Woodward, or to any person desirous to see it, who may happen to be in the neighbourhood of Bury St. Edmunds.

W. R. Bain.

Flempton Rectory.

Praed's "Poems" (3rd S. vi. 263.)—If H. L. T. will examine the last American edition (in two volumes) of Praed's *Poems*, he will be able to add largely to his list of Poems omitted in the English edition. It was thought by the editors unnecessary to enumerate all the pieces which have been erroneously ascribed to Praed during the last thirty years; but it is believed that nothing of value has been omitted which there is not good reason to ascribe to another hand. An exception was, however, made of the political pieces, which, it is hoped, will appear separately. Of the verses mentioned, "Confessions," "Letter from Miss Mortimer," "Time's Changes," and the two charades, are certainly not Praed's; it is believed they, with numberless imitations of his style, were written by Mr. E. M. Fitzgerald. The "Sonnet to Ada" is by Chauncey Hare Townsend. "Good Night to thee, Lady," is Fitzgerald's, though I think Praed's hand is traceable in some of the verses. Many verses by other hands were corrected and polished by him; but of course these pieces, where they could be distinguished, were not included among his works. If any reader of yours can inform me whence Dr. Griswold derived the "Epitaph on the King of the Sandwich Islands," he will greatly oblige. The American editor is evidently mistaken in ascribing it to a period after George the Fourth's death. "Old Poz" had then long ceased to be "his Lord Chancellor," and Praed, if the verses be his, was not a man to satirize the dead.

G. Y.

"Time's triple Empire" (3rd S. vi. 288.) — I suggest that this may mean past, present, future. This is stupid enough, but I doubt if anything better can be supposed.

Lyttelton.

Origin of Pens (3rd S. vi. 110, 138, 193, 294.) How your learned contributor, Mr. T. J. Buckton, could suppose I wished to convey the idea that "the reed-pen was unknown to the writers of the Old Testament," I am at a loss to imagine. Nothing could be more at variance with my impressions and confirmed opinion. Such a conclusion cannot with justice be drawn from the remark (p. 194) that there is an "error in stating עֵט to be the split reed, its meaning being 'a pointed style' of iron, as in Jer. viii. 8, and Psalm xlv. 1, and sometimes tipped with diamond, as in Jer. xvii. 1;" nor from the observation that in Jer. xxxvi. 23, "the penknife" and not the pen of a scribe is mentioned. Surely this last passage implies the existence of a substance by nature capable of being fashioned by cutting with a knife into an instrument for writing. But even the most superficial reader of the Sacred Text must be convinced of the antiquity of the reed-pen.

W. Platt.

Conservative Club.

Queen Henrietta Maria (3rd S. vi. 267.)—Surely your correspondent mistakes a portrait of Charles II.'s queen, Catherine of Braganza, for that of Henrietta Maria. I have more than once seen Queen Catherine's portrait with a Catherine's wheel in her hand.

R. V.

It was at this time the fashion to be painted as St. Katherine in compliment to the queen. The so-called Lady Bellasys, among the beauties of Charles II. now at Hampton Court, is thus represented. John Hales, "remarkable for copying Vandyke well, and for being a rival to Lely, although very inferior to him," painted Mrs. Pepys as St. Katherine with a wheel. (See Pepys's *Diary*, edited by Lord Braybrooke.)

H. S. G.

The Seals of Mindelheim (3rd S. vi. 247.) — The arms of the great Duke of Marlborough appear to have been rather a puzzle to at least one good German herald. Triers, in his *Einleitung zu der Wapen-Kunst* (Leipzig, 1744, pp. 506-508), gives an engraving and blazon of them, under the title of "Wapen der Fürsten zu Mindelheim." They are borne in an escutcheon on a shield of the empire, and are surmounted by the princely hat: —

"Der Mittel-Schild ist quadrirt. Das erste Quartier. In blauem Felde ein Silberner Löwe mit einer rothen Vierung im rechten Ober-Winckel, darinnen ein Silbernes Creutz erscheinet." (Az. a lion ramp. arg., on a canton gu. a cross of the second.)

This is, of course, intended for the arms of Churchill, but is incorrect. It should be, sa. a lion ramp. arg., on a canton of the last, a cross gu.

"Das andere Quartier. In blauem Felde drey silberne rechte Schräg-Balcken." (Az. three bends arg.)

"Das dritte Quartier. In silbernem Felde ein von Roth und Gold achtfach die Länge herab gespitzter Quer-Balcken, das Gold aufwärts gekehret, oben von drey blauen Klee-Blättern begleitet." (Arg. a fess indented gu. and or. in chief three trefoils az.)

"Das vierdte Quartier, In blauem Felde ein silberner Löwe mit einer silbernem Schildes Seite, darinnen ein Schwartzer Pfeil erscheinet." (Az. a lion ramp. arg. *addextré* of the last, thereon an arrow in pale, sa. point in chief.)

"Das Hertz-Schildlein. In rothen Felde ein silberner mit drey rothen Kugeln besetzter Quer-Balcken." (Over all, gu. on a fess arg. three torteaux.")

Triers winds up by confessing that he can give no explanation of these arms. There is here no mention at all of the "bell of Mindelheim," nor are the arms of this seignory given in my edition

of Siebmacher's *Wappen-Buch* (6 vols. Nürnberg, 1734.)

Triers says that his blazon differs from that given in the *Durchlauchtigen Welt* (tom. i. pp. 645—7), but this I have not been able to consult.

JOHN WOODWARD.

New Shoreham.

SLEEPING GARMENTS (3rd S. iv. 332, 439.)—

"Saladin does not receive his shirt till he has risen from his bed, because at this time it was customary to sleep naked. This is confirmed by the testimony of all the Fabliaux. From this practice have originated those ordinances of the early French kings, as well as many passages in their common law, by which a man and married woman, who shall have been surprised naked in the same room, are guilty of adultery. In the romance of *Gerard de Nevers*, an old woman who assists in undressing a young damsel, expresses the utmost astonishment at seeing her get into bed in her shift. In that of *La Charette*, Launcelot, being lodged by a lady who had become enamoured of his person, finds himself under the necessity of sharing her bed, being informed that she has no other to offer him; being determined, however, to preserve his fidelity to his mistress, he goes to bed in his shirt, which is considered by him and understood by the lady, as a sufficient declaration of his intention. In the miniatures which adorn many manuscript copies of the fabliaux and romances, the persons who are represented as in bed are always naked."—Way's *Translation of Le Grand's Fabliaux*. Note on "The Order of Knighthood," vol. i. p. 184.

E. N. H.

EPITAPHS IN FLANDERS (3rd S. vi. 249.)—I thought it probable Mr. Dineley, whose tour in France contains many English epitaphs would have made similar researches in Flanders, and described them in his MS. relating to that country written in 1673: but the only discovery of the kind I made is this:—

"In the Cloister of the Bishop's Church at Bruges lieth entombed a daughter of England, who, after having spent her life in a religious house, was here buried. Her tombstone has this inscription:—

"'D. O. M.

"'Nobilissimæ Augustæ Dominæ Gunildæ, Canuti, Angliæ, Danemarcæ, Norvegiæ et Sueciæ regis filiæ, Imperatoris Augusti Henrici Nigri Laudatissimæ Conjugi, post acceptam gravissimam et merito Injuriam hoc in Castello religiose Anno D.M° XLII. XII. Kal. Sept defunctæ, hoc monumentum ecclesia cui per quam erat munifica erexit.'"

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

PICCANINNY (3rd S. vi. 251.)—I see that PROF. DE MORGAN regards "piccaninny" as the diminutive of "pickien." From what does he derive the first-named word? I fancy myself that it is a corruption of *pequeño niño*; in which case "pickien" is a *contraction* of "piccaninny," or rather, a corrupted form of *pequeño*. A. DE R.

MOUTRE (3rd S. vi. 267.)—"Multure," pronounced *mouter*, is a well-known legal expression in Scotland, signifying the fee taken in kind at a mill; and more strictly, that portion of the charge which is payable to the owner. In a charter, granted by Abbot William of Kelso, 1326, of lands in Lanarkshire, the following clause occurs, which well illustrates the use of the word:—

"Et molet bladum tenementi sui ad molendinum nostrum si voluit *liber sine Multura*, vel transeat alibi ubi melius vidit se expedire."—*Hist. Upper Ward Lanarkshire*, ii. 219.

Jamieson, who, by-the-bye, refers to Grose for the use of the word in Lancashire, believes it to have been originally *molitura*, and derives it from *moleo*. It is, however, much more probable that it comes from *multo*—a common mediæval form of the verb *mulcto*. In which case it means simply a mulct, or *fine*: a term most appropriate as the vassals were bound (*thirled*) to grind their corns at the lord's mill, and pay the stipulated *fine*.

GEORGE VERE IRVING.

This appears to be a regular formation into the vernacular of Lancashire, from *multure*, the miller's fee or toll, levied by appropriating a certain portion of the grist. The application of the term to the purloining by workmen of small portions of the materials entrusted to them to work upon, is just one of those figures of speech in which the genius of the Lancashire dialect delights. This explanation is what occurs to me in reading the query. The word itself is new to me.

J. F. M.

Moutre is a corruption of the word *mulcture*—used in Lancashire to describe a weaver's plunder from the material supplied to him. I think the word is also applied to the dishonest gains of a miller, as *cabbage* is to those of a tailor. W. L.

PLATES OF OLD SEATS, MANOR HOUSES, ETC. (3rd S. vi. 250.)—The person most likely to give your correspondent W. J. B. the information he requires is the Rev. C. Kerry, who, I believe, now lives at 73, Union Terrace, York. This gentleman, some few years ago, while a resident in the parish of Bray, printed a history of the parish; and for or by him lithographic views of some of the places mentioned by W. J. B. were executed. If such engravings as are inquired for be in existence, Mr. Kerry can probably tell where they are to be found. C. A. L.

If J. W. B. will forward me his address, I shall be happy to lend him a sketch of Philibert's house, A.D. 1780, which was taken from a fine print in the possession of Charles Fuller, of Brighton, Esq., by C. Kerry in 1861, when he was engaged upon his *History of Bray Hundred*. J. W. B. will also find particulars relating to several of the places about which he inquires in the above-mentioned *History*. He will be able to obtain a copy through Messrs. Savill & Edwards, 4, Chandos Street, Covent Garden. W. T. TYRWHITT DRAKE.

The Thorne, Lawshall, Bury St. Edmunds.

ARMS OF COOTE, EARL OF BELLOMONT (3rd S. vi. 345, 527.)—The answer to my queries do not touch the point. I have an impression of the seal of Richard, Earl of Bellomont, and Governor of Massachusetts, but cannot make out all the quarterings. They seem to be: 1 and 8, a chevron between three coots; 2, a fesse and a chief dancetté; 3, a chief; 4, chequy a fesse ermine; 5, ermine on a chief three quatrefoils; 6, ——? 7, a bend dancetté.

On an escutcheon of pretence: Quarterly, 1, Cook arms; 2, a maunch; 3 and 4, illegible.

I want to supply the deficiencies in this description, and to learn the tinctures, as I can only discriminate ermine on two.

W. H. WHITMORE.

Boston, Mass., U. S. A.

FOSTER ARMS (3rd S. vi. 159.)—In reply to MR. HUTCHINSON'S note, I would say, that since writing my first reply, I have seen a copy of a painting of arms which purports to have been done in 1710. It is, Argent, a chevron between three bugle-horns stringed, sable. *Crest.* An arm embowed, grasping a spear; but the tinctures are not given. This coat is that of "John Foster, Esq., Colonel of the Life Guard to the Earl of Bellomont, Justice of the Court of Common Pleas for the county of Suffolk, and one of His Majesty's Council."

In the same MS. is another painting of the arms of Susanna, widow of the said John Foster; being Foster impaling Hawkins, viz.: Argent, on a saltire sable five fleur-de-lys or. *Crest.* On a mount a hind lodged. Foster's wife was Susanna, daughter and probably co-heiress of Thomas Hawkins. I presume, his only son died unmarried; and if so, MR. HUTCHINSON would quarter these arms. I hope to hear something definite in regard to the Coddington arms. W. H. WHITMORE.

Boston, Mass., U. S. A.

ETCHING OF GRAY, THE POET (3rd S. vi. 249.)—I have seen the etching of Gray the poet. It is a very poor performance, a slightly-sketched profile, and almost looks like a female head, in consequence of the beardless smooth chin, and flowing hair. As far as I recollect—for it is some years since I saw it—there were the words "Portrait of Mr. Gray," and the name of W. Mason beneath. This copy was at Papplewick Hall, Notts, the property of the Montagues. Frederick Montague, a friend of Gray and Mason, resided there during the latter part of the last century.

Mason displayed great taste and ingenuity by laying out a part of the grounds (through which the river Lene runs) to such advantage as to produce the effect of great extent of woodland scenery. This is commemorated by a votive urn, on which Mason's name is inscribed, accompanied by some lines like the following:—

"Hail the hand
That taught one little acre to command
Each sweet variety of sun and shade!"

Near this is an urn in praise of Gray, inscribed with these lines from his "Ode on the Spring:"—

"Besides some water's rushy brink,
With me the Muse shall sit and think
(At ease reclined in rustic state)
How vain the ardour of the crowd;
How low, how little are the proud—
How indigent the great."

In Bell's edition of the *British Poets*, there is a profile of Gray, which is described as being "engraved by Trotter, from an original drawing in the possession of the Rev. Mr. Potter of Sonning," and bears the date March 2, 1782. This appears to me an improved copy of the etching, as it has the same features—the hawk nose, and under jaw, but there is much greater freedom in the drawing, and the costume is improved. Z. Z.

DOMINICA LAZZARI (3rd S. vi. 250.)—Besides the letter in *The Times*, by the late John, Earl of Shrewsbury, his lordship published a much more ample account of the above young woman, usually called the "Addolorata," in a *Letter from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq.*, London, Dolman, 1841; with an engraving representing her with the stigmas, and bleeding at the forehead. An account of the "Addolorata" had been previously published at Munich in 1839, entitled *Die Wundenmale Jesu an den zwei noch lebenden Jungfrauen Dominika Lazzari und Maria von Mörl u. s. w.: Herausgegeben von Simon Buchfelner, Pfarrvikar.* This was translated by me, and published in 1841, under the title of *Authentic Accounts of Dominica Lazzari, &c.* In *The Tablet* of Jan. 1, 1842, were extracts from two letters from persons who visited Dominica in November, 1841; and in *The True Tablet* for Dec. 10 and 17, 1842, were several other documents of a similar kind, the latest visit recorded being of Nov. 17, 1842.

Lord Shrewsbury's letter contains an interesting account, by the late Rev. Dr. Weedall, of his own visits to both the "Addolorata" and the "Ecstatica." I may add, that I have heard both Lord Shrewsbury and Dr. Weedall relate most interesting particulars of their own visits to these holy persons; and I have heard similar narrations from several others who had seen them—one being an English Catholic Bishop—and all persons most worthy of credit. The "Addolorata" died April 4, 1848, aged thirty-three years. All the inhabitants of the valley of Fleimser, in which Capriana is situated, flocked to her funeral. F. C. H.

THE BIBLE BY BISHOP ULFILAS (3rd S. vi. 233.)—Allow me to recommend to the student of Ulfilas an edition, in one octavo volume, published at Stuttgard, in 1857, entitled:

"Ulfilas. Die Heiligen Schriften alten und neuen Bundes in Gothischer Sprache. Mit gegenüberstehendem Griechischem und Lateinischem Texte, Anmerkungen, Wörterbuch, Sprachlehre und geschichtlicher Einleitung von H. F. Massineim."

Correct, complete, conveniently arranged, and cheap withal, the editor has good reason to be satisfied with his work.

"Es ist mir in dieser Ausgabe des Ulfilas ein Lieblingsgedanke und langjähriger Wunsch meines Lebens erfüllt."

For a very interesting account of Ulfilas and his work, and especially of the "Codex Argenteus," see the first series of Max Müller's *Lectures on the Science of Language.* D.

Mrs. Oldfield and Churchill (3rd S. vi. 148.) Col. Charles Churchill, son of Mrs. Oldfield, left issue by Lady Mary Walpole* his wife—1. Charles, who married a Miss Murray, and had issue Mary, who died unmarried, and a son Charles, who was father of Charles Churchill, Esq., author of the *Druses and Maronites*, now residing in Syria.

2. Major-General Horace Churchill, who left two daughters, Harriett and Sophia Marianne, the wife of John Crauford, Esq., of Crosbie Castle, co. Ayr, both of whom are now living; also a son, Colonel Horace Churchill, whose only daughter Louisa is the wife of Sir John Michel.

3. Captain Henry Churchill, who by Marianne Birch his wife, left issue two daughters—Mary Anne, who married the late Sir Jeremiah Bryant, and Emily, who married Colonel John Craigie of the E. I. C. S., both of whom are now alive, and have issue.

Colonel C. Churchill also left two daughters, Mary, wife of Lord Cadogan (3rd S. vi. 148), and Sophia, married in 1781, to Horatio, second Earl of Oxford. H. M. L.

Witchcraft (3rd S. vi. 209.)—If I might be allowed to put a question to J. L. P., in the hope of eliciting an answer from him, I would take the liberty of inquiring, with all the courtesy due to your correspondents,—What was the woman of Endor? Was she a real witch, or was she, as she is called in the Septuagint, a ventriloquist?

Meletes.

Chemistry, Chymistry (3rd S. vi. 231.) — The etymology on which the spelling of this word depends must ever be open to discussion. Some advocate χέω, χεύω, as being the art by which metals are liquified and poured forth as water (ὡς ὕδωρ διακεχυμένον) without the agency of fire and air (Joannes Canabutzes). Others derive it from χυμός, *juice*, confining the science originally to the extraction of the essences of plants. The conjecture of Jacob Bryant (iii. 299) is more reasonable, who assigns the root of the word to *Cheem* the Coptic name of Egypt, where probably the science (and the term designating the science) embraced natural philosophy in the most extended sense, and whatever the ancients knew concerning natural objects. (Cf. Sprenger, *De Artis Chemicæ Primordiis Commentariolus*, Halæ, 1823, 8vo.)

William Platt.

Conservative Club.

Baptismal Names (3rd S. v. 22, 105, 184, *et ante.*)—The working classes of this part of Yorkshire are very decided as to the choice of short names for their children at baptism I have had frequently Jim, Tom, Sam, Ben, Fred, &c. &c. In the case of a "Jim" I thought to have avoided it by baptising the child James, but the mother very peremptorily stopped me with "No, no; Jim, Jim." Ever since that time I have studiously avoided having an "idea" of my own on such occasions. I do not know of any precedent for interfering. It is one of those matters which the Church has left an open question, relying upon the good sense of her children.

George Lloyd.

Thurstonland.

Posterity of Harold II., King of England (3rd S. v. 135, 217, 246.)—At the recent exhibition of mediæval art at Malines, it is said that among other ecclesiastical garments there was shown "a tunic of St. Bridget, left by *Gunilda, sister of Harold*, to the cathedral of Bruges" (*Illust. Lon. News*, xlv. 303). This Gunilda was, it is presumed, not the sister but the elder daughter of Harold by his second wife.

Morris C. Jones.

Liverpool.

West Lavington (3rd S. vi. 148.)—I cannot but think that E. W. is in error in supposing that the Dantsey property was brought into the Danvers' family by a wife of Sir John Danvers, the regicide. We learn from Dugdale and others, that Henry Danvers, the regicide's elder brother, was born at *Dantsey* in 1573, and that in 1603 he was created a Baron, with the title of Lord Danvers of *Dantsey*. These two facts appear to be quite enough to establish the point, that the property was in the family long before the days of the regicide. P. S. C.

The Duke of Magenta (3rd S. vi. 257.)—"I tell the tale as 'twas told to me." The age and station of the "old Irish gentleman," a doctor of some eminence, a Member of the Royal Academy of Ireland, and of the Royal Society of Dublin, preclude the idea of there being any "fabrication," as Gallus so very courteously expresses it. That the old gentleman *was* baptised by a Presbyterian clergyman named M'Mahon, who afterwards found it necessary to take refuge in France,

* Sir Robert Walpole obtained for his illegitimate daughter the king's license for the rank of an Earl's daughter. She was housekeeper of Windsor Castle, and died about sixty years ago.

where, laying aside his gown, and taking up the sword, he rose to rank in the service of the first Napoleon there can be no doubt; but the speaker *may* have erred in supposing that Mr. M'Mahon was grandfather to the Duke, though no doubt a member of the same clan. Through a mutual friend who resides at Dublin, and knows the address of the old gentleman, I will make further inquiry about the matter. I remember seeing the Garri Baldi hoax in an Irish provincial paper, where it was inserted as a *jeu d'esprit*, and as *filling* in the dearth of local news, but with apparently *one* exception, no one who read it supposed it to be anything but what it was intended. It also happens that the family of Palliser, possessing considerable estates, and who are among the "magnates" of the co. Limerick, *are* descendants of a French refugee family, so very many of whom were settled in Ireland after the Revocation of the Edict of Nantes. I have met a Colonel Palliser, and have always been informed that their original name *was* "Pellissier;" so the Marshal, though not a *descendant* of Mr. Palliser, was a member of the same family most probably.

CYWRM.

Porth yr Aur, Carnarvon.

"WILLIKINS AND HIS DINAH" (3rd S. vi. 158, 236, 260.) — There are two versions in French of "Willikins and his Dinah:" one by W. S. Desanges, which is printed in Wills's *Poets' Wit and Humour*, and the other by Edward Hogarth, and it was from the latter, I believe, that Albert Smith quoted. λ.

For the satisfaction of gentlemen who are in search of translations of this celebrated lyric, I wish to state, that having been in the city of Limerick in January, 1861, I read in the columns of the *Limerick Reporter* a very excellent Latin translation, which had appeared some short time previously, from the pen of the learned editor of that paper, and to which my attention was called by a literary friend. H. OWGAN.

GAMES OF SWANS, ETC. (3rd S. v. 436.) — In Shaw's *History and Antiquities of Staffordshire*, vol. i. p. 189, is the following: —

"This and the neighbouring royalties have had 'game of swans' immemorially; swans and their arries are named in Handsacre very early, by deed S. D. and are the great ornament of the river, where they are in a sort of wild state, having no food given to them even in the most severe winters," &c.

W. I. S. HORTON.

"THE ANATOMIST'S ADDRESS TO HIS MISTRESS" (3rd S. vi. 248.) — I have a cutting of "The Anatomist's *Ode* to his Mistress" (without date) with the following heading: —

"From a pretty little paper, the *West Philadelphia Hospital Register*, published there by and for the soldiers. It is edited as a labour of love by Dr. F. V. Hayden, who is one of the most distinguished American geologists, and who is now a surgeon in the U. S. service. The contributions are mainly written by the patients, and the type-setting and printing are all done by them in the hospital. Only some half dozen weekly numbers have been issued."

T. J. REEVE.

"COME ON, CAVALIERS!" (3rd S. vi. 248.) — J. M. M. inquires where he can obtain a copy of a spirited Jacobite song, with this burden. I remember that in the days of the Annuals (now longer ago than I care to recollect), I read what I, a boy, thought a very spirited Royalist song, in some tale in *The Amulet*, or *Friendship's Offering*, say about 1828-9, and the burden was —

"Mount, Cavaliers, it is vengeance that speeds you;
Mount, *Cavaliers, it is Rupert that leads you*;
Mount, Cavaliers, let the flag that precedes you
Be covered with glory, or covered with gore."

The writer might have seen the song J. M. M. speaks of, or J. M. M.'s recollection may be of the song of which I have given a portion. B. S. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Publishing Season promises indeed to be a busy one. We continue our Announcements of forthcoming Books.

Messrs. Bell & Daldy have nearly ready for publication — "The Gnostics and their Remains, Ancient and Mediæval," by C. W. King — "The Customs and Traditions of Palestine," by E. Pierotti — A volume of Poems, by Samuel Ferguson, Esq. — A Series of Fac-similes from the Original Studies by Raffaelle and Michael Angelo, now in the University Galleries at Oxford, etched by Joseph Fisher — A volume on the Book of Common Prayer, by the Rev. M. F. Sadler, entitled, "Church Doctrine, Bible Truth." Besides the fifth and sixth vols. of Mr. Keightley's "Shakespeare" — A new Edition of Miss Strickland's "Queens of England" — An edition of "Cowper" by Mr. Bruce, and one of Dryden by the Rev. R. Hooper, and a Supplementary Volume of "Lowndes's Bibliographer's Manual," containing catalogues of the publications of all the publishing societies and of private presses.

Messrs. Deighton, Bell & Co. announce a "Translation of the Gorgias of Plato," with Introduction by E. M. Cope, M.A.—an edition of "Lucretius," with an English Version by H. A. J. Munro, M.A., and a translation of "Æschylus" by Mr. Paley. Also an edition of Kent's "International Law," edited with Notes of Recent Cases, by Dr. Abdy, Regius Professor of Law in the University of Cambridge.

Messrs. Hurst & Blackett, in addition to many Works of Fiction by popular Writers, will publish "My Life and Recollections," by the Hon. Grantley F. Berkeley — "A Journey from London to Persepolis" — a "Life of Josiah Wedgwood" — and "Brigands and Brigandage in Southern Italy," by Count Maffei.

Messrs. Williams & Norgate are preparing: "Comparative Osteology; an Elementary Atlas of Comparative Osteology," consisting of twelve plates, drawn on stone by B. Waterhouse Hawkins, Esq.—H. C. Barlow's "Critical, Historical, and Philosophical Contributions to the Study of the Divina Commedia"—"Biblical Papers; being the Remains of the late Rev. W. H. Coleman—"

Mar Jacob (Bishop of Edessa), "Scholia on Passages of the Old Testament," in the original Syriac, with an English translation by the Rev. G. Phillips, D.D.—"Ancient Syriac Documents relative to the Earliest Establishment of Christianity in Edessa and the Neighbouring Countries, from the Year after our Lord's Ascension," discovered, edited, translated, and annotated by W. Cureton, D.D.—"Prehistoric Archæology; or, Essays on the Primitive Condition of Man in Europe and America," by John Lubbock—and many other works of similar character.

Mr. Hotten announces: "Popular Romances of the West of England, or the Drolls and Legends of Old Cornwall," collected and edited by Robert Hunt, Esq., F.R.S.—"The History of Playing Cards"—"The History of Signboards, Ancient and Modern"—"The Water Lily on the Danube," illustrated with fac-simile water-colour drawings—"The History of Diamonds and Precious Stones," by Harry Emanuel, F.R.G.S., illustrated with coloured drawings of notable gems—"The Choicest Jests of English Wits," selected from upwards of 500 old jest books, and edited by Mr. Moy Thomas—"The Song of Solomon, in the North Derbyshire Dialect," edited, with notes, &c., by Thomas Hallam, Esq.—and "The Gipsy Vocabulary, or List of Words taken down from the Mouths of Gipsies in Somersetshire, by a Clergyman resident there in 1780," edited, with notes, introduction, &c., by Mr. Pinkerton.

De La Rue's Improved Indelible Diary and Memorandum Book, 1865. *Edited by* James Glaisher, F.R.S., &c., Observatory Greenwich.

De La Rue's Red Letter Diary and Improved Memorandum Book, 1865.

Messrs. De La Rue have issued these indispensable Companions for the Year 1865. We have so often commended these handsome Annuals for the vast amount of information which Mr. Glaisher contrives to embody in them, and for the handsome and varied forms in which the publishers contrive to send them forth, that we can now do no more than say that these various Diaries and Memorandum Books for 1865 are distinguished by the same elegance and good taste for which their predecessors were so remarkable.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Sir John Wynn's History of the Gwydir Family. Ruthin, 4to, 1827.

Wanted by *Mr. C. H. Cooper, F.S.A.*, Cambridge.

Hardiman's History of the County Galway.
Life of Magdalen Viscountess Montague, by R. Smyth.

Wanted by *Mr. W. Wilson*, Spottiswoode & Co., New Street Square.

Notices to Correspondents.

T. N.—

"There St. John mingles with my friendly bowl
The feast of reason and the flow of soul."
Pope's *Imit. of Horace*, Sat. ii, l. 127–9.

H. C. *The old French language south of the Loire was formerly called Langue d'Oc, or Provençal; whilst that spoken on the northern bank was called Langue d'Oil, or Norman.* Oc *and* Oil *being the old forms of the modern French* oui.

W. L. W. *The line*—

"O Douglas! Douglas! tender and true,"

the passwords used by the disguised abbot in Sir Walter Scott's Abbot, *is taken from Sir John Holland's* Howlatt; *but there is a modern poem based on it, written by the author of* John Halifax, *for which see* "N. & Q." 2nd S. ix. 71.

H. H. H. *who writes on the subject of* White Horses *cut on the chalk downs, is referred to* Archæologia, vol. xxx. p. 289 et seq.

F. C.—1. *For the removal of stains in engravings, see* "N. & Q." 2nd S. v. 345, 483; vi. 98.——2. *The author of* The Extraordinary Adventures of several Famous Men, 1685, *is R. Burton.*——3. The History of the House of Stanley, 1765, *is by J. Seacome.*——4. *Bishop Davenant was the author of* Animadversions upon a Tract, entitled God's Love to Mankind, 1641.

E. Pillons. *Southey's* Life of John Wesley *was critically noticed by Bishop Heber in the* Quarterly Review, vol. xxiv. pp. 1—55. *Consult also Richard Watson's* Life of John Wesley, with Observations on Southey's.

F. Mewburn. *The Rev. Wm. Cole bequeathed his fine Collection of Manuscripts (ninety-two volumes) to the British Museum.*

F. H. K. (Bath) *will find the answer at* p. 220 *of the present volume.*

I. O. S. *For the antiquity of the weekly fasts of Wednesdays and Fridays, consult Bingham's* Antiquities of the Christian Church, book xiii. chap. ix., *and* book xxi., chap. iii., *or Riddle's* Manual of Christian Antiquities, p. 624.

G. W. *The work noticed by Tytler is entitled* Homerus Hebraizans, sive Comparatio Homeri cum Script. Sacris quoad normam loquendi. Ant. Z. Bogan. Oxon. 1658, 12mo.——*There is no English translation of* Observations sur l'Histoire de France, *by the Abbé de Mably.*

F. H. *The work is by Fontenelle, but published anonymously. It is entitled* Jugement de Pluton sur les deux Parties des Nouveaux Dialogues des Morts. Paris, 1684, 12mo. *Vide the new edition of Brunet*, ii. 1333.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s.* 6*d.*; or, free by post, direct from the publisher, for 1*s.* 8*d.*

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shalbe acquainted with the particular reasons of my sending for you. I rest

"Your loveing Friend,
(Signed) "Oliver P.

"Whitehall, 24 Apr, 1655.
"Colonel Alban Cox
in Hertfordshire."

"*For Coll. Alban Cox, Comander of the Militia of the County of Hertford, these.*

"Sr,

"Whereas We have received Intelligence that there is a designe of ye Cavaleere and Popish Party, very shortly to make a new Insurrection in severall places of this Comonwealth, and also that the late King's sonne in conjunction with the Spanyard intends to invade this Comonwealth, with an Armye from Flandrs where he now is.

"We have thought it necessarye for the safety of the Nation to putt the Forces into a present posture to prevent the aforesaid intentions, or at least through ye goodnesse of God to repell them; Wherefore these are to authorize and require you upon the receipt hereof to give notice unto all the officers and souldiery of yor troope to provide themselves able and sufficient horses and armes for services, and to putt themselves into such a condition that upon the first notice or appeareing of danger, they may be ready to come to such a rendezvous as shalbe appointed, and that you be very vigilant and carefull least you be surprised. And in case you find any of this said party to ride armed, have frequent meetings, or in their carriage and deportment give iust cause of suspition, you are authorized and required to seize upon and apprehend all such persons; And in case of any Insurrection or Invasion, you shall doe yor best to suppresse them. You shall receive further directions herein from tyme to tyme from yor Major Generall with whome We have spoken more at large, and to whome We refer you; And in case you find any persons of that prin land party keepeing more horses than usually they have Tott one for their ordinarye occasions, you are to Th seize their horses and armes to be kept to ye use in of the State. And you are to assure your Troope for their better encouragemt that fitting care wilbe taken for their pay according to the establishment

"Your loving friend,
(Signed) "Oliver P.

"Whitehall, 19 Febr. 1656."

"*For Colonell Cox.*

"Sr,

"I perceive by Information given by some persons in the West that Captaine Bowen have demeaned himself in verie horibill language against my self, the Leiftenent Generall, and the Army, in soe much that I hold him altogether unfit to

continue in his Command, and therefore I desire you on sight hereof to desmisse him from the charge of his Company.

"I remaine
"Yor verie assured friend
(Signed) FAIRFAX.

"Kensington, Septemb 12, 1649.
"Col. Cox."

THOMAS COLLIER.

This once renowned polemic is said to have been originally a husbandman; by which term, a small farmer may probably be understood.

In 1634, when he is described as of Witley, in Surrey, he was complained of for obstinately refusing to pay taxations in the tithing of Enton, in the parish of Godalming, where he had an estate. Doubtless in these taxations was included the illegal and hateful shipmoney.

Having adopted the opinions of the Baptists, he assumed the office of a preacher, although he had not received any academical education.

He preached for some time in Guernsey, where he made many converts; but ultimately he and some of his followers were banished the island and cast into prison at Portsmouth.

In, or perhaps shortly before 1646, he was a preacher at York. About the same period there are traces of him at Guildford, Lymington, Southampton, Waltham, Poole, Taunton, London, and Putney; and in 1652, he was preacher at Westbury in Somersetshire.

We are not informed what became of him at the Restoration; but it is not improbable that he was living in 1691, when the last of his numerous publications came from the press.

The following will, we believe, be found to be a more copious and accurate list of his works than has hitherto appeared, although it may be incomplete:—

1. "Certain Queries, or Points now in Controversy Examined . . . . 1645."

2. "The Exaltation of Christ. In the Dayes of the Gospel:

As the alone { High-Priest, Prophet, and King } of Saints.

By Thomas Collier, sometimes Teacher to the Church in Yorke. Lond. 12mo. 1646." [Epistle to the Reader, by Hanserd Knollys, prefixed.]

3. Letters, dated Guildford. April 20, 1646; and London, May 2, 1646: in Edwards's "Gangræna," iii. 51, 52; and Brooks's "Lives of the Puritans," iii. 28, 29.

4. "The Marrow of Christianity. Lond. 8vo. 1647."

5. "The Glory of Christ, and the Ruine of Antichrist, Unvailed, as they are held forth in Revelation, by the Seales, Trumpets, and Vialls, Dialogue-wise, between a Minister of the Gospell and an Inquiring Christian: for the information and consolation of all those who love the Truth in the Mystery and Power of it. By T. C . . . . 12mo. 1647."

6. "A Brief Discovery of the Corruption of the Ministry of the Church of England; or, Three Clear and Evident Grounds from which it will appear that they are no Ministers of Christ:—1. A Parallel between them and the Jewish Priests. 2. A Parallel between them and Simon the Sorcerer. 3. A Parallel between them and the Artificial Merchandizing Tradesmen. Published for the Information of all by T. C. Lond. 12mo. 1647."

7. "A Discovery of the New Creation. In a Sermon preached at the Head-Quarters at Putney, Sept. 29, 1647. Lond. 12mo. 1647."

8. "A Vindication of the Army Remonstrance. Lond. 4to. 1648. [This is an answer to a tract by Will Sedgwick.]

9. "A General Epistle, To the Universall Church of the First Born: Whose Names are written in Heaven. Even to all the Saints, in the Unitie of the Spirit; Grace and Peace be multiplied. Written by Thomas Collyer. Tending to the information of the judgement, and the binding up of those wounds, breaches, and divisions, amongst Christians: that so unitie and peace might be preserved. Lond. 12mo. 1648."

10. "A Second Generall Epistle to all the Saints. Wherein is unfolded the Covenant of Grace, as it's a Law in the Spirit, of Light, Liberty, Righteousnesse, Holinesse, Power, and Glory. As likewise as it is a Law of Peace, Love, and Edification. Published for the good of those who love Peace and Holinesse. Lond. 12mo. 1649."

11. "The Heads and Substance of his Discourse with John Smith and Charles Carlile. Lond. 12°. 1651."

12. "Narrative of the Conference between John Smith and Thomas Collier. Lond. 4to. 1652."

13. The Pulpit-guard routed in its Twenty Strongholds; or, a Brief Answer to a large and lawless Discourse, written by one Tho. Hall, intit. 'The Pulpit Guarded,' &c. Lond. 4°. 1652." [Tho. Hall, B.D., of King's Norton, Worcestershire, published, in 1651: "The Pulpit guarded by Seventeen Arguments, proving the Unlawfulness, Sinfulness, and Danger of suffering Private Persons to take upon themselves the Public Preaching and Expounding the Scriptures without a Call," &c.]

14. "The Font-guard routed; or, a Brief Answer to a Book written by Tho. Hall, superscribed with this title, 'The Font Guarded, with Twenty Arguments therein, endeavouring to prove the Lawfulness of Infant Baptism:' to which is added a word of reply to Tho. Hall's word to Collier, &c. Lond. 4°. 1652." [Thomas Hall published, in 1652, "The Collier in his Colours, &c.: wherein you have the filthy, false, heretical, and blasphemous Tenets of one Collier, an Arian, Arminian, Socinian," &c.]

15. "A Word of Reply to John Ferriby in an Appendix to 'The Lawfull Preaching,' called 'The Pulpit-guard Relieved.'" [At the end of "The Font-guard Routed," Joh. Ferriby, who was minister of Thoydon Gamon, Essex, published, in 1652, "The Lawful Preacher, or, a Short Discourse shewing that they only ought to preach who are ordained Ministers;" as also "The Pulpit-guard Relieved, in answer to a late Book called 'The Pulpit-guard Routed,' by Tho. Collier."]

16. "An Answer to a Book written by one Rich. Sanders, entit. 'A Balm to heal Religious Wounds,' called an Answer to 'The Pulpit-guard Routed.' At end of 'The Font-guard Routed.'" [Richard Saunders's "Balm to heal Religious Wounds" was published, London, 8vo, 1652.]

17. "The Right Constitution and True Subjects of the Visible Church of Christ. Lond. 12°. 1654."

18. "A Brief Answer to some of the Objections and Demurs made against the coming in and inhabiting of the Jews in this Commonwealth. Lond. 4to. 1656."

19. "A Looking-glasse for the Quakers, wherein they may behold themselves, and others also may behold their pernicious Ways; or Deceit returned upon the Deceivers' Heads: being an answer to James Naylor's pretended answer to Tho. Collier's book, called 'A Dialogue between a Minister and a Christian.' Lond. 4°. 1657."

20. "A Discourse of the True Gospel-Blessedness in the New Covenant. Lond. 12mo. 1659."

21. "The Decision of the Great Point now in Controversie about the Interest of Christ and the Civill Magistrate in the Government of this World. Lond. 4°. 1659."

22. "The Body of Divinity, or, a Confession of Faith; being the Substance of Christianity: containing the most Material Things relating to Matters both of Faith and Practice. Published for the Benefit and Profit of all, especially of those who love the Lord Jesus in Sincerity, and desire the Knowledge of the Holy, and the way of the New-Covenant that leads to Glory. Very briefly contracted according to Scripture Light, and plainly handled, in 31 Chapters. Lond. 12mo. 1674."

23. "Additional Word to the Body of Divinity . . . . 167–." [Nehemiah Coxe published "Vindiciæ Veritatis, or a Confutation of the Heresies and Gross Errours asserted by Thomas Collier, in his additional Word to his Body of Divinity," Lond. 4°. 1677.]

24. "A Doctrinal Discourse of Self-denial. Lond. 8°. 1691."

Jerom Murch, in his *History of the Presbyterian and General Baptist Churches in the West of England*, gives (p. 192) the letter of Collier, dated April 20, 1646. Speaking elsewhere (p. 477) of John Collier of Trowbridge (born 1720, died 1780), he says that his father, a respectable tradesman, was great-grandson of the Rev. Thomas Collier, a Yorkshire clergyman, who published many theological treatises; and in particular, *A Body of Divinity*, which, with its endless divisions and subdivisions, and its labyrinth of postulates, proofs, and corollaries, was once, agreeably to the taste of the age, held in considerable esteem. Mr. Murch was evidently unconscious that the letter he had given was by the author of *The Body of Divinity*. We doubt if that book were ever held in considerable esteem, and suspect that Mr. Murch had not seen it.

C. H. & Thompson Cooper.

Cambridge.

COLUMBUS AND THE UNIVERSITY OF SALAMANCA.

In 1858, I had the pleasure of visiting the once renowned and illustrious University of Salamanca, and of being introduced by the hospitable vice-president of the Irish College to the Rector and some of the professors. I was received, as foreigners always are, with great kindness and politeness. But it was evident, from various remarks, that they considered the glory of the University had departed. Hence, there seemed a hesitation and a kind of unwillingness, on the part of the authorities, about answering a few inquiries respecting the state of the schools (Escuelas); the number of students and professors; the different branches of knowledge that were taught, and other question which naturally arose in the course of conversation. The "Dons" were, however, delighted on being now enabled to assure me, and every other foreigner, "That the reproach cast upon the University by Washington Irving, Prescott, &c., respecting the opposition offered to the statements of Columbus about the spherical form of the earth, &c., was as unjust as it was false." I was then presented with a pamphlet, which had been published that same year (1858), which is entitled "*La Universidad de Salamanca en el Tribunal de la Historia*, par el Señor Domingo Doncel y Ordaz (Salamanca, 1858.)"

The writer certainly tries hard to prove that Washington Irving, in his *History of Columbus*, has completely failed in establishing the truth of his assertions respecting the ignorance and the bigotry of the council of learned men who were appointed to decide on the theories of Columbus. But my opinion is that the author, though he proves the Dominicans belonging to the Convent of San Esteban were not opposed to Columbus, yet on the whole, his arguments do not invalidate the strong proofs brought forward by Irving, in condemnation of the opposition which was raised by most of the other colleges and schools in connection with the University. The noble Convent of San Esteban (St. Stephen's), where Columbus was so hospitably received, is fast going to ruin.

J. Dalton.

Shakspeariana.

SHAKSPEARE'S "KING JOHN."

In Mr. Staunton's edition of *Shakspeare*, I have lately come upon a small critical inadvertence on his part, which, as the edition has a great circulation, may as well be corrected.

King John (in Act III. Sc. 1, of the drama of that name,) replies to the threats of the Legate in these words:

> "What earthly name to interrogatories
> Can task the free breath of a sacred king?"

The true *ordo verborum* of this sentence is this —

> "What earthly name can task the free breath of a sacred king to interrogatories?"

Mr. Staunton, however, would put the *ordo* thus: —

> "What earthly name (*that is*, subjoined,) to interrogatories can task the free breath of a sacred king?"

This is a mistake, arising very easily out of a want of technical knowledge of the law of the Church.

The interrogatories which the Cardinal threatens, are those which were, and are, familiar to the Canon Law.

To those interrogatories the name of the ecclesiastical ordinary, by whose authority they were to be administered, never was subjoined, but was always prefixed; and the same practice is still adhered to in this country, whenever the ecclesiastical jurisdiction is curially exercised.

When the necessity for this exercise arises, the Ecclesiastical Court cites the delinquent to answer to "articles, heads, positions, or interrogatories, touching and concerning his soul's health and the lawful correction and reformation of his manners and excesses;" and to these interrogatories the name of the ordinary is prefixed, though they cannot, under 13 Car. II. c. 12, s. 4, be actually administered now to the defendant; and are, therefore, only pleadings in the suit.

Shakspeare goes on to say:—

"Thou canst not, Cardinal, devise a name
So slight, unworthy, and ridiculous,
To charge me to an answer, as the Pope."

H. C. C.

"And Sorrow wag."

"If such a one will smile, and stroke his beard,
And sorrow wag, cry hem, when he should groan,
Patch grief with proverbs, make misfortune drunk
With candle-wasters; bring him yet to me,
And I of him will gather patience."

Much Ado about Nothing, Act V. Sc. 1.

These lines occur in the reply of Leonato to Antonio, who attempts to counsel Leonato in his sufferings; and many readings have been given of the line—

"And *sorrow wag*, cry hem, when he should groan,"

with reference to the meaning of *And sorrow wag*, one of which is in *The Athenæum* of the 6th of February last, by C. M. Ingleby, called a "Nut Cracked." He says that *wag* is a misprint for *swagge* or *swage*, the old form of assuage. I cannot think this correct, particularly as Antonio's counsel is not to *assuage sorrow*, but to move it, or put it away. The word *wag* has a plain meaning, and in this sense is proper and intelligible.

S. Beisly.

Shakspeare and Tobacco.—In some of the memoirs of Shakspeare lately issued from the press, we are told that he was a jolly companion, fond of carousing, engaged in a drinking bout with rival drinkers, fell asleep under a crab-tree, and did not get home till the morning. That he was often at the "Mermaid Inn," Southwark *, and the "Boar's Head," Eastcheap, indulging at the festive board; and that his death was produced by a surfeit from over drinking.

It must be admitted that there is nothing in his writings to warrant these assertions; and it is worthy of remark that in them there is no mention made either of tobacco-smoking, or the social pipe, which, it is said, Sir Walter Raleigh indulged in.

S. Beisly.

[* Mermaid Tavern, Bread Street, Cheapside?—Ed.]

Shakspeares in Kent.—The following extracts, copied verbatim from the Parish Register of Ruckinge, Kent, may be worth inserting in "N. & Q.":—

"Anno Dm̄ 1599.

"Vicesimo quarto die Februarij Johēs filius Reginaldi Shakespear bapt. fuit.

"Anno Dm̄. 1600.

"Tricesimo die Maij Reginaldus Shakspeare paterfamilias sepult. fuit."

These are the only entries of the name at Ruckinge; and I am not aware that it occurs in any other Kentish Register. I am acquainted with those of the adjoining parishes of Orlestone, Warehorne, Snave, Snargate, and Kennardington, and of several in the western division of the county, but have not met with the name in either.

W. J. Lightfoot.

"Stung like a Tench."

"I am stung like a tench."

King Henry the Fourth, 1st Part, Act II. Sc. 1.

Malone says:—

"Why like a *tench?* One would think the similitude to consist in the spots of the fish and those made by the bite of vermin. But unluckily a tench is not spotted."

I have asked before for an explanation of this passage, but probably my note has been overlooked. As I am much interested in the natural history of Shakspeare, will you oblige me by asking through "N. & Q." an explanation. Is the word *tench* a misprint for *trout*, the latter being a spotted fish?

S. Beisly.

Passage in "Cymbeline."—In *Cymbeline* (Act III. Sc. 3), Belarius, contrasting the life he, Guiderius, and Arviragus lead in the woods and mountains with that at court, observes:—

"O! this life
Is nobler, than attending for a check;
Richer, than doing nothing for a *babe;*
Prouder, than rustling in unpaid-for silk."

Mr. Collier, in his *Notes and Emendations* (p. 474), adopts the manuscript correction *bob*, in the margin of the folio, 1632. Mr. Singer and Mr. Dyce suggest the right reading to be "brabe," *i. e.* contempt. Hanmer substitutes "bribe" for the reading of the old copies; while Malone thought that "babe," which might be supposed to signify "puppet," should be retained. Malone is right in retaining the word, which is found in all the old copies, but clearly astray in his explanation; which, as Mr. Dyce says, is only to be wondered at. What Belarius, I think, means is

this: their present life among the woods, seeking their food, is "Richer than his who has to do nothing for his children," taking *babe* in its ordinary sense of child. This construction retains the old reading, and affords a rational and simple explanation. HODI.

Dublin.

JUNIUS, LORD CHATHAM, AND DUNNING.—Has any reader of "N. & Q." seen the documents mentioned in the annexed communication to the *Daily Telegraph?* Mrs. Ryves, I presume, is the lady who claims to be the granddaughter of the Duke of Gloucester, brother of George III. Those who consider Lord Chatham as the writer of the letters may probably claim the first letter as a link—soft or hard—in their chain of evidence:—

"THE AUTHORSHIP OF 'JUNIUS.'

"To the Editor of the *Daily Telegraph.*

"Sir,—It may not be uninteresting to many of your readers to know that, whilst arranging some papers for Mrs. Ryves, preparatory to her case coming on in November next in the Probate Court, I accidentally found among other manuscripts, the following:—

"'London, Jan. 3, 1772.

"'Lord Chatham hereby agrees to indemnify Doctor James Wilmot for all the risks and dangers that the said Doctor J. Wilmot may be subject to in the continuation of the Letters of Junius. Authorising the payment of 170*l.* to J. W., on account of printing and publishing the work. (Signed) "'CHATHAM.'

"Also there was a paper note or memorandum, written on a leaf in a pocket-book, or what appears to have been a pocket-book leaf:—

"'I consent that Dr. Wilmot may . . . . . my letters of Philo-Junius. "'J. DUNNING.

"'1771.'

"The foregoing seems to authenticate the article on the subject of 'Junius' in the *Panorama* for November, 1813, which was read by some gentlemen at the British Museum a few months since. It is asserted also in this magazine that Mr. Woodfall, the printer, recognised the initials 'J. W.' as the author of 'Junius,' and that he also received a gratuity from Lord Warwick in order to meet the expenses for printing.—I remain, Sir, yours, &c.,

"H. COLEBY.

"Surbiton-hill, Aug. 5."

BRIGHTLING.

[The origin of these letters, which have been sent for insertion by several Correspondents, is sufficiently obvious to all who have examined the Junius question. From these documents it would appear that the Junius secret was so great as to require the united efforts of Chatham, Dunning, Wilmot, and Woodfall to keep it; like the American oyster, which was so large that *it took three men to swallow it whole.*—ED. "N. & Q."]

PLOTTED.—I have lately come upon a provincial word, which I do not find in Sir. G. C. Lewis's *Glossary of Provincial Words of Herefordshire*, in Halliwell, or in Grose. At Kington (Herefordshire) Petty Sessions, a witness in an assault case stated that she was standing by the boundary hedge, between her neighbour's orchard and her own, when the former came out of her house, called her names, and "plotted" her. I asked for information, and took care to get the word repeated that I might be sure I had heard aright. It was explained that to "plot a person" is in these parts equivalent to "to taking up a turf or a sod, and throwing it at him or her." An elder magistrate on the bench seemed to be acquainted with the word, which is in use in the parish of Lyonshall, near Kington, in a portion of which, called the Holm's Marsh, the case to which I have alluded occurred.

I conceive that this verb "to plot" has some connection with the substantive "plot," a piece of ground, as used in grass-plot, &c. Perhaps some of your readers may be cognizant of the word, and be able to report of it, as having been in use in other counties. JAMES BANKS DAVIES.

Moor Court.

"SCREW" AND "LARKING."—Few words in modern slang are now more common than these. But if it is not below the dignity of "N. & Q." to mark the date of their rise and adoption, the following passages may be cited from Nimrod's *Hunting Tour*, 1825:—

"Mr. Charles Boultbee, the best *screw driver* in England. (*Note*). This is somewhat technical, and wants an explanation. A lame or very bad horse is called a *screw*."—Edit. 1835, p. 215.

"Exclusive of work for horses when hounds are running, there is another way of making use of horse-flesh in Leicestershire; and that is, in coming home from hunting, or what in the language of the day is called *larking*. One of the party holds up his hat, which is a signal for the start; and, putting their horses' heads in a direction for Melton, away they go, and stop at nothing till they get there."—P. 227.

Larking, and a *lark*, are now expressions of far more general use and application; but both, I presume, *hac fonte derivatæ*. J. G. N.

THE OLD ELM TREE.—May it not have a remembrance in "N. & Q."?—

"In sawing into pieces the trunk of the famous elm tree of Pittsfield, Mass., for such mementos as bowls, wine-glasses, canes, &c., a crooked iron staple was found imbedded in the wood, six inches from the surface. It was no doubt used for the hitching of horses a hundred years ago. About the year 1825, a brother of the Hon. Thomas Allen, then a merchant in Pitsfield, had a view of the Elm and Park as they then appeared, taken and sent to England, where it was reproduced on blue crockeryware, several specimens of which are still in the possession of the old families of Berkshire, and highly prized. A fountain, on the spot where the tree stood, to be called 'The Fountain of the Elm,' is among the suggestions made to preserve the name and fame of the tree that time would not spare."

W. W.

Queries.

Anonymous.—Who was the author of a romance, in one volume, *The Mysteries of Udolpho*, in the style of Mrs. Radcliff? Can it be had? Multa.

Avenues of Scotch Firs. — Is there any authority for the supposition, which is not uncommonly held, that avenues of Scotch firs, leading up to manor and farm-houses, indicate that those who planted them favoured the cause of the exiled Stuarts, and took this silent way of manifesting their sympathy? A note on this subject will be very welcome. The query has appeared before, I think, but has not elicited an answer.

James Banks Davies.

Moor Court.

Berkeley Peerage. — I wish for a collection to complete that given by Lowndes (*Bibl. Man.* 2nd ed. Bohn, p. 161), of the various publications relative to this celebrated peerage and family. In addition to those mentioned by him there are—

1. "Claim of N. Berkeley to the Barony of Botetourt. Sess. Papers, Dec. 1763—Apr. 1764."
2. "Address to the Peers of the United Kingdom, by Mary Countess of Berkeley. 1811. 8vo."
3. "The B——y Family; a Narrative by Mary Tudor, sister-in-law to the Countess. 8vo."
4. "Fitz Alleyne of Berkeley. A Romance of the Present Times. By Bernard Blackmantle. Lond. 1825. 2 vols. 8vo."
5. "Speech of Mr. Fonblanque, May 1829. Folio, pp. 74."
6. "Case of Sir Maurice F. F. Berkeley, K.C.B., claiming to be Baron of Berkeley."

"Supplemental case. 1860."

"Appendix to Ditto. 1860. Containing, 1. Earldom of Arundel; 2. Barony of Abergavenny; 3. Notes of Evidence."

"Minutes of Evidence on the above claim. 1858. Pp. 275."

"Judgments delivered on it, 26 Feb. 1861, pp. 36."

"Translations of Documents relating to Barony of Greystock, pp. 3."

"Entry relating to the Discharge of the Amerciament charged against Thomas de Furnival, pp. 3."

"Argument of Mr. Fleming, July 1860, pp. 209." All folio.

7. "Pedigree of Berkeley of Dursley, eight Generations," single sheet.

George W. Marshall.

The Blue Paper Company in Aldermanbury. In a letter written by Mr. John Hare, "from y^e^ Blue Paper Warehouse in Aldermanbury, Lond., Nov. y^e^ 4th, 1708," he states that his father died on Jan. 12, 1695-6; and that "after that I had liv'd some time upon that small matter my father left me, I came up to London, and, understanding something of acco^ts^, I got to be clerk in the *Blue Paper Company* in Aldermanbury, where I still continue, though it be but a small trivial business." Is anything now known of this *Blue Paper Company?* Though it was but "a small trivial business," I apprehend that the style of a company was not, a century and a half ago, assumed as now, by individual adventurers.

John Gough Nichols.

Charles Davies, of Pembroke Hall, Cambridge, B.A. 1732-3, was master of Swansea school, and author of *Busby's English Introduction to the Latin Tounge, examined by Way of Question and Answer, &c.*, Cirencester, 8vo, 1753. We desire to ascertain the date of his death, and shall be thankful for other information about him.

C. H. & Thompson Cooper.

Cambridge.

Fenelon. — There was printed at Cologne, 12mo, *Critique Générale des Aventures de Télémaque.** This is the general title of a series of satyres upon this very popular fiction, published as each portion of *Telemachus* appeared. This collection, which forms two thick volumes, 12mo, consists of five separate parts, to each of which is prefixed the representation of a Satyr, holding a bludgeon, the words *Non sapio mendacia* issuing from his mouth. The copy before me is a beautiful one; it came from the glorious Anstruther Library, having the arms of Sir John Anstruther of that ilk on the back of the title.

Referring to Barbier, the following entry occurs, and perhaps some of your readers may be able to say whether it refers to the original edition of the work just noticed: —

"La Télémacomanie, ou la Censure et Critique du roman intitulé: *Les Aventures de Télémaque* (par l'Abbé Faydit.) Eleutherople, Pierre Philalèthe, 1700, 12mo."

J. M.

Edinburgh.

Flags of Commonwealth Commanders. — Where is the manuscript from which Sir J. Prestwich, Baronet, printed in his *Respublica*, 4to, 1787, the "cornets, or flags and pennions, of sundry commanders . . . . in the armies of the commonwealth"? Grime.

"Historical Memoirs of the House of Bourbon."—Who is the author (or perhaps *translator* is the more appropriate word) of this work? Published, in two volumes, in Lardner's *Cabinet Library*, 1831. D. Blair.

Melbourne.

Paul Jones.—I have a mezzotint of this celebrated person, purporting to be "Printed for R. Wilkinson, at No. 58, Cornhill, from a painting by C. I. Notte." Is it an imaginary or a real portrait? Paul is apparently about to board some vessel, having one hand on a pistol in his belt, and the other on his sword. He is a determined-looking fellow. J. M.

[* This work is by Nicolas Gueudeville. See Barbier, No. 3225, and *Biographie Universelle*, ed. 1857, xviii. 69. —Ed.]

Kilmarnock Bonnets, Caps, Cowls, *i. e.* Nightcaps.—Somewhere about twenty-five years ago the bonnet or cap of ordinary wear in the west of Scotland was manufactured of strong thick worsted (like the Balmorals and Atholl material), flat and round on the crown, having a band or fillet for the head. The usual colour dark blue, and the band was checked red and white, sometimes blue and red. The latter were, however, not true Kilmarnock caps. The seats of manufacture were Kilmarnock and Stewarton, the latter a village about ten miles distant from the former. It was generally believed that the bonnets got their distinctive name from the *town*. I am inclined to doubt this, and to think that the bonnets were called Kilmarnock from the *Earl* of Kilmarnock (family Boyd), as the colours are those of Boyd. Arms, Azure, a fess chequée gules and argent. The last Earl was deeply lamented in Ayrshire.

If worthy of notice, I should be happy to learn whether this has been before noticed, and also whether such a cap was worn by the Boyd retainers? Seth Wait.

Legal Christian Name. — As authorities confirm the opinion that the surname may be changed with but little ceremony or inconvenience, and with equal emphasis assure us that no power can legally authorise the alteration, omission, or adoption of an additional Christian name; and, as by a late decision in the Divorce Court (see *Daily News*, August 5, 1864), a marriage was annulled although duly solemnized according to the rites of the church, because the husband, Geo. Henry Wells, had published the banns under the name of Henry Wells only, the bride being informed of the fact, — the following query may be interesting to others as well as to the undersigned: —

In questions of evidence, wherein the baptismal register and the national register of the birth of a child shall differ in the name of the child, which of the registers shall take legal precedence? I give the case causing the inquiry. On the birth of a little girl, the registrar called in due course, and the name given to him as the future name of the child was Charlotte, but at the baptismal font the child received the name of Rosetta Charlotte. Query, the legal name of the child?

C. Edwards.

Bradford.

Bishop Richard Mayew. — Of what family was Richard Mayhew, or Mayo, a native of Hungerford, and Bishop of Hereford, who died 1516, and what were his arms? * Perhaps they are on his tomb in the Cathedral. Was he of the family of Mayhew or Mayo, of Dinton, Wilts, who held the estate there (which is now in the possession of the Wyndham family) during the sixteenth and part of the seventeenth century? A member of this family appears to have emigrated to America, 1640; as a Thomas Mayhew was the first governor of Martha's Vineyard, Mass., and called two out of the three towns situate in it respectively Chilmark and Tisbury. Their arms were, Arg. on a chev. betw. 3 doves, sable, 5 loz. of the first. Any information respecting the family will oblige

C. H.

[* According to Duncumb's *Herefordshire*, the arms on the monument of Bishop Mayew are—A., on a fess S. between three roses G., a lily of the first. But according to Cole (Addit. MS. 5798, Brit. Museum) A., on a chevron S. between three Cornish choughs, five fusils of the field.—Ed.]

Minnow and Whitebait.—In Walton's *Angler*, chap. xviii. part 1, he describes the minnow, and says: —

"In the Spring they make of them excellent Minnow tansies, for being washed well in salt, and their heads and tails cut off, and their guts taken out, and not washed after, they prove excellent for that use, that is, being fried with yolks of eggs. The flowers of cowslips and of primroses, and a little tansie thus used, they make a dainty dish of meat."

I have often thought that minnows might be cooked like whitebait, and make a dish equally good and dainty.

I should like to know when whitebait was first introduced as an article of food, and how it was then cooked. Sidney Beisly.

Old Paintings at Amberley Castle.—I have directed some photographs I have had recently taken of five female figures painted on panels in the Queen's Room at Amberley Castle, Sussex, to be forwarded to you. They (as well as portraits of bishops, once extant, in Chichester Cathedral and the ceiling, with armorial bearings in Chichester House, the episcopal residence) are attributed to Theodore Bernardi of Amsterdam, who lived A.D. 1519, and was employed by Robert Sherborne, bishop of the see, whose initials, or traces thereof, are to be discerned.

The *British Traveller*, 1819, states that one of the apartments at Amberley Castle contains the portraits of ten kings and their queens, and the portraiture, in wood, of six warriors. Tymms's *Sussex* deposes to the remains of ten ancient kings and their queens, with their coats properly blazoned, and to six warriors on the ceiling cut in wood. This regal and martial assembly is now dwarfed down to a group of seven or eight ladies with fractional parts.

A MS. writer says his brother recollects that one of the old portraits (supposed to represent an old butler with a foaming tankard of ale in his hand) was taken away by the late Mrs. ——, and that the poor old butler was afterwards degraded by his effigy being converted into a sign-board at some public house.

Mr. Dallaway, when on a visit to Amberley Castle, is said to have been much struck with

these portraits, and in his county history, it is added, he describes them as "a series of portraits with escutcheons supposed to be descriptive of Flemish provinces."

From these data with this note, can you furnish any clue to verify their date, or to elucidate their subject and merits artistically, heraldically, and archæologically. I am anxious to bring out inscriptions in black-letter, of which traces are to be seen, which appear to have been grained, possibly in the time of Charles II., who is said to have visited Sir Charles Briscoe in 1683, "when his arms were painted in the great room," and it is supposed those of Katherine of Braganza. What is the best way of bringing out the inscriptions?

I must add that *carte-de-visite*-sized photographs of the above five may be procured, in aid of Amberley Church Restoration Fund, of Mr. Fox, Market Street, Brighton, or myself, at 1*s.* 6*d.* each; or 5*s.* the set. GEO. A. CLARKSON.

Amberley Vicarage, near Arundel.

PANCAKE BELL.—What is the origin of the Pancake Bell which is still rung in several places? Does there exist any bell bearing an inscription relating to it? ALFRED ALEX. DELESSERT.

QUOTATIONS.—

"Force not thine eyes or mine o'er that abyss,
Where nought is visible, and nothing is."

The above is among some translations from old French poets, in a common-place book of about a century old. It is sufficiently quaint to induce me to inquire who is the author.

"Comme le tyran Romain vous commanderez 'à des hommes qui ne peuvent souffrir ni une entière servitude ni une entière liberté.'"—*Lettre à S. M. l'Empereur*, p. 8. Brussels, 1855, 8vo, pp. 32.

Who was the tyrant, and whence comes the quotation? A. A. R.

Where shall I find the following burlesque lines?—

"Ye Bulls and Crickets Hog Magog,
And trumpets chiming anthrofog;
Let 's sing blithe carols all in og,
Carilog, Basilog, Hog, and Bog."

JUVERNA.

Who is the author of the following passage?

"Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, as they are lost for ever and ever."

L. L. T.

"RENT" AND "FARM."—In a copy of a document from the Augmentation Office now before me, after a list of rents is "the farm of a dwelling-house with garden," &c. Does that mean that the house was occupied by the fraternity to which the document refers? if not, what was the meaning of the word "farm" used in the way I quote? M. C.

WILL OF PHILIPPA, DUCHESS OF YORK.—The will (1453) of Philippa Mohun, Duchess of York, is printed in Nichols's *Royal Wills*, p. 225; therein occurs the passage, "tres belle herce de cire de la mene assise," which is translated by Dugdale (*Baronage*, ii. 157-8) as "a curious herse of wax of a smaller size." And this translation, copied in a foot-note by Nichols, is adopted without question by Willis, *Architectural Nomenclature*, p. 74.

Firstly, assuming that the will is correctly printed, I ask if any one has ever found the form "*de la* mene assise," to mean "of *a*" instead of the usual "of *the*"? The candid reader will forgive *curious* as a translation of *tres belle*, and will not suppose me ignorant of the use of *la* as *my own*.

Secondly, suggesting that *mene* does not represent *meigne*, *meine*, *meisne*, *menue*, or *mesne*, may I hope that some of your readers may have easy access to the original at Lambeth (Reg. Chichele, pars 1, fol. 428), and can tell me that the word is really, as I expect, *mesme* or *meme*? J. W. P.

Queries with Answers.

THOMAS L. HARRIS, AN AMERICAN POET.—Is anything known in England respecting this writer, some of whose poems I have seen mentioned as being remarkable for powerful imitation of our leading poets, Shelley, Byron, Coleridge, Keats, &c.? Mr. Harris says he is waited on by spirits, in dreams and visions, who inspire him with the thoughts and images presented in his poems, which bear the euphonious titles of "The Starry Heavens," "The Golden Age," "The Morning Land." Mr. Harris is merely the *medium*, if I understand him aright, for conveying to the world the thoughts and very language of the poets mentioned. J. M. O.

[Some particulars of Mr. Thomas L. Harris are prefixed to his work, *A Lyric of the Golden Age*, New York, 8vo, 1856, from the pen of S. B. Brittan. This gentleman assures us that "It would be vain to search the annals of literature for a more striking example of poetic inspiration than is presented in the case of Thomas L. Harris, whose recent, rapid, and brilliant improvisations have astonished many of the most intelligent witnesses, and established for himself a secure foundation for a wide and lasting reputation. From his youth Mr. Harris has been accustomed to write verse, and many of his earlier lyrics, already widely circulated through the religious and secular press, have been universally admired. They are usually characterised by bold thoughts and brilliant images, and are especially remarkable for their spiritual significance and beauty. His early poems were never mechanically composed—were rarely, if ever, the result of previous thought; they were unstudied, spontaneous, and seemingly almost as involuntary as respiration. By degrees, the exercise of a spiritual agency, alike

foreign to himself and the sphere of mundane existence, became more and more apparent, until Spirits stood unvailed before him, and either moved his hand while he was partially entranced, addressed him in audible voices, or communicated their thoughts through cerebral impressions. The phenomena in the case of Mr. Harris have been constantly increasing in interest and importance. His normal life has been mysteriously diversified by many startling episodes, which, for their singular novelty — for the evidence they afford of the truth of spiritual existence and intercourse, as well as for dramatic impressiveness and the sublime ideas they contain — are worthy to be recorded among the most thrilling and instructive incidents of human experience. For the last five years his daily counsellors and nightly guardians have been spirits who have 'put on immortality.' At all times and in all places they visit him and converse freely as friend with friend. His familiar guests are shades of the immortal Bards, who from his lips pour the fiery torrent of Heaven-inspired thoughts." Thus far Mr. S. B. Brittan. As for ourselves, we have only to adopt the apology of Sir Walter Scott, in the *Lay of the Last Minstrel*:—

> "I cannot tell how the truth may be,
> I say the tale as 't was said to me."

Some additional particulars of Mr. T. L. Harris, and of his visit to England in 1859, are given in *An Address to the Members of the New Church, regarding the Mission and Writings of the Rev. T. L. Harris.* By a New Churchman. W. White, 36, Bloomsbury Street, London.]

Dr. South.—In a MS. book held by me as rector of Islip, Dean Vincent speaks of a sermon by Dr. South, in which he mentions the prayer for the king being read at Westminster School on Jan. 30, 1648, an hour before he was beheaded. The dean adds that the sermon was not *preached.* May I request the favour from any of your readers, who are acquainted with Dr. South's sermons (and they are many), of a note regarding the place where this reference of Dr. South to the subject in question may be found.

Francis Trench.

Islip, near Oxford.

[The Sermon in which the passage occurs, Dr. South informs us, "was penned and prepared to have been preached at Westminster Abbey, at a solemn meeting of such as had been bred at Westminster School. But the death of King Charles II. happening in the mean time, the design of this solemnity fell to the ground." Towards the close of the Sermon, the Doctor thus eulogises this seminary of learning, loyalty, and religion: "Let your kind and generous influences upon all occasions descend upon this royal and illustrious school, the happy place of your education:—a school, which neither disposes men to division in church, nor sedition in state; though too often found the readiest way (for churchmen especially) to thrive by; but trains up her sons and scholars to an invincible loyalty to their prince, and a strict, impartial conformity to the Church. A school so untaintedly loyal, that I can truly and knowingly aver, that in the very worst of times (in which it was my lot to be a member of it) we really were King's scholars, as well as called so. Nay, upon that very day, that black and eternally infamous day of the King's murder, I myself heard, and am now a witness, that the King was publicly prayed for in this school, but an hour or two (at most) before his sacred head was struck off. And this loyal genius always continued amongst us, and grew up with us; which made that noted corypheus (Dr. John Owen) of the Independent faction (and some time after, viz. 1651, promoted by Cromwell's interest to the deanery of Christ Church in Oxford) often say, 'that it would never be well with the nation till this school was suppressed; for that it naturally bred men up to an opposition to the government.'" — South's *Sermons*, vol. ii. p. 299, edit. 1843.]

St. Mary Rouncivall.—When visiting Roncesvalles some time ago, the official in charge of the abbatial buildings told me that "the Benedictine Abbey of Sta. Maria de Roncesvalles formerly possessed valuable tenements in London; that streets might be recognised as having belonged to the estate by a sword of a peculiar shape being yet to be seen engraved at their corners, or over the doors of the houses. There was an old chapel, called St. Mary Rounceval, somewhere near Scotland Yard. Did it belong to the Abbey? M. P.

[Near to the cross at Charing which Edward I. erected for Eleanor his beloved Queen, stood the Hospital of St. Mary Rouncivall, a cell to the priory and convent of Rouncivall (Roncesvalles) in Navarre, in the diocese of Pampeluna. It was founded and endowed by William Marshal, Earl of Pembroke, in the reign of Henry III. Speed tells us that this Hospital was suppressed by King Henry V., but restored 15 Edward IV. (1475), where a fraternity was founded, consisting of a master, wardens, brethren, and sisters, which continued until the general suppression, and the site of the chapel granted to Sir Thomas Cawarden, 3rd Edward VI. A.D. 1549-50. (See a view of it in Aggas's Map, taken in the reign of Queen Elizabeth, A.D. 1578.) When Stow wrote his *Survey of London*, 1598, it was turned into tenements. It afterwards came into the possession of Henry Howard, Earl of Northampton, son of Henry Howard, Earl of Surrey, the poet, who, about the year 1605, erected upon the site that noble specimen of Jacobean architecture, since called Northumberland House. Consult Newcourt's *Repertorium*, i. 693, and Tanner's *Notitia*, "Middlesex."]

Dr. Arne: "Thou soft flowing Avon," etc. Who was *the author* of these beautiful words, set to music by Dr. Arne, I believe, about the time of the first Shakspeare jubilee? Also, where is the best account of the life and works of the composer in question? It is a pity, I think, that so little is known of this musician, the most illustrious, of English birth, after the famous Purcell.

But the same complaint may be made respecting nearly all the English composers.

JUXTA TURRIM.

[In *The Life and Death of David Garrick, Esq.*, by an Old Comedian, Second Edition, 8vo, 1779, this beautiful song is attributed to Garrick, and is printed at page 53. We have no separate life of Dr. Arne; but perhaps the best works to consult for his biography are Dr. Busby's *History of Music*, 2 vols. 8vo, 1819; Fétis's *Biographie universelle des Musiciens*, 8vo, 1837-44; and *A Dictionary of Musicians*, 2 vols. 8vo. edit. 1827.]

IDRA'S CLIFF. — In what country is situated Idra's cliff, mentioned in the following lines: —

> "With food as well the peasant is supplied
> On Idra's cliff as Arno's shelvy side."
> Goldsmith's *Traveller*, lines 83-4.

GOLDSMITH.

[Goldsmith's allusion is probably to Hydra, or Idra, a rocky island in the Grecian Archipelago, six miles off the coast of Argolis. The island is little more than a sterile rock, the inhabitants being entirely dependent on trade and commerce. "What a spot you have chosen for your country!" said Mr. Waddington to Admiral Tombazi. "It was Liberty that chose the spot, not we," was the patriot's ready reply. On a rock so utterly barren as scarcely to present on its whole surface a speck of verdure, rises, in dazzling whiteness and beauty, this singularly interesting city.]

Replies.

SPEAKING MACHINES.

(3rd S. vi. 125.)

I need not tell you that the *Anthropoglossos* is no novelty; and that, from Roger Bacon downwards, various attempts have been made to construct talking machines; but perhaps the following account of one of these (pretended) automatons may have escaped your notice.

In the course of some miscellaneous reading, I came lately upon a pamphlet with the following title: —

"Lettre à M. le Président de * * * sur le Globe aérostatique, sur les têtes parlantes, et sur l'état présent de l'opinion publique à Paris. Pour servir de suite à la Lettre sur le poëme des Jardins. Audax Iapeti genus, Hor. Prix 12*s.* A Londres et se trouve à Paris chez Cailleau, 1783. 33 pp. 8vo."

It is an anonymous work, but the author signs himself "R. V. R. L." *

The "speaking head" immediately caught my attention, and this is what I read. I may here add, that I have sought in vain in contemporaneous journals for information respecting the construction and the author. Some of your readers may perhaps be more successful.

[* Par le Comte de Rivarol.]

It seems that a certain Abbé Mical, after thirty years labour, had at last completed two colossal heads of brass (*airain*) —

"Qui parlent et qui prononcent nettement des phrases entières. Leur voix est sur-humaine . . . . M. Mical applique deux claviers à ses têtes parlantes: l'un en cylindre, par lequel on n'obtient qu'un nombre déterminé de phrases; mais sur lequel les intervalles des mots et leur prosodie sont marqués correctement. L'autre clavier contient dans l'étendue d'un ravalement *tous les sons en tous les tons* de la langue Française réduits à un petit nombre par une méthode ingénieuse. Pour faire le mot *bon*, on frapperait sur deux touches coup-sur-coup, l'une écrit B, l'autre O N, et la tête ne dirait pas *beon* mais *bon*; car elles n'épèlent pas, leur prononciation est nette, et les voyelles et les consonnes se fondent et se marient dans leur bouche comme dans la nôtre."

From a note to p. 29, we learn that Mical "avait construit un concert entier, où les personages, grands comme nature, faisaient de la musique du matin au soir." This would indicate that the Abbé was a very clever mechanician; but the rest of the note throws a doubt upon the whole subject: —

"Des circonstances qu'on révélera un jour au public ont causé la destruction de cet ouvrage, ainsi que d'une tête parlante que M. Mical avait déjà faite."

The same pamphlet contains an account of other speaking models that were to be seen then (1783) on the Boulevards. One was a doll which spoke without moving the lips, without breathing, and without the aid of any spring whatsoever ("sans le secours du plus petit ressort"); and which not only spoke, but asked "des questions très captieuses, et même faisait de jolis madrigaux." It was suspended by ribbons to the ceiling, and you might handle it; but, strange to say! if a slipper (*pantoufle*) were put in its place, you still heard the "questions captieuses" and the "petits madrigaux." The doll, however, was dumb when removed from the room. All it wanted (says the writer of the pamphlet, was "a speaking-pipe and a parabolic sounding board in the ceiling": —

"Au reste, on vient d'observer *qu'elle est enrhumée, puisqu'elle a toussée* plus d'une fois très distinctement."

I have been told that the *Anthropoglossos* has also been known to suffer from hoarseness, and has been heard to sneeze! H. W.

SIR LEONARD CHAMBERLAIN.

(3rd S. vi. 109, 151.)

I beg to express my grateful acknowledgments for the great amount of valuable information furnished, by two separate correspondents, in answer to my inquiry respecting Sir Leonard Chamberlain. From the several passages in his life now brought before us, it would appear, that if not himself a Roman Catholic, Sir Leonard was at all events attached to the Roman Catholic party. This is a matter of some interest, in an historical

point of view. There is, in Foxe's *Book of Martyrs*, a detailed account of three women being burned in Guernsey for heresy, during the time that he was governor. There is no reason whatever to suppose that he was personally implicated in the proceedings. Indeed it appears probable that in July, 1556, when the condemnation took place, he was absent from the island: for we learn from a memorandum in the Council Register, that in July of the year following, he was required to repair thither. Still, if it had been supposed that the governor would look on such doings with disfavour, the zeal of the local authorities might have been less active. But whatever may have been the religious or political tendencies of Sir Leonard, it is certain that his son Francis, when he became governor, had to act upon the Protestant policy of Elizabeth.

Not long after Sir Leonard was made Governor of Guernsey, his son George received from the crown a grant of the Island of Alderney, I presume for a long term of years; and the Chamberlain family exercised certain rights over the island till the commencement of the civil troubles. In the State Paper Office there is a memorandum, without a date—but probably of the early part of the year 1643—to the following effect: —

"There is one called Chamberlain, a fermer of the Iland of Olderney, who is estimed among the better sort of the inhabitants of Garnezey, to be a great papist, and to send secretly men over into France with advises."

(*In dorso*) "Sherwill, one of Plymouth, and attending now the House of Parliament."

The George Chamberlain who became Bishop of Ypres, was, I presume, the immediate predecessor of the celebrated Cornelius Jansen, the founder of the Jansenists.

I have great doubts whether much was done in the time of Sir Leonard Chamberlain towards improving the defences of Castle Cornet.

P. S. C.

DEFOE AND GEORGE HERBERT.

(3rd S. vi. 231.)

In a translation of the nine books of Paracelsus, *Of the Nature of Things*, London, printed by Andrew Clarke for Thomas Williams, at the Golden Ball in Hosier Lane, 1674 (I suppose a reprint of that by J. Trench, 1650), is the following passage, p. 287. The author is writing "Of Mineral Signs:" —

"You must therefore take heed, that you suffer not yourselves to be seduced by the divinations of uncertain Arts; for they are vain and fruitless, especially Divining Rods, which have deceived many Miners. For if they shew a thing truly once, they fail ten times.

"Also, we must not trust other fraudulent signs of the Devil which are made, and appear in the night, and at some inconvenient times preternaturally, such as are Ghosts and Visions. For I would have you know, that the Devil can shew and cause signs, but out of mere fraud and deceit.

"*So there is no Church built, but the Devil hath his Chappel there.* There is no Chappel built, but he sets up his altar. There is no good seed, but he sows amongst it his tares. The same is the nature of Visions, and supernatural Apparitions, in Crystals, Berils, Looking-glasses, and Waters; as they are by ceremonial Negromancers, contrary to God's Command, and the power of the Light of Nature, basely abused."

The whole chapter is very curious. Not having the works of Paracelsus in the original Latin, I cannot say if the exact words quoted above occur in them. Some of your readers will be able to tell. Defoe was conversant with the magical and occult writings. While on this subject, perhaps you will allow me to add, that the authors of the sixteenth century, who were persecuted for being magicians, *professed* a supernatural knowledge; and, therefore, may be said to have caused their own misfortunes. Some modern writers carry their scepticism so far as to ignore these occult writers' own words. To say, as the delightful author of the *Curiosities of Literature* does (vol. i. p. 27, 3rd edition), that—

"Cardan was believed to be a magician. The fact is, that he was for his time a very able naturalist,"—

is surely not to convey a true idea of that writer's books.

J. Henry Shorthouse.

TANTERA BOBUS.

(3rd S. vi. 5, 59.)

In the *Universal Museum, or Gentleman's and Ladies' Polite Magazine of History, Politicks, and Literature* (vol. i. 1762), will be found a series of papers, entitled —

"The Disasters of Tantarabobus; a Tale. Faithfully transcribed from a genuine manuscript of the learned Bumbulkins, preserved in the Quidnunkian Library, and now first translated from the original Low Dutch."

The disasters of this unfortunate individual were occasioned by a deformity, to which I must be excused from further alluding, as the "Tale" is one of the many imitations that followed the publication of *Tristram Shandy;* and possesses all the indecency, without any of the wit, of its prototype. The "Disasters" extend over eight numbers of the *Magazine;* in the last of which, Tantarabobus dies, leaving a son "the very picture" of his father.

In a volume of the same *Magazine* for the year 1764 (p. 273), there will be found an article entitled:

"A Voyage to Philosopher's Island, otherwise called the Island of Absurdities. From the Travels of Tantarabobus, never yet published, translated from the Low Dutch."

As the former was an imitation of Sterne, so this seems to be an imitation of Swift; but, even then, the public taste was in advance of such filthy nonsense, and only the introductory chapter was published.

In a masonic work, entitled *Ahiman Rezon* (sixth edition), printed at Belfast in 1795, there is a song with the following introductory notice:

"An humorous Account of a Pedlar, who apply'd to a most respectable Lodge to be initiated into the Secrets of Free-Masonry; the Members of which were so highly incensed that they served him in the following ludicrous Manner."

Of course, the masons treated the poor fellow very badly, and ultimately tarred and feathered him. But he had to receive the masonic password, and consequently —

"*Tantarabobus* was given, to shun the old Leaven,
With tokens and signs in great plenty;
Hictius, Doctius, and Stoke, were the cream of the Joke,
Then slaps on his ribs he got twenty."

A note to *Tantarabobus* describes it as "one of the words they gave the poor unfortunate pedlar." Here then we find it doing duty for what is commonly termed the mason's word; and, as in vulgar repute, there is an intimate connection with a certain personage and freemasonry, we may be the less surprised to find that in Devonshire a familiar appellation of the devil is Tantrabobs.

When I was a boy, an apparently half-witted fellow wandered through the greater part of the province of Ulster, who was well known in Belfast and its neighbourhood by the appellation of Tantarabobus; while, in the adjoining county of Derry, he was equally as well known by the *sobriquet* of "Jug o' Punch." This certainly is a curious coincidence with the Worcestershire saying of "Tanterabobus, Punch, and the Pot-lid." I have seen the Irish rambler many times. His portrait was engraved, and some copies may probably still be in existence, though I lately was unsuccessful in obtaining one, on the most likely spot for finding it. He was a very ill-looking fellow, though he managed to cover his forbidding features with a smirking veil of imbecility. He ostensibly gained his living by begging, and collecting buttons, copper tokens, "ould rap ha'pennys that will not pass," as he used to phrase it; for which he would dance, and perform other curious antics. He died sometime about 1830; and, from an obituary notice of him published in one of the Belfast newspapers, it appeared the fellow's real name was Scott; that his imbecility and poverty was assumed; and that he actually was, till his death, in receipt of a pension from government for having acted as a spy on the country people, in the disastrous year of 1798.

Taylor, the Water-Poet, well describes such a character in *The Praise, Antiquity, and Commodity of Beggery, Beggers, and Begging;* and as his "begger" completely fulfilled the Cornish proverb —

"Like Tantera Bobus, who lived till he died,"—

I am induced to quote Taylor's lines here:—

"For every fool most certainly doth know,
A begger doth not dig, delve, plough, or sow.
He neither harrows, plants, lops, fells, nor rakes,
Nor any way he pains or labour takes.
Let swine be measled, let sheep die of rot,
Let murrain kill the cattle, he cares not.
He will not work and sweat, and yet he'll feed,
And each man's labour must supply his need.
Thus without pains or care his life he'll spend,
And lives until he dies, and there's an end."

William Pinkerton.

PSALM CX. (VULGATE CIX.)

(3rd S. vi. 250.)

The Rev. Canon Dalton having mentioned my name, I, as a Protestant, will give such translation as I am able, after consulting the best ancient and modern versions *penes me.* Your limited space compels me to be brief, and therefore my meaning will probably be obscure. In the first instance, however, I think it bare justice to the Jew Mendelssohn to give his own words in his own form, thus: —

"Dein jugendliches Volk ergeuszt
Freywillig sich, in heilgem Schmucke,
Am Tage deiner Heldenschlacht,
Wie Thau vom Schoosz der Morgenröthe."

But neither this, still less Luther's, is comparable, I think, to De Wette's: —

"Willig folgt Du dein Volk zum Heer im heiligen Schmuck,
[Wie] aus der Frühroths Schoosz thauet der junge Mannschaft."

And all three fall short of French and Skinner's (Murray, 1830): —

"Thy people shall freely offer themselves,
At the gathering of Thine armies,* in sacred robes;
Thy youths shall be unto Thee,
Beyond † the dew drops ‡ from the womb of the morning.

"* Heb. In the day of Thy forces. † Beyond, *i. e.* more numerous and bright than. ‡ The dew is poetically considered as the offspring of the morning."

I will, however, venture to add my own translation, where the deviations from the Authorised Version are, "army review" for "day of thy power," "holy attire" for "beauties of holiness," "drops of morning" for "womb of the morning."

"Thy people's desire is the army review in holy attire;
Thy youth are more [in number] for thee than the drops of morning dew."

Here the army in military array is put in parallel with the young men fit for recruits.

This psalm, I consider, is a thanksgiving after a victory, the only allusion to the incidents of the

campaign being in the last verse, from which we gather that the army suffered from want of water. Jehovah, between the cherubim, directs David to sit at his right-hand * in the temple, where he is to receive his share of the spoil by prescriptive right (על־דברתי) from Melchizedek, who exacted it from Abram.†

There is no various reading extant of weight sufficient to displace any word in the third verse. The meaning of each word is well known, but the difficulty is in their collocation on account of the metre, as well as in their poetic and idiomatic form.

The Douay Version is from the Vulgate, and that, as Canon Dalton states, "is a literal translation from the Septuagint." But the Septuagint, as it stands, is corrupt. Origen so proved it in his Hexapla, by comparison with the Hebrew text, and with the separate and independent Greek versions of Aquila, Symmachus, Theodotion, and the two anonymous versions called the *Quinta* and *Sexta*. The *Sexta* alone gives a various reading, ζητησουσι for ἀπὸ πρωΐ (Eichhorn, *O. T.* s. 111, 203.) We have also evidence of the latter half of this verse from the Hebrew-Greek MS., prior to Origen, from Epiphanius, thus — μηρεεμ μεσσααρ λακ ταλ ιελεδεθεχ, which is conformable to the existing Hebrew text, and proves the corruption of the Septuagint. (Moller's *Psalms*, 1045; Tychsen, *Tentamen*, 1st Appendix, p. 33.)

There is an error in printing the Authorised Version of the fifth verse, where the word "Lord" is in capitals, as if it stood for *Jehovah*, whereas it should be in small letters, because it stands for *adonai*, the lord, David, whom Jehovah addresses.

I have confined myself strictly to the rules of exegesis and hermeneutics, and have not considered the subject from a dogmatic point of view, which, I conceive, has contributed much to the diversity of translation. The sense in which we are to interpret the words taken from this psalm in Matthew (xxii. 41–45) and Mark (xii. 35), is a distinct question, and involves other principles of criticism.

T. J. Buckton.

Lichfield.

That this psalm refers to our Blessed Redeemer, no Christian can doubt. For he himself so applied it when he asked the Pharisees what they thought of Christ. (St. Matt. xxii. 42.) That the Jews equally understood it so, is evident from their silent acquiescence in the application. It is also quoted in the same sense in various well-known passages of the New Testament. That there should be a variety of translations and interpretations of verse 3rd need not cause any embarrassment; for the same occurs in many other instances, where the present Hebrew differs greatly from the copies which were employed by the translators, who prepared the Greek Version of the Septuagint.

It is observed by Berthier in his commentary on this verse, that if we dispense with the Hebrew points, which the LXX. of course knew not, the translation may be as follows: —

"With thee is the dignity in the day of thy strength, in the brightness of holiness; from the womb before the aurora is to thee the emission *or* translation of thy generation."

The Hebrew word, he observes, which is translated *dew*, may be as well derived from another, which signifies *emission* or *translation*. And why might not the LXX. have preferred this derivation? The early Fathers, St. John Chrysostom and St. Augustine, as well as St. Jerome, understood the passage in the sense of the Vulgate. But a Christian must be careful not to adopt any interpretation, which would lead to a different application of the psalm from that which our Blessed Lord himself has distinctly and authoritatively propounded.

F. C. H.

"Thy people give or consecrate themselves willingly to the Lord in thy power-day; in holy attire thy youthful soldiery like the dew in its beauty from the morning-womb," seems to be the rendering of this verse, which Hengstenberg recommends (*On the Psalms*, iii. 337, Clark's edit. 1848.) Dr. Benisch's translation, published under the authority of the chief Rabbi, London, 1861, gives:—

"In the midst of thy people with noblemindedness in the day of thy power [or force], in the splendours of holiness, select from the womb, thine is the dew of thy youth."

Wycliffe: —

"With thee the begynnyng, in the dai of thi vertue, in shynynges of Seintes; fro the wombe befor the dai sterre I gat thee."

Job J. B. Workard.

Burnett and other Family Queries (3rd S. v. 376.) — The Robert Burnett, Secretary of New Jersey, America, 1733, may have been the third son of Robert Burnett of Lethintie, one of the largest proprietaries of East New Jersey in the Quaker partnerships, who died 1714, leaving four sons, viz., Alexander, who was living in Barbadoes in 1765; John, whose two sons John and William died unmarried in New Jersey; Robert, death and residence unknown; Patrick, who died 1744-5.

Let me ask if this Robert Burnett of Lethintie was not the Robert who had brothers Duncan,

* Kuinoel, *Matt.* xx. 21; Spanheim, *Callim. in Apoll.* 67.

† This is the sense of the fourth verse, although Rosenmüller, on Gen. xiv. 20, states that the "tithes of all" were given by Abram to Melchizedek as payment for rations of bread and wine furnished to his little army.

Thomas (a doctor in Norwich), Alexander, and Gilbert? T. H. M.

The West Lavington Estate (3rd S. vi. 318.) It became, for his life, the property of Sir John Danvers the Regicide by his marriage with Elizabeth, granddaughter of Sir John Dauntesey, Knt., of West Lavington aforesaid. She was the Regicide's second wife; and her son, Henry Danvers, was heir to his uncle Henry, Earl of Danby; but died before his father, the Regicide.

The Dantsey estate, in North Wilts, was in the possession of the great grandfather of Sir John Danvers the Regicide, by marriage with the heiress of the Stradlings of Dauntesey; which Stradling heiress was also descended from an heiress of Dauntesey. In this way the children of Sir John Danvers the Regicide's second marriage descended from two families of Dauntesey; bearing arms alike, but not identical, viz. Dauntesey of Dantsey, North Wilts, by their father; Dauntesey of West Lavington, South Wilts, by their mother. The arms of each family were mentioned in my former communication. I regret that I did not express the above facts in a manner intelligible to P. S. C., and thus have spared him the trouble of pointing out what my want of care may have justified him in considering an error.

Aubrey's account of the match between John Danvers and the heiress of Stradling, of Dantsey, may be seen in his (Aubrey's) *North Wilts Jottings*; and how "he (John Danvers) clapped up the match," in consequence of early notice that Ann Stradling had become heiress of Stradling of Dantsey, in North Wilts, by the murder of the other children of the family. E. W.

Villas near London (3rd S. vi. 283.)—I agree with Sir Robert Peel, that it is very desirable to possess descriptions of ancient seats of the nobility, &c., near London, which are now gone to decay or ruin, or indeed forgotten as having ever existed. For what little we can glean of many of these, the monuments in the parish churches where they were situate are now the chief memorials. There was a noble mansion, belonging to the Chandos family at Minchendon, near Southgate, Middlesex, of which not a vestige now remains. Would any reader give some particulars, or point out where I may find them? Quæsitus.

Buck Whaley (3rd S. vi. 297.)—It may be well to observe that Mr. C. Ross's statement, that "his [Whaley's] residence in Stephen's Green was, in 1855, converted into a nunnery," is slightly incorrect. It then became, and still is, *the Catholic University*, over which Dr. Newman for some time presided. Abbba.

Gladys (3rd S. vi. 267.)—Gladiss, more commonly Glatz, is the name of a noble Silesian family of great antiquity. It sprang from the house of Gladisgorb, or Gorb. With respect to pronunciation, the *d* would in German be sounded as the first letter of the second syllable. Glatz (the city) was in Med. Lat. Glacium, or Glatium; and, in Bohemian, is Kladsko. Schin.

Platform (3rd S. iv. 134, &c.)—As a supplement to the notes on this word, I send you the following, which deserves also for its own sake an independent existence as a note. It is a curious "New American Platform," arranged by the *Down South Democrat* "to suit all parties." The first column is the *Secession*, the second the *Abolition* Platform; and the whole read together is the *Democratic* Platform. This Platform also represents the Union: as a whole it is Democratic; but, divided, one half is Secession, the other half Abolition:—

"Hurrah for	The Old Union
Secession	Is a curse
We fight for	The Constitution
The Confederacy	Is a league with hell
We love	Free Speech
The rebellion	Is treason
We glory in	A Free Press
Separation	Will not be tolerated
We fight not for	The negro's freedom
Reconstruction	Must be obtained
We must succeed	At every hazard
The Union	We love
We love not	The negro
We never said	Let the Union slide
We want	The Union as it was
Foreign intervention	Is played out
We cherish	The old flag
The stars and bars	Is a flaunting lie
We venerate	The *habeas corpus*
Southern chivalry	Is hateful
Death to	Jeff Davis
Abe Lincoln	Isn't the Government
Down with	Mob law
Law and order	Shall triumph."

E. S. C.

"Cobbler of Canterbury" (3rd S. vi. 86.)—This little work must have been somewhat popular in Scotland, as I find it was printed in a cheap form at Glasgow, 18mo, 1727. It is bound up with a poetical *History of Fortunatus; A Contest* (in verse) *between the Gardeners and the Tailors concerning their Antiquity*; and a very amusing production entitled "*Henry Blyd's* (Blyth) *Contract in the Carse of Gowrie, near Dondie*, in a fine elegant Discourse to his Mistress the Minister's Wife." On the title is a curious representation of Master Henry in the act of recitation. The printer of these various chap-books was "James Duncan, in the Salt Market, near Gibson's Wynd, Glasgow." The little book containing them was many years since purchased from the late Mr. Thomas Thorpe. J. M.
Edinburgh.

Tobacco (3rd S. vi. 251.)—That the "quartern" of tobacco (3½*d.*) means a quarter of a

pound will, I think, be shown by the following, which I take from a MS. diary of the period: —

"1736, March 25. Paid Mr Peers Leigh for ¼lb. of pig-tail tobacco, 6*d.*

"1738, March 20. Paid Mr Peers Leigh for 1lb. of fine leaf tobacco, 10*d.*

"1739, March 7. Paid Mr Henry Orrit for 1lb. of tobacco, 1*s.* 6*d.*

"1748, May 5. Paid in Chapel* for ¼lb. of tobacco, 3*d.*
" " 14. " for ¼lb., 1½*d.*
" June 2. " for 1lb., 1*s.*"

The other portion of the query I cannot answer.
J. Sy.

The duty on tobacco in 1729 was nominally 6½*d.* per pound, but was reduced by drawbacks to 5¼*d.* or 4¾*d.* See *Parliamentary History*, viii. 1277. Job J. B. Workard.

Curious Surgical Anecdote (3rd S. v. 498.) This remarkable case may be found described by Harvey in his "Treatise on Generation." See his works, translated and printed for the Sydenham Society, London, 1847, pages 382—384.

Charles I. had heard of this case, and wishing confirmation of it, sent Harvey to prove the truth of the report. Harvey was so much interested in the remarkable and novel features it presented, that he brought young Montgomery to the king, that he might make the examination himself into the young man's side and touch his heart. Montgomery in a few years succeeded as third Viscount Montgomery, and was subsequently created Earl of Mount Alexander, and died in 1663, having lived for more than thirty years with this large opening in his side. T. H. M.

Vied (3rd S. vi. 251.) — The two passages quoted explain each other: "A vie" should evidently have been printed as one word, "avie"= advice, not in the sense of counsel, but of deliberate purpose; a sense which we still retain in the adverb "advisedly." A "vied murder" then is an advised or deliberate murder, "destroying man upon a forethought purpose," as Bacon explains it in the same passage. J. F. M.

Hewett Family (2nd S. vii. 98.) — I have been greatly interested in the various notices respecting this family which have appeared in your pages, and particularly so as one of your correspondents, Meletes, states that a (French) branch of the family, under the name of Huet (of which the learned Bishop of Avrenches was a member), settled in England, where the name became changed to Hutt. Now this name I bear myself. I have always understood that it is a corruption of Hewitt or Huet, but have never been able to ascertain on any authority at what time the change took place. I should esteem it as a great favour if Meletes or any other of your correspondents could enlighten me on this point. Is there any use, as a clue to such research, to say that my family arms are—azure on a fess flory, counterflory or, between three lions passant argent, as many pewitts proper, and for crest a pewitt, as in the arms? Iota.

[The arms on the seal enclosed by our correspondent are those which were granted in 1559 to Sir William Hewett, Lord Mayor of London in that year. It may be interesting to Iota to know that Sir William Hewett had an only daughter and heiress, Anne, whom Sir Edward Osborne, Sheriff of London in 1575, and Lord Mayor in 1582, married, and by her became the ancestor of the present Duke of Leeds. Consequently the arms of Sir William Hewett can only be borne as a *quartering* by the descendants of Anne Hewett as the sole heiress of her father. We are not inclined to think that the surname of Hewett, or Huet, ever became "Hutt"; the variation of the orthography of the former is easily accounted for by the carelessness or caprice so manifestly prevalent in the sixteenth and seventeenth centuries as to the spelling of surnames. — *Vide* Collins's *Peerage*, ed. 1812, vol. i. p. 253.]

Reliques of the Roses (3rd S. vi. 144.) — Under this fanciful heading a Dublin correspondent quotes an epigram from a MS. collection, entitled "To Jenny Cameron, an enthusiastic Adherent of the Pretender, taken Prisoner in the '45."

Lord Chesterfield, in 1745, the popular Lord Lieutenant of Ireland, was the author of the lines. The subject of the epigram, who became in after life Lady Palmer, attended his vice-regal levee with an orange lily on her breast. Whereupon the witty peer spoke the felicitous lines quoted by your correspondent. In the *Reminiscences of an Emigrant Milesian* there will be found an account of an introduction to the aged lady at her residence in Henry Street, Dublin.
P. W. Trepolpen.

Dhurrhus (3rd S. vi. 276.) — "N. & Q.," as a medium of learned communication, should be kept sacred from phonetic spelling. I am sorry, therefore, to find your correspondent Cywrm giving us such a vocable as *dhurrhus*, when I see by the context he means *turas* or *turus* (*vide* O'Brien.)

This transformation of words will do well enough for novels (*e. g.* "Fardor-ougha"), but is the bane of philology. H. C. C.

Pansy (3rd S. vi. 151.) — It is no doubt true that the word *pansy* is derived from the French *penser*, to think; although Ben Jonson spells it *paunsé*, Spenser (*Shep. Cal.*, April, l. 142), *paunce*; and Milton, in *Comus*, speaks of *pancies*. I agree, however, with Grime in thinking Dr. Richardson's account of the origin of the name unsatisfactory. I should be inclined to regard *pansy* as one of a long list of names bestowed by the quaint fancy of our ancestors, who, by fixing, often perhaps arbitrarily, on certain flowers to express certain ideas, constructed a language of flowers.

The grotesque appearance of the full-blown

* Chapel-en-le-Frith.

pansy may perhaps have led to the imposition of the name, but only because it may have led to the selection of the flower as an emblem of "thought." At any rate Ophelia (Shaks. *Hamlet*, Act IV. Sc. 5), uses the pansy as an emblem: —

"There's rosemary, that's for remembrance. Pray you, love, remember; *and there is pansies, that's for thoughts.*"

Quesnay, the physician of Louis XV., and leader of the Economists, was called by the monarch his "thinker," and granted for armorial bearings three flowers of the *pensée*.

The following is a list of some of the names by which the pansy goes with rustics and old writers: Heart's-ease—Herb Trinity—Three-faces-under-a-hood — Kit-run-about — Cuddle-me-to-you — Love-in-vain — Kiss-behind-the-garden-gate — Jump-up-and-kiss-me-my-love — Love-in-idleness.

Under this last name Shakspeare speaks of it in the famous passage, *Midsum. Night's Dream*, Act II. Sc. 2: —

"Yet marked I where the bolt of Cupid fell;
It fell upon a little western flower,
Before milk-white, now purple with love's wounds,
And maidens call it 'love in idleness.'"

In the description of the effects of the flower that follows, there is evidently an allusion to the emblematical signification of the pansy: —

"The juice of it on sleeping eyelids laid,
Will make a man or woman madly dote
Upon the next live creature that it sees."

And again below: —

"And with the juice of this I'll streak her eyes,
And make her full of hateful fantasies."

German rustics, I am told, call the pansy *stiefmutter*, stepmother. Fabius Oxoniensis.

Konx Ompax (3rd S. vi. 263, 296.) — As your correspondent thinks I ought to have given the explanation of Lobeck, or to have adopted it, instead of venturing upon a new one of my own, I may be allowed to ask, why did not he supply my omission; for if Lobeck has settled the question, it must be worth knowing to those who have hitherto puzzled themselves ineffectually in its discovery. I will therefore supply such omission by stating that in the opinion of Lobeck κόγξ ὄμπαξ is a corruption for κόγξ ὁμοίως πάξ: if this has any meaning at all in Greek, it must be rendered *clink like hush;* which is, of all the explanations I have seen, the most irrelevant and absurd. This was my reason for not referring to Lobeck, who does not appear to possess the kind of learning needed to settle this point. In so saying I do not mean in the slightest degree to derogate from his distinguished attainments as a Greek critic; and I do not believe that he *seriously* meant to give such a nonsensical explanation. *Nullius addictus jurare in verba magistri.* T. J. Buckton.

Your correspondent, T. J. Buckton, says the above words have an Egyptian origin, and traces them from the Coptic, *Ken ash impsha*. Wilford, in a paper contributed to the *Asiatic Researches* in 1797, and printed in vol. v. p. 297, "On the Names of the Cabirian Deities, and on some Words used in the Mysteries of Eleusis," says, as Mr. Buckton does, that the words Κόγξ, Ὄμ, Πάξ, were uttered by the priest on the dismissal of the congregation at Eleusis. But Wilford gives them a different origin and import. He says they are pure Sanscrit, and were still used in his own time by the Brahmans in India at the conclusion of religious rites. Their meaning he gives as follows: —

"*Cancsha* signifies, the object of our most ardent wishes; *Om* is the famous monosyllable, used both at the beginning and conclusion of a prayer, like *Amen*; and *pacsha* answers to the obsolete Latin word *vix*, and signifies change, course, turn of work, duty, fortune," &c.—P. 301.

The evidences of an Indian origin, discernible in the religion of the ancient Egyptians, seem to reconcile the use of these mysterious words in both places, as well as their subsequent migration to Eleusis.

Between Gebel Silsilis and Es Souan, a solitary temple overhangs the Nile, on a headland called *Kom Ombos*. Is there anything more than accidental coincidence in the similarity which the name of this temple bears to *Konx Ompax?*

J. Emerson Tennent.

Caterlagh (3rd S. vi. 286.)—Caterlagh, Catherlagh, and Catherlough, are varying forms of the name of the town of Carlow and its county. Carlow is merely the Anglicised modification of the Irish name, Catherlough, pronounced Caherlogh (the town by the lake). The *th* in Irish is sounded *h*, and the final *gh* is a guttural, pronounced like the Scotch *ch* in loch. This sound is *at present* lost from English utterance, and thus the suppression of it makes Caherlough Caherlou, or Carlow. The town and county are designated by the Irish name in the maps up to near the close of the last century.

John Eugene O'Cavanagh.

John Fane (afterwards seventh Earl of Westmoreland) elevated on 4th Oct. 1733, to the Irish peerage, selected the title of Baron Catherlough; and Robert Knight, Lord Luxborough, was advanced to an earldom, as Earl of Catherlough.

H. M. Vane.

The county and town of Carlow are referred to. This name was frequently so spelt in official documents to a recent period. Thus Philip, Marquis of Wharton, was created Marquis of Catherlogh in the Irish Peerage in 1715. His son, the Duke of Wharton, died in 1731, when this title became extinct. But two years later, John Fane, afterwards 7th Earl of Westmoreland, was created Baron Catherlagh in the county of Catherlagh. At his death, the title became extinct. But the

Earl of Portarlington is Viscount Carlow, under a patent subsequently granted.

It is probable that the name was always pronounced "Carlow," as I find mention of a proclamation addressed to the "Senescallo libertatis Cathlach," in 6 Edw. III.; and at nearly the same time, 22 Edw. III., Robert de Clynton had a royal grant of the custody of the castle of "Carlagh."

The county town had its charter confirmed as "Catherlagh," Dec. 24, 27 Car. II.

I have seen it called "Catherlogh, *vulgo* Carlow." S. P. V.

Swallows (3rd S. v. 259, &c., &c.)—The Duke de R——— related to me, a few days ago, that in Sweden the swallows, as soon as the winter begins to approach, plunge themselves into the lakes, where they remain asleep and hidden under the ice till the return of the summer; when, revived by the new warmth, they come out from the water and fly away as formerly. While the lakes are frozen, if somebody will break the ice in those parts where it appears darker than in the rest, he will find masses of swallows—cold, asleep, and half dead; which, by taking out of their retreat and warming, either with his hands or before a fire, he will see gradually to vivify again and fly.

In other countries they retire very often to the caverns, under the rocks. As many of these exist between the city of Caen and the sea, on the banks of the river Orne, there are found sometimes during the winter piles of swallows suspended in these vaults, like bundles of grapes. I witnessed the same thing myself in Italy; where, as well as in France, it is considered (as I have heard) very lucky by the inhabitants when swallows build nests on their habitations.

I do not know if the above singular proceedings of the swallows are mentioned by any authors. I simply related them because they appeared to me curious; and because, having seen many times in "N & Q." articles regarding these birds, I thought they would give satisfaction to their writers in case they were ignorant of them.

Rhodocanakis.

"Cleanliness next to Godliness" (3rd S. vi. 259.)—Sir Charles Hastings, in his speech on Sanitary Reform at York the other day, quoted this expression as one of John Wesley's. Upon referring to Wesley's *Works*, London, 1829 (vol. vii. p. 16), I find, in a sermon on "Dress," Wesley recommending neatness of apparel thus:—

"Certainly this is a duty, not a sin. 'Cleanliness is, indeed, next to godliness.'"

Agreeably to this, good Mr. Herbert advises every one that fears God:

"Let thy mind's sweetness have its operation
Upon thy person, clothes, and habitation."

As the words "cleanliness" and "godliness" are put in inverted commas, it reads like a quotation, and not an original saying of John Wesley's. But is that so? John Wesley was a very likely man to have first put the words together.

A. B. Middleton.

The Close, Salisbury.

Plagiarism (3rd S. vi. 231.)—The opening lines of Defoe's *True Born Englishman* are a more literal plagiarism than your correspondent Cyril imagines, but not from George Herbert. In Charles Aleyn's *Historie of that Wise and Fortunate Prince Henrie of that name the Seventh* (p. 136), occur the following lines:—

"It is the *Devil's* policy that where
God hath his Church, *his* Chappell should be there."

These lines, placed by the side of Defoe's—

"Wherever God erects a house of prayer,
The Devil always builds a chapel there,"—

certainly deprive Defoe of all claim to originality in this instance. My copy of Aleyn's poem is dated 1638. A. B. Middleton.

The Close, Salisbury.

Red Hair (3rd S. vi. 282.)—In a recent lecture on "Trade and Finance," delivered by Mr. Laing before the Wick Young Men's Mutual Improvement Society (see report in *The Times*, No. 24,986), the speaker tells us:—

"You may see the wild Soumali, black as soot, with his long frizzly hair, dyed of a dark red, streaming in the wind, toiling like a Thames ballast heaver, in the service of a Steam Navigation Company at Aden."

Can any reader of "N. & Q." inform the undersigned how the Soumali change the colour of their hair from black to red? In Europe no means are publicly known how to effect this object, nor are the Figaros of Paris or London acquainted with any such secret! As to the mixtures of ammonia and cream-of-tartar, which are now being *sold* (razors have been made to sell!) in London for the purpose of making the hair golden, they have no more power to effect that object than the "divers recipes of Maister Alexis." For optical reasons the hair, particularly light hair, will always appear fairer when grease is removed from it (as it will be by any alkaline fluid), but the hair itself is in no way dyed.

What are the recipes given by Pliny for dyeing the hair yellow and red? Septimus Piesse.

Chiswick.

Jacamina, a Christian Name (3rd S. vi. 286.)—I have no doubt that the name *Jacamina* was intended as a feminine for James, and derived originally from *Giacomo*; which at first became *Giacomina*, and was finally Anglicised to *Jacamina*. F. C. H.

Mollitious (3rd S. vi. 69.)—Did it never occur to your correspondent that, in the passage

quoted by him, *mollitious* might possibly have been substituted for *delicious*, in order to avoid suggesting the idea of culinary delicacies?

MELETES.

SIR THOMAS REMINGTON, OF LUND, KNT. (2nd S. ii. 432.)—If T. P. of Hull, who makes the inquiry, will communicate with me, he will gain the particulars he wishes to obtain respecting the Remington family. The family is not extinct; and the present representative is the writer of this letter, who has a pedigree of the family, and could furnish the requisite information.

HENRY REMINGTON.

6, Merton Villas, Lilford Road, Camberwell, S.

"NEWCASTLE MAGAZINE" (3rd S. vi. 110.)—In answer to IOTA, respecting the *Newcastle Magazine*, I send you an extract from Latimer's *Local Records*, p. 207:—

"November 25, 1845. Died, at Newcastle, aged 48, Mr. Wm. Andrew Mitchell. The deceased conducted the *Tyne Mercury* newspaper for many years with great ability; and he was also editor of the *Newcastle Magazine*, a periodical started by himself, and carried on with a talent and energy rarely found in the provinces. Mr. Mitchell was also the author of *The Letters of Tim Tunbelly*; a drama called *Crohore of the Bill-hook*; *Essays on Capacity and Genius*; *Thoughts of One that Wandereth*; and many fugitive pieces. He was one of the founders of the Newcastle Mechanic's Institute, and was its principal secretary till his death."

WM. LYALL.

SOMERSET, A DRAMATIST (3rd S. vi. 168, 274.) To answer S. Y. R.'s query I have really been doing my best, which means, making six calls on six separate evenings, for the purpose of applying to a friend, and through him to one who, though personally unknown to myself, is professionally known to everybody moving in the dramatic world. Both these gentlemen are, without doubt, more learned in histrionic matters than any other Thespian twins in London. Somerset's first name then is Charles, the second is "supposed" to be Augustus. My friend's friend positively affirms the back-board business not only to have been a fact, but that the "unfortunate writer" was carried before the lord mayor for that particular performance upon the public stage of the king's highway; likewise, that the dramatist is even still living "in a union over the water." I may add that my informants reside on the north side of the Thames.

EDWIN ROFFE.

Somers Town.

WHO WAS BISHOP OF BRECHIN, APRIL 2, 1635? (3rd S. vi. 206.)—The quotation supplied by your correspondent J. S. S. in reply to above (p. 275) is not correctly made by the Bannatyne Club. The Bishop is there called Thomas Sysderf, an error as will be seen by the following, which I take from the same place, viz. Forbes' *Funeral Sermons, Orations, &c.*, published by the Spottiswoode Society, 1845, 8vo. At page 226 there is—

"Letter of a Right Reverende Father in God, Thomas Sinsarfe, then Bishop of Brechin (now Bishop of Galloway) to John Forbes of Corse, concerning," &c.

To this is appended a note from Bp. Keith's Catalogue as follows:—

"1634.—Thomas Sinsarfe was now also translated from Brechin to Galloway—(this letter shows that the date of the translation given by Keith is erroneous.—Ed.)—from which last See he was removed by authority of the Assembly of 1638, and likewise excommunicated. He was the only Bishop who survived the troubles; and then he was translated to the See of Orkney, 14th November, 1662. He is said to have been a learned and worthy prelate."

The letter above referred to is signed "Th. B. of Brechin," and dated at the end, "Edinb. the 5 of April, 1635."

SOLSBERG.

[Mr. Stephen, in his *History of the Church of Scotland*, spells the name Sydserf, and Dr. Russel, in his new edition of Keith's *Scottish Bishops*, Sydeserf.—ED.]

BEZOAR STONES (3rd S. v. 486.)—The reference at p. 486, under this head, to the chapter "De Lepore cornuto, et Bezoar occidentali," in the work of Thomas Bartholinus, reminded me that the natives of the Carnatic believe in the existence of a horned fox, whose head is supposed to contain a bezoar stone of extraordinary efficacy in the cure of all diseases, and that the bite of a snake may be cured by being rubbed with the Ammonite, a fossil in shape resembling a coiled snake. The following curious passages occur in *The Shajrat ul Atrak; or, Genealogical Tree of the Turks and Tartars*:—

"Japhet, on quitting his father, requested him to teach him a prayer to God to obtain rain when it should be required. Noah taught him the name of God, and traced the all-powerful characters of God's name on a stone, which he gave to Japhet; and to this day the Turks possess a stone which is said to cause rain to fall when it is required; this stone is called Jideltáshe, and by the Arabs Hajar-ul-matar. Similar stones are found in the bodies of different animals. It is said that this secret was disclosed to Noah by Gabriel, and that he was instructed, when he wanted rain, to repeat the name of God, to breathe on the stone, and throw it in water, and rain would then fall. When Japhet died, his younger sons elected Toork, the eldest, to supply his place."

H. C.

BISHOP PERCY (3rd S. vi. 261.)—Bishop Percy's claim to be a male descendant of the ducal house of Northumberland is *not proven*. His first recorded ancestor, "—— Piercy," who removed from the north to Worcester in the reign of Henry VIII. is *supposed* to have been John Percy, Esq., sometime of Newton-by-the-Sea, Northumberland, who about 1520 withdrew from that county. The Bishop, who was fond of genealogy, contributed his pedigree to Dr. Nash, and it appears in that gentleman's *History of Worcestershire*, vol. ii. The John Percy above alluded to,

seems to have been a son of Sir Henry Percy, and great-grandson of Henry, second Earl of Northumberland. I must confess that I look upon this presumed descent with great diffidence, for many reasons. I may add in conclusion that the name *Piercy* is still extant in Worcestershire.

H. S. G.

P.S. If Dr. Percy's pedigree is capable of proof, would he not on the death without *male* issue of Joscelin, eleventh Earl of Northumberland, have succeeded to that title?

Modern Anthologia of Greek Epigrams (3rd S. vi. 287.)—One of the Greek epigrams to which your correspondent, Fitzhopkins, refers, was a Prize Epigram at Cambridge, probably in the year 1813. I can quote it from memory only. It is so admirable that it deserves to be put permanently on record:—

NAPOLEON AB EXERCITU FUGIENS.

"Ἄλλος ἐγὼν Ἀχιλεύς," ὁ τύραννος ὁ Γαλλικὸς εἶπεν·
Οὐδὲ μάλα ψευδῶς τοῦτο γέγωνεν ἔπος·
Καὶ γὰρ ἐοῖκ' Ἀχιλεῖ, πολλὰς Ἄϊδι προίαψας
Ἰφθίμους ψυχὰς ἐν προμάχοις πολέμων·
Καὶ χόλον ἄσβεστος, καὶ ἀμειλίκτος καὶ ἀπηνὴς,
Καὶ πολέων ὀλετὴρ, καὶ — ποδὰς ὠκὺς ἐών·
Τόσσονδ' εἴκελος ὤν, οὐκ ἔστιν ὅμως πανομοῖος·
Τὸν γὰρ ἀπώλεσσεν, τὸν δ' ἐσάωσεν ἵχνος.

I subjoin a Latin version for those of your readers to whom Greek may be less familiar:—

'Alter ego,' secum dux Gallicus, 'alter Achilles!'
Nec falsè omnino vox animosa sonat.
Namque, ut Pelides, animas in Tartara multas
Heroum pugnans propulit ante diem:
Insuper iracundus, inexorabilis, acer,
Urbes evertens, et — citus ire pede!
Huc adeo similis tamen in re discrepat unâ:
Ex pedibus vitam hic accipit, ille necem.

T. C.

Durham.

"Fortune helps those that help themselves" (2nd S. iv. 292, 317.)—The equivalent to this proverb has been given in Latin, German, Italian, and Spanish. Herein I have the pleasure to supply the Greek:—

Τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαία σχολή·
Θεὸς δὲ τοῖς ἀργοῦσιν οὐ παρίσταται.

Stobæus, *Floril.* tit. xxx. p. 135.

"Nullus supinæ fructus est ignaviæ,
Nec feriantes adjuvat fautor Deus."

Sophoclis Deperditorum Dramatum Fragmenta, Brunck, 1786, p. 17.

"Cardinal Richelieu, who said that *unfortunate* and *imprudent* are two words which signify the same thing, seems to have founded this maxim on the singular happiness of his own administration. . . . . Let us consult history, or make our own observations for the space of a few years, and we shall be convinced that there is a fatality which attends the lives of some men (perhaps of us all), insomuch that with the greatest prudence and circumspection, and with the noblest endowments of the mind, they are not able to avert their misfortunes; and if they happen to be engaged in the service of the commonwealth, the performance of their duty shall subject them to an accusation, and their virtues and love of their country be construed into high crimes and misdemeanours. On the other hand, we may behold the dullest fellows, men without any talents, or any one good quality, succeed in all their undertakings, and arrive so suddenly to wealth and honours, that they may be justly styled, as they generally are, the favourites of Fortune."—Dr. William King, *Political and Literary Anecdotes*, pp. 64-67.

Bibliothecar. Chetham.

The Confession of La Rochelle (3rd S. vi. 47, 237.)—I do not think that your correspondents F. C. H. and P. S. C. are strictly correct in the opinion they hold concerning the Confession of La Rochelle, viz., that it is entirely obsolete, or has been formally abolished. On the charge of impugning this confession of faith, the talented and eloquent M. Athanase Coquerel was suspended at the commencement of this year by the Presbyteral Council of the Reformed Church of Paris. M. Coquerel is one of the most noted ministers of the liberal party in the French Protestant church, and having been accused of being unfaithful to the creed of his fathers he has published a reply, in which he states, that he considers his opponents open to the same accusation, they having, for the most part, repudiated the dogmas of infant damnation, predestination, and other hyper-Calvinistic doctrines, all of which are included in the Confession of La Rochelle. Reginald Percy.

"Ode on Man's Redemption" (3rd S. vi. 287.) This composition was published in Dublin in the year 1758, 8vo, pp. 30. I am sorry that I cannot give Abhba any particulars of the author, William Dennis, of Clonmel. B. E. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Sacred Latin Poetry, selected and arranged for use, with Notes and Introduction, by R. C. Trench, D.D., Archbishop of Dublin. *2nd edition, corrected and improved.* (Macmillan & Co.)

Our good word is not necessary to recommend the production of so well-known a scholar as Archbishop Trench; but we cannot forbear an expression of the pleasure we have received from reperusing in this volume old favourite hymns, which in our younger days we were glad to copy into a common-place book from Daniel's *Thesaurus*, but which now every Latin scholar may here read in the best of type and most portable form, and with the advantage of Archbishop Trench's explanatory notes. Some of our old familiar pieces, however, we miss here, as the "Stabat Mater," the "Pange Lingua," and the Christmas Hymn," beginning "Altitudo, quid hic jaces?" But the little volume only professes to be a small nosegay culled from a very rich garden; a selection, too, of those pieces only which can be used heartily for the purposes of devotion by members of a Protestant Church: and many of the grandest mediæval hymns would fail to stand that test.

Meditations on the Essence of Christianity and on the Religious Questions of the Day. By M. Guizot. *Translated from the French, under the Superintendence of the Author.* (London, Murray, 1864.)

Christianity is not effete while it commands the adhesion of thinkers and critics such as M. Guizot. Nor need we fear scientific assailants of the Scriptures, while we have his pen engaged on its defence. The meditations of this volume dwell on the vexed questions of Creation and Inspiration, on the Nature of God, and the Character of Jesus. Towards the conclusion, the author has these noble words, which will convey the general tone of the book: — "The way of innocence is a far better way than that of science to lead man up to God. Science is a splendid thing; it is also a noble privilege of man that God, in creating him an intelligent and free agent, has given him a capacity to desire and pursue through study the truths of science, and even to attain them in a certain measure and a certain sphere. But when science attempts to exceed that measure, and to quit that sphere, when it ignores and scorns the instincts—natural, universal, and permanent instincts of the human soul—when it essays to set up everywhere its own torch in place of that primitive light that lights mankind—then science fills itself with error."

The Plays of William Shakespeare, carefully edited by Thomas Keightley. *Vols. III., IV., and V.* (Bell & Daldy.

This beautiful edition of *Shakespeare* in what may be called Pocket Volumes, and which is issued with all the typographical beauty of the Chiswick Press, and edited with the care and knowledge of that learned and accomplished critic Mr. Keightley, is rapidly drawing to a close. One more volume will complete the Elzevir Shakespeare; which will assuredly rank high in public favour for a judicious text, clearly and handsomely put forth, and as among the best of Messrs. Bell & Daldy's *Elzevir Series of Standard Authors.*

Errors of modern Science and Theology. By James Alexander Smith, *author of "Atheisms of Geology," "Mirvan,"* &c. (London: Murray & Co., Paternoster Row.)

This is an attempt to defend old-fashioned religion against modern science on the ground of common sense. We cannot congratulate our author on his success, or recommend his volume as likely to give satisfaction to young people, whose faith is disturbed by the speculations of Sir C. Lyell, or the criticisms of the Bishop of Natal. It is simply a volume of stupid rigmarole. Take, for example, "To all such prodigies, who must be very nearly cork-brained, we would propose the appropriate public presentation of a cork-leg, to let them off at the infinite tangent of an exploring expedition after that Flying Dutchman, the Merchant of Rotterdam, who must by this time be pretty well tired of free trade." But our readers are by this time tired of Mr. Smith.

Literary Announcements.—Messrs. Groombridge & Sons will issue, during the present Season:—"Ten Years in Sweden," by The Old Bushman—"The Temple Anecdotes," Vol. I.—"The Pauper, the Thief, and the Convict," by Thomas Archer—"To Day: Essays and Miscellanies," by John Hollingshead—"The Childhood and School Room Hours of Royal Children," by Julia Luard—"Two Months in a London Hospital," by Arnold J. Cooley—"The Magnet Stories," eighth volume—and Eight New Volumes of "Groombridge's Shilling Gift Books," completing the Series.

Messrs. Blackwood have in the press:—"The Perpetual Curate," being a New Series of "The Chronicles of Carlingford"—Captain Grant's "Narrative of his Journey through Africa with Captain Speke"—"The Great Governing Families of England," by J. Langton Sandford and Meredith Townsend—"The Confederate Secession," by the Marquis of Lothian, &c.

Mr. Bentley will publish during the Season:—"Europe beyond the Sea," by Viscount Bury, M.P.—Third and fourth volumes of "The Lives of the Archbishops of Canterbury," by Walter Farquhar Hook, D.D.—"The Life of Charles James Fox," by Earl Russell, third and concluding volume—"The History of Greece to the Close of the Peloponnesian War," by Dr. Curtius, translated by Miss Bunnett—"Israel in the Wilderness, illustrated by the Inscriptions on the Rocks in the Wilderness," by Rev. Charles Forster—"Henrietta Caracciolo; or, Convent Life in Naples, a True Narrative"—"A Century of Anecdote from 1750," by John Timbs—"The History of the Present American War to the Conclusion of the Campaign of 1863," by Lieut.-Col. Fletcher, Fusilier Guards—and "A Popular History of Music," by Dr. Schlüster, translated and edited by F. Cecilia Tubbs.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Doubleday's Work on Population.
Wanted by *Mr. Hookham*, 15, Old Bond Street.

The Philosophy of Kant, by Professor Mansel. Parkers, Oxford, 1856.
An Examination of Whately's Logic, by Sir Geo. Cornewall Lewis, 1839.
A Rudimentary Treatise on the Philosophy of Grammar, by Dr. E. Meyrick Goulburn. Longmans, 1852.
Lecture on Socrates, by Dr. Goulburn. Rivingtons, 1858.
Wanted by *Mr. Robt. Allan*, 128, Ingram Street, Glasgow.

Notices to Correspondents.

Sabre *ought to know that the private letter which accompanied his query, on a matter of no interest but to himself, was very like an insult.*

T. B. *There are probably a bushel of Queen Anne's farthings in existence. See* "N. & Q." 1st S. iii. 83; x. 384, 429.

E. L. S. *The subject was assuming a controversial tone on the part of some correspondents, and was therefore brought to a close. The edition is pronounced by Brunet "Belle édition, correcte," &c.*

L. O. (Weymouth.) *The inscription means the bell was cast in* 1786 *at the joint expense of A. F. and H. C.*

C. D. L. (Greenock.) *Your communications are welcome. The matter you refer to shall be inquired after.*

W. L. W. *Holland's* Buke of the Howlat *was edited by D. Laing for the Bannatyne Club.* Edinb. 4to, 1823. *The work may consulted in the British Museum, and in most public libraries.*

Inquirer (Hartlepool.) *The clerical prefix "Reverend" is neither sanctioned nor required by any law or canon; but is what Selden would call "an honorary attribute." Consult* "N. & Q." 1st S. vi. 246.

B. Clement. A Treatise on the Passions, so far as they regard the Stage, 8vo, 1747, *is attributed to Samuel Foote.*

W. J. F. *Sladel (Ang.-Sax.) in Kent means the step of a ladder; but in the passage quoted may mean a landing place on the shore.*

Errata.—*In our notice of the author of* Occasional Sermons (ante p. 311) *requires correction. John Lawson, B.D., rector of Swanscombe, was a different person to John Lawson, D.D., Professor of Oratory, who died Jan.* 9, 1759. *Our Correspondent* Abbda *will be glad of any biographical particulars of the latter.*—3rd S. vi. p. 318, col. i. line 5, *for* "Massineim" *read* "Massmann."

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The additional Seals, of which MR. LAING is now preparing the description, amount to upwards of 1100, including all the varieties of Monastic or Ecclesiastical Seals, those of Burghs and Towns, and Baronial Seals. They are for the most part of early date—those from the English Record Office embracing many of the Seals of Scotchmen appended to the Homages A.D. 1292-6—and MR. LAING'S work will now afford the most authentic and by far the fullest information regarding early Scottish heraldry, and those devices which preceded the systematic use of heraldic blazon. It is superfluous to say that such a collection throws constant light upon pedigree, and the most early and obscure part of family history.

It is proposed to print the Work uniform with MR. LAING'S former volume, and to illustrate it with a number of representations of seals cut in wood, in lithography, and some, it is hoped, in photography, if it shall be found possible to secure uniformity of tone and permanency in that process.

The novelty and the necessary expense of such a Work, and the lamented decease of the Bannatyne Club, must be the Publishers' apology for proposing to print the volume by subscription. It is calculated to run to about 250 quarto pages, will be furnished to Subscribers at Two Guineas, and will be put to Press as soon as 100 Subscribers' names shall be received. After the publication of the Work, the price will be advanced to Three Guineas.

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III. WAS SHAKSPEARE EVER A SOLDIER?

BY WILLIAM J. THOMS,

A Fellow of the Society of Antiquaries.

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PAPWORTH'S ORDINARY OF BRITISH ARMORIALS.—AS PART XII. (the Third for the Subscription of 1861) is now in course of delivery, Gentlemen who may not receive it before the end of this month are requested to forward their application and Subscription to Mr. JOHN W. PAPWORTH, 14A, Great Marlborough Street: from whom a Specimen Page, and List of Subscribers, may be obtained.

The object of this Work is to enable the generality of persons, though but slightly acquainted with Heraldry, to ascertain with facility the family-name to which a given coat of arms is attributed. For this purpose, between sixty and seventy thousand coats have been for the first time arranged, in such an alphabetical order, that any one of them may be found in less than five minutes. This facility of reference has been tested by frequent use of the work so far as it has proceeded: and it may be fairly presumed, that a great portion of the dislike to the study of Heraldry, which existed during the last century, was due to the absence of so complete a work: for the Dictionary compiled in the reign of Elizabeth, by the herald Glover, contains about eleven thousand coats of arms, and is arranged in such a manner that it requires some skill to make it available for reference. Yet Glover's production has been a leading portion of the two great modern Dictionaries of Heraldry.

The Plan of the present Work is simply this: the arms are technically described, and are arranged in alphabetical order by the name of the charges as consecutively mentioned, with subdivisions according to the positions of the secondary features; so that the inquirer has but to blason the coat, and the first substantive that he names shows under what title in this Dictionary the coat is to be sought. For example, there occur, p. 182, PER BEND vert and or, *HALL*; p. 191, Or a BEND dancetty, vert, *DAWBNEY*; p. 196, Gu. a BEND vair in the sinister CHIEF an armulet for difference arg., *BEAUCHAMP*; p. 201, Or a BEND raguly sa. in BASE a mullet gu., *ELDRED*: p. 213, Gu. a BEND vair BETWEEN six crosses patty or, *KNIVETON*, Bradley, co. Derby; p. 223, Az., a BEND BETWEEN TWO cotises or and IN CHIEF a dolphin naiant arg., *TATLOCK*; p. 235, Arg. ON a BEND az. three ESCALLOPS or, *BARNARD; BROWNE; DYNCASTER; REID*, The Carse, Scotland: p. 259, Arg. ON a BEND az. three annulets or IN CHIEF a cross-crosslet of the second, *CLAYTON*, co. Stafford: p. 279, Arg. ON a BEND az. BETWEEN two holly leaves, vert three buckles or, *LESLEY*, Warde's Scotland: and Arg. ON a BEND engrailed vert BETWEEN TWO stags' heads, cabossed sa. attired or three bezants IN CHIEF a canton erminois, *NEEDS*, co. Devon, quartered by Grazebrook. The same principle regulates the articles—2 BENDLETS: 3 BENDLETS; 4 BENDLETS; 5 BENDLETS; 6 BENDLETS: and this great division of the work ends p. 292, BENDY sa. and or, *LEICESTER*.

The next Part, being the first portion for the Subscription of 1862, is in the hands of the printer, and it is intended to complete the letter C. This will leave about two-fifths of the work to be printed, and half of this remainder rises the letters from G to Z inclusive.

MR. PAPWORTH has to offer to the Subscribers his grateful acknowledgment of their patience during his sometimes dangerous illness that has lasted more than twelvemonths, in which it was impossible for him to entrust to any one the revision of the proofs.

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Notes.

CERVANTES.

Mr. Ford mentions, in his *Handbook for Spain* (ed. 1855, Part II. p. 826), that "Cervantes was baptized at Alcalá de Henares, in the Church of S. Maria, October 9th, 1547,* and that an inscription is placed over his natal house." As the inscription is not given, I send it to "N. & Q." It is worded thus:—

"Aqui nació Miguel de Cervantes Saavedra,
Autor del Don Quijote:
Por su nombre y por su ingenio,
Pertenece al mundo civilizado:
Por su cuna
á
Alcalá de Henares."

Cervantes died at Madrid, April 23rd, 1616, in the Calle del Leon, No. 20. He was buried in the Convent of the Trinitarias Des-Calzas, Calle del Humilladero. But when the nuns removed to another street, the site of his grave seems unfortunately to have been forgotten. Some, however, assert that when the nuns left their old house, the remains of Cervantes were removed also. But the spot is now unknown. Not even a monument was raised to his memory till the year 1835; then a bronze statue of him was placed in the Plaza del Estamento, opposite to the Cortes. The street in which he lived, when residing at Madrid, is now called Calle de Cervantes.

The immortal writer, in his Preface to the romance of *Persiles y Sigismunda*, thus alludes to the celebrity which he had so long sought after, and also to what he believed to be the near approach of his death. The extract is very interesting, though I am not sure whether it has already appeared in "N. & Q."

These are his words:—

"It happened afterwards, dear reader, that I was travelling with two friends from Esquivias, a place of fame on many accounts, but especially celebrated for illustrious families and excellent wines. On the road I heard a man behind me whipping his nag most lustily, and apparently very desirous of overtaking our party. By-and-by he called out, and begged us to stop, which we did. When he came up, he turned out to be a country student in brown clothes, with spatterdashes and round-toed shoes. He was armed with a sword in a large sheath, and had a band tied with only two tapes, so that it constantly got out of its place, and gave him some trouble. 'If I may judge from the rapidity of your movements, gentlemen,' said he, 'you are doubtless seeking after some office, or a prebendal hall at the Court of my Lord of Toledo, or from the King; for my mule could not overtake you, though she has always been reckoned a good trotter.' One of my companions replied, 'It is the sturdy steed of Señor Miguel Cervantes that has maintained our quick pace.' Scarcely had the student heard the name, when, alighting from his ass, while cloak-bag tumbled on one side and his portmanteau on the other, he sprang towards me, seized my hand, and exclaimed: '*This*, then, is the famous one-handed author, the merriest of writers, and the favourite of the Muses!' When I heard him pouring forth these eulogiums, I considered it but polite to answer him. So throwing my arms round his neck: 'I am indeed, Señor, Cervantes whom you admire,' said I; 'but not the favourite of the Muses, nor any other of those fine things which you have said about me. Pray, Señor, mount your ass again, and let us converse during the rest of the journey.'

"The good student did as I desired, and reining in our beasts, we proceeded more leisurely. When we talked of my illness, the student gave me little hope. 'It is a dropsy,' said he, 'which all the water in the ocean would not cure, if you could drink it. You must drink less, Señor Cervantes, and *eat more*, for this alone can cure you.' I replied, 'I have often been told the same thing; but it is as impossible for me to forbear drinking, as if I had been born for nothing else. My life is now near its close; and if I may judge by my pulse, I cannot live beyond next Sunday. It is unfortunate that your acquaintance with me has been so late, as I fear that I shall not live to prove my gratitude for your obliging conduct.'

"Such was our conversation, when we arrived at the place where our paths separated. I embraced him anew, and repeated the offer of my services. He spurred his ass, and left me as little inclined to prosecute my journey as he was zealous in his. He had, however, furnished my pen with ample materials for pleasantry. But times alter rapidly: perhaps the period may come, when I shall resume the thread which I am now obliged to break, so as to complete what is now wanting, and what I would fain tell. But no! farewell gaiety, farewell humour, farewell my pleasant friends. I must now die; and I desire nothing more than to see you again happy in another world."—(See Forster's *Handbook of Spanish Literature*, p. 202.)

It seems that a few days after, Cervantes wrote a Dedication of his Work to the Count of Lemos, who had been a great friend to him in his declining years.

"I could have wished," Cervantes said, "not to have

* This date appears to be the year of his birth also.

been obliged to make so close a personal application of those old verses which commence with the words—

'With the foot already in the stirrup;'

for with very little alteration I may truly say, that, with my foot in the stirrup, feeling this moment the pains of dissolution, I address this letter to you. Yesterday I received Extreme Unction, and to-day I have resumed my pen. The time is short—my pains increase—my hopes diminish; yet do I greatly wish that my life might be prolonged, till I could see you again in Spain."

The Count of Lemos was then on his way from Naples to Spain. Cervantes died four days after he had written the Dedication, in the 68th year of his age. His funeral was quite private.

His biography by Señor Mayans y Siscar, is not equal to the *Life of Cervantes* published by Señor Don Vicente de los Rios, which is prefixed to the magnificent edition of his works, published at Madrid in 1781. In the same year there appeared at Madrid a new edition of the romance of *Persiles y Sigismunda*, by Don Antonio de Sanchas. (See Bouterwek's *Hist. of Spanish Literature*, ed. London, 1847, p. 252.) J. Dalton.

Norwich.

P.S.—Ticknor, in his *History of Spanish Literature* (vol. ii. ed. London, 1849, p. 92-3) gives a few particulars connected with the subject of this note. He mentions that Cervantes, a few weeks before he died, "entered the order of Franciscan friars, whose habit he had assumed three years before at Alcalá." Some writers have asserted that he died on the same day with Shakspeare; but this is quite a mistake, as Ticknor observes, because the Calendar was not then altered; hence, there was a difference of ten days between the English and Spanish Calendar.

BATTLE OF BRUNNANBURH.

The locality where this famous battle was fought has formed the subject of much conjecture. William of Malmesbury states that the field is situated "far into England;" Camden, in his *Britannia*, gives Brumford, in Northumberland, as the place of conflict; and more recently, we have Bromborough, in Cheshire; Banbury, in Oxfordshire; Burnham and Bourne, in Lincolnshire; Brunton, in Northumberland, &c., &c.—suggested as probable places where the battle may have taken place. Many of these suggestions have little but the sound of the name to recommend them to notice; and hence, in a paper which is printed in vol. ix. of the *Transactions of the Historic Society of Lancashire and Cheshire*, I have ventured to propose that Burnley, in Lancashire, is more entitled to be considered as the scene of the conflict than any of the places named. My mode of establishing this proposition may be now stated as follows:—

I. Burnley is a very ancient town lying upon a Roman vicinal way, leading over the Pennine Chain, from Rerigonium (Ribchester) to Cambodunum (Slack). It has possessed a church, whose erection dates beyond written records; and there is a Saxon cross still in existence, which tradition asserts was erected in commemoration of the visit of Paulinus to this locality. Its name, too, is suggestive; since it has been variously given as Brunley, from its situation on the banks of the River Brun; Brumley; Brunanley,—from which to *Brunnanburh*, is an easy transition. Lastly, William of Malmsbury and Ingulphus speak of it as the battle of Brunford; and a noted *ford* across the Brun, at Hey-sand-ford (Highsand-ford), so far agrees with their description. The Roman road above alluded to leads direct to the mouth of the Wyre (Portus Setantiorum); whence Anlaf's defeated troops could readily embark for Ireland—

"A dreary remnant,
On the raging ocean,
O'er the deep water,
Dublin to seek."

II. Danish possession of this locality is abundantly evident, from the names of places in its vicinity. Thus we have, *Dane's* House, *dykes*, *kirks*, *thorps*, *laiths*, *bys*, *holmes*, *hows*, *kells*, *felds*, *halghs*, *gates*, *booths*, *rakes*, *launds*, *becks*, *biggins*, *tarns*, *&c.*, *&c.*, in every direction. And the name *Saxifield*, or *Saxonfield*, is still given to a large moory district in the neighbourhood of the Brun. Tradition also states, that a great battle was fought here between the Saxons and the Danes. Worsthorn, or *Wersthan* Moor, is also the subject of a similar tradition; and the number of kings (earls) said to have been killed and buried there exactly agree with those mentioned in the *Saxon Chronicle*.

III. The tops of the hills in this locality are still covered with the remains of many ancient fortifications: some of which are circular, others rectangular, and others a modification of both. Tumuli also occur in abundance, from several of which funereal urns of rude construction have been disinterred. These may be enumerated as follows:—

1. *Castercliffe*, near Colne, an immense oblong camp, with a triple foss and vallum.
2. *Shelfield*, overlooking Saxifield.
3. *Ring Stones Hill*, near Catlow.
4. *Broad Bank*, a circular inclosure, with a small circle of stones on the north-east side.
5. *Hellclough Hill*, a large oblong enclosing a circular fortification.
6. *Pike Law*, with two tumuli on Beadle Hill.
7. *Moose Hill*, the remains of a cairn of stones, brought from a distance, and whose base is 120 feet in circumference.
8. *Twist Castle*, on Twist Hill, a square camp; with a smaller square enclosure at the south-east corner, and a tumulus at no great distance.

9. *Ring Stones Camp*, on Worsthorn Moor; another square encampment, with a square enclosure on the north-east side, and also a tumulus in the neighbourhood. The stone-work of a rude oven still remains here. May this moor not be *Wersthan's?* And may not the tumulus cover the remains of both the Bishop and Hryngr, who perished in the night attack an evening or two before the day of the final conflict?

10. *Pike Stones*, near the present flag quarries on another part of the moor.

11. *Red Lees Entrenchments;* "certain strange inequalities in the ground" noticed by Dr. Whitaker, in his *History of Whalley*.

12. *High Law*, on the Roman road previously mentioned, and where many Roman coins, &c., have been found.

13. *Easden Fort*, near the *Holme*, the family seat of the late Dr. Whitaker.

14. *Thieveley Pike*, overlooking the Forest of Rossendale.

15. *Broad Clough Dykes;* a series of formidable embankments, more than 1800 feet in length, and commanding the pass between Bacup and Burnley. All these, and some others of minor importance, occur within a distance of about nine miles; and most of them occupy very commanding positions, and would be nearly inaccessible to the troops of that period. Some of these command the passes into Lancashire from Yorkshire; others could be taken in flank by troops from the direction of Manchester (Mancunium), which was probably the line of march adopted by Athelstan's forces.

IV. The "Cuer-dale Find," of Saxon and other coins, ingots, &c. (so well known to numismatists), also adds its item of evidence to this view: for the chest was found near the line of the Roman road, and none of the coins dated after the year of the battle. This was probably a portion of Anlaf's treasure, which was buried during his flight to the sea shore.

V. In "N. & Q." (1st S. iv. 249, &c.), a correspondent suggests that "Vin-heidi," as noted in Egil's *Saga*, be sought for, and that *a river and two towns* will be good guides for identifying the locality of Brunnanburh. Now we have Win-wall = Vin-wall = the *boundary* of the Vin, in the village and township of Winwall, about two miles from Colne. Saxifield is situated so that Brunley is on the south, and Vinwall on the north, as required by the *Saga*. Winwall is also in the Forest of Trawden; and the river Brun, which is fed by no fewer than five tributary rivulets from as many cloughs, and numerous springs, occupies a conspicuous position in the south front of the supposed field of battle. Marsden, or *Mere-clæse-dene*, is a portion cleared out of the ancient forest. And since this contains Saxifield, and lies immediately in front of the preceding fortifications, I have arrived at the conclusion that Burnley has strong claims to be considered as the scene of this Waterloo of the Anglo-Saxons.

T. T. Wilkinson, F.R.A.S., &c.

Burnley, Lancashire.

ROBIN GOODFELLOW.

At the recent sale of Mr. Daniel's collection (No. 901), there was a copy of *Robin Goodfellow*, 4to, 1639, which is represented as "unique;" and it is said, "the present copy of both parts of this most curious jest-book was bought by Mr. Daniel at Sir Francis Freeling's sale for 25*l.* 10*s.*, being the only copy ever discovered." This assertion is incorrect, there being in my library a copy of the same edition (both parts), in good condition. It had been in the library of that veteran collector Robert Mylne, of Edinburgh, who died near the middle of last century, aged 102 or 103. Mylne had probably the most extensive and curious library of miscellaneous literature ever formed in Scotland; but it was sold by auction after his death, and the precious volumes of rare old English and Scotch tracts, bound for the most part in thick dumpy volumes, were scattered over the country.

The volume which contained *Robin Goodfellow* had twenty other exceedingly rare works besides; amongst these were Dekkar's *Batchelor's Banquet*; *The Historie of Titana and Theseus*, by W. Bettie, 1636; *Northern Poems*, 1604 (unique?); Rowland's *Diogenes' Lanthorn; Picture of a Baron Court*, first edition, black letter, supposed to be unique; Greene's *Groatsworth of Wit;* Urquhart's *Epigrams*; Southwell's *St. Peter's Complaint*, an Edinburgh edition previously unknown; Adamson's *Muses' Threnodie*, Edinburgh, 1638, &c. &c. The volume containing these gems had passed into the hands of the late Adam Duff, Esq., Sheriff of Edinburgh, and was, with his miscellaneous collection of books of no very great value, sold in the late Mr. Nisbet's Rooms, Hanover Square, now in the occupancy of his successor, Mr. Chapman.

To return, however, to *Robin Goodfellow*. There is in my copy, which has the title-page of both parts, a separate woodcut representing a gallant of the time, in appropriate attire, standing erect on half of a wheel, one hand resting on or holding the top of a guitar or cittern. Below, in a separate compartment, are certain elfs, portrayed in the act of flying, and making faces at a figure in the centre. Unfortunately, a small portion of the corner has been torn off the lower part. Mr. Daniel's copy does not seem to have had this cut, neither does the previous edition belonging to the Earl of Ellesmere; as if it had, there no doubt would have been notice taken of it in the elaborate and valuable *Catalogue of the Bridgewater Rarities* prepared by Mr. Collier. J. M.

DERIVATION OF ABINGDON.

The derivation of the name of this town, so "antient and remarkable for its famous Abbey, one of the glories of England and the reproaches of sacrilege" (Ashmole, vol. i. p. 111) is still a matter of dispute, as is also its founder. This fate it shares with many old cities, towns, and other localities in England—a fact due to the neglect, by antiquaries and philologists, of the Celtic, a language formerly spoken in this country from shore to shore, and in the surrounding islands, before the dawn of our accredited history, ere Greek or Roman adventurer impressed his footstep on its virgin soil, or Latin, Saxon, Norman, or Danish admixture worked such a change in the mother tongue, a language still the matrix of the composite, plastic, and comprehensive English, and the source of the topical nomenclature of the kingdom.

Leland derives Abingdon from *oppidum Abbatis* —the town of the abbot. (*Collect.* iv. 57.) The Rev. Joseph Stevenson, editor of the *Chronicon Monasterii de Abingdon*, says, "Abingdon derives its name, not as might perhaps at first sight be supposed from the abbey founded there; Abbeydune, Philology forbids. The place was so called from Abba, one of the early colonists of Berkshire." (Vol. ii. pref. v. note 2.) Leland's derivation is obviously conjectural, and Stevenson's is open to the same objection.

The monk who penned the first chapter of the *Chronicon Monasterii de Abingdon*, supplies, as it appears to me, the only consistent, significant, and analogous derivation; and this is an authority "which possesses," its editor assures us, "one important recommendation; it comes before us in no questionable shape; when it was penned there existed no temptation either to suppress or to pervert the truth. It was written by a monk, within a monastery, and intended for the inspection of none but the inmates of the same establishment." (Vol. i. Pref. p. iv.) This *Chronicon* commences with an account of the introduction of Christianity into Britain, by the instrumentality of Faganus and Duvianus, and the conversion of King Lucius; "and the way is thus paved," says the editor, "for the arrival of the Irish monk Abbenus, to whom the king of the Britons made a grant of the larger portion of Berkshire, whereupon he founded a monastery called after his own name the "house of Abben" (Mansio Abbenni), or "Abingdon."

The following is a translation of the passage in the original Latin, in which are mentioned Abben and his acts:—

"At this time a religious monk, Abben by name, who had come from Ireland into Britain, was preaching, faithfully, the Word of God, as the Holy Ghost had given him power to preach. In the course of time, arriving at the palace of the most illustrious King of the Britons, and being received with due respect, and the highest honours by all, and by the King himself with such special tokens of love, that he seemed to rejoice in having found a second Joseph, Abben obtained from him the greatest part of the province of Berks, and there, under happy auspices, with the approval of the King and of the Council of the Kingdom, he founded a monastery, to which was given the name Abingdon, in memorial of his own name, or from a local word. In the idiom of the Hibernians, as we have learned from moderns, Abbendon (dun) signifies *the house of Abben*; but according to the idiom of the English, 'Abbendon' is vulgarly called the *Mount of Abben*.

"In the vale there is a place of pleasant aspect, beyond the town, called Suniggewelle, between two most beautiful streams, which inclose and sequester it, presenting to the visitor a delightful prospect, and suitable retreat for habitation. This venerable man, Abben, here congregated a large number of monks, over three hundred, who there served God, in continual devotion, over whom he presided, not only as a father and an Abbot, but acting uniformly, as did the blessed St. Benedict, he studied to be loved rather than feared, and assisted each of them in every way he could. In his old age, when his locks had grown grey, walking in the footsteps of Christ, and despising, for the love of God, the glory of the world, and attracted by his affection for his native land, he sought Hibernia, and there, by Divine clemency, he ended his days, in holy converse." (Vol. i. c. v. pp. 2-3.)

Although Dugdale varies in some details from this statement, he nevertheless accepts the main facts that Abben secretly retired to Ireland, when the monastery was filled with monks; that he there died, and that Abingdon was called after him.

"Non ferens ergo ille Sanctissimus hominum frequentiam latenter recessit, et in Hiberniam profectus est, ibique bono fine in Domino requievit. Mons vero ubi vir ille manebat et quem relinquebat ex nomine ejus *Abendun* vocatur."—*Monasticon Anglicanum*, vol. i. p. 97, ed. 1682.

John Eugene O'Cavanagh.

Lamb's Essay on Wordsworth's "Excursion."—As a new and more complete edition of Lamb's *Works* is about to appear, both here and in America, I trust the above will not be forgotten, though it only exists in a mutilated form. The author indignantly speaks of it in the following letter:—

"Dear Wordsworth,—I told you my Review was a very imperfect one; but what you will see in the *Quarterly* is a spurious one, which Mr. Baviad Gifford has palmed upon it for mine . . . . the language he has altered throughout . . . but worse than altering words, he has kept a few members only of the part I had done best, which was *to explain all I could of your 'Scheme of Harmonies,' as I had ventured to call it, between the External Universe and what Within us answers to it.* To do this I had accumulated a good many short passages, rising in length to the end, weaving in the extracts as if they came in as parts of the text naturally, not obtruding them as specimens. Of this part a little is left, but so as without conjuration, no man could tell what I was driving at. . . . . Indeed of this Review, the whole compliance is gone. I regret only that I did not keep a copy.

I am sure you would have been pleased with it, because I have been feeding my fancy for some months with the notion of pleasing you," &c.

EIRIONNACH.

WILLIAM THWAYTES, ESQ.—On the south side of the altar of the church of Beaumaris is a stone commemorating William Thwaytes, Esq., who died Jan. 20, 1565-6. Around it are the arms and names of Sir Henry Sydney, K.G., President of the Council in Wales, and Lord Deputy of Ireland; Sir Anthony Sentleger, K.G., formerly Deputy of Ireland; Francis Agard, Esq., of the Council in Ireland; and Edward Waterhows: by the latter of whom, the monument was erected. Pennant, who mentions this monument says (*Tour in Wales*, ii. 246): "how it came here, or for what purpose, I cannot discover."

A little reflection would have explained the matter, as the tomb almost tells its own story. William Thwaytes was one of the officers of Ireland, who died at Beaumaris on his journey to Ireland with Sir Henry Sydney; having no doubt also served under Sir Anthony Sentleger, a former deputy.

Lord Deputy Sydney, in a letter to Sir William Cecil, dated Holyhead, Jan. 9, 1565-6, mentions the sickness of his most sufficient and faithful servant, William Thwaytes, of tympany and dropsy (Hamilton's *Cal. Irish State Papers*, 286); and, in a letter to Cecil, dated Dublin, March 3, following, he states that William Thwaytes died at Beaumaris (*Ibid.* 290). Mr. Hamilton's volume may be referred to for information respecting Captain Francis Agard and Edward Waterhows.

C. H. & THOMPSON COOPER.

Cambridge.

THOMAS CÆSAR, D.D., third surviving son of Sir Julius Cæsar, is noticed in Lodge's *Life of Sir Julius Cæsar*, 56, 57. To the brief account there given it may be added, that he was rector of Llanbeulan, in Anglesey (Rowland's *Mona Antiqua Restaurata*, 335); and that he died March 5, 1632-3, æt. thirty-two, and was buried in the church of Beaumaris; where, on the south side of the altar is a monument to his memory, erected in 1634 by his brother Sir John Cæsar. The monument is so placed that the inscription cannot be plainly read, and consequently we are not sure as to the date of his death. If we mistake not, the inscription states that he was of Queen's College, Oxford. He was D.D. at Cambridge.

C. H. & THOMPSON COOPER.

"BULLY BOY."—Americans do not claim this expression, though it is to be met with in the works of Washington Irving. Vide *Ivanhoe*, by Sir Walter Scott, where Friar Tuck sings:

> "Come troll the brown bowl to me, bully boy,
> Come troll the brown bowl to me."

W. W.

Malta.

POWDER EXPLOSION AT ERITH.—At the present time, whilst your London correspondents are discussing the effect of the shock in their several neighbourhoods, it may not be displeasing to them to know that, little more than a hundred years ago, an explosion of still greater power occurred.

"We were alarmed last night with what we thought was an earthquake. I (Jenkinson, afterwards Earl of Liverpool) felt a very severe shock as I was sitting at my lodging; but it proved to have been a powder-mill, blown up near Epsom."—*Grenville Papers*, vol. i. p. 201.

P. W. TREPOLPEN.

Queries.

PEDIGREE OF THE DESCENDANTS FROM BISHOP STILL.

I propose to supply for the new edition of Hutchins's *Dorsetshire*, which is now in course of publication, the continuation of the pedigree of the family of Still; which is given in the first and second editions of that work, and also in Hoare's *Wiltshire*. If the inquiries which I have to make were confined to that continuation, I might not feel justified in applying for the assistance which your columns can give; but as it so happens that the result of my examination of the pedigree, as given in both those works, compels me to call in question the correctness of the first descent from the Bishop as there stated, I may perhaps be permitted to avail myself of the valuable assistance which can be rendered by the means of "N. & Q."

In the three pedigrees to which I refer, Nathaniel, son of the Bishop, is made to appear as the issue of the second marriage with Jane, daughter of Sir John Horner; but it seems clear, not only from the evidence of the inscription on the monument to the Bishop at Wells, and other extrinsic circumstances, but also from the numbering on the pedigrees themselves, that he was the eldest surviving son of the Bishop's first marriage with Ann Alabaster. I will not incumber your columns with the evidence in support of my assertion, but I will simply ask the question, whether I am right or not in my conclusion?

It has been assumed that the direct male heirship to the Bishop, by his first marriage, failed; and that the heirship is to be traced through Thomas Still, his son—and, I believe, his only son—by his second marriage. The male heir of that Thomas Still was the late Rev. Henry Hughs Still, Rector of Cattistock, Dorsetshire—my wife's nephew; and upon his death, in 1859, leaving only a daughter, the heirship devolved on his next brother James Charles Still, formerly Captain in the 3rd Dragoon Guards, who has a son. But none of the pedigrees show that the heirs male of the Bishop by his first marriage failed. The

register of Hadleigh, Suffolk, record the baptisms of — 1. John, born in 1577, who died in 1581; 2. Nathaniel, the son I have first referred to, born in 1579, who was buried at Hutton, Somersetshire, in 1626, leaving issue four daughters; and 3. another John, born in 1588, a prebendary of Salisbury, who, according to the Wiltshire pedigree, and I think also by that in the 2nd edition of Hutchins (I have not them at hand to refer to), married Ann Baynard, and had issue a son Henry, who was living in 1686; and whose lineal heir male, if now existing, would be the heir male of the Bishop.

As it appears, from a note in the 2nd edition of Hutchins, that the then heir male through the second marriage of the Bishop, was in communication with Mr. Hutchins, it seems singular that both the mistake as to Nathaniel, and the omission to show that the direct male issue of his brother John had failed before the pedigree in that edition was compiled, escaped observation at that time.

I may be permitted to add, that I have not overlooked another mistake in one of the pedigrees; by which Robert Still, who married Sarah Skrine, and whose son, Nathaniel Tryon Still, married Mary, daughter of Colonel Bingham of Melcomb, is made to appear as the son of Robert Still of East Knoyle, who married Elizabeth Willoughby. He certainly was not their son: for his name does not appear in the entries of their children in their and their father's family Bible, now in the possession of the widow of Henry Hughs Still; but he was, I have no doubt, their grandson, and son of Nathaniel, their fourth child and younger son, as stated in another of the pedigrees.

I have had no authorities to refer to but the two county histories, and the family Bible before mentioned; Rutter's *Gloucestershire and Somersetshire;* Wood's *Athenæ*, and some extracts from *An Account of the Rectors of Hadleigh, Suffolk:* of which the Bishop was incumbent, and where he married his first wife; and I have not been able to get a print of the last-mentioned publication. I feel that I am guilty of some presumption in my attempt to correct the pedigree; but I trust that some of your numerous correspondents will have the kindness to point out to me direct, or through your columns, any mistakes which I may have made; and to supply some of the omissions, or correct any of the misstatements which occur in the published pedigrees. I observed in two of your September numbers, the signature of one who I believe to be a descendant of the Bishop; and to whose courteous kindness my nephew, or rather his father, was indebted for a very faithful copy of the portrait of that prelate, taken at Carlsruhe; and I have named a well-known Dorsetshire family into which another of his descendants married, the present representative of which is, if I mistake not, deeply read in family *lore;* but I have not the honour of a personal acquaintance with either. KEITH BARNES.

Cattistock, Dorchester.

AUGMENTATION OFFICE. — Is this office still open, or are the documents once preserved there removed elsewhere? if the latter, where are they now deposited? M. C.

BLACKADER MSS.—Information wanted as to the following: —

"Deuchar's Collections of the Name of Blackader, with an Inventory of their Writs. Sm. folio, half bound."

I find this in an old Catalogue of Stevenson's of Edinburgh. Where is the MS. now? The late Rev. J. Crichton, who wrote the *Life of the Rev. J. Blackader*, and *Memoirs of Col. Blackader*, had many of the family papers in his hands. Where are these papers now?

I am specially interested in a Christian Blackader, born 1649, afterwards wife of Robert Anderson, at Newington, near Edinburgh? Could she be one of the daughters of the Covenanter, who was married in 1646? I observe two, whose names are not given, are said to have died young; but may not this statement be erroneous? I have grounds for believing that she was related to the family. Information may be sent to "N. & Q.," or to F. M. S.

229, Clarendon Villas, Plumstead.

CERIPH.—In Hansard's *Typographia* (pp. 617, 618), the words "ceriphs and fine strokes of types" occur; and the word *ceriph* is found in Savage's *Dictionary of Printing*. It is spelt *sans-serif* in the article on "Blind" in the *Engl. Cyclop.*, Division, Arts and Sciences, ii. 194. Having failed to find the etymon of the word, may I beg the kind assistance of the correspondents of your valuable paper to clear up the source of it? T. H.

OLIVER CROMWELL'S TOBACCO-BOX.—A short time since, I had the good fortune to purchase, in Mullingar, an oval brass tobacco-box with three dials on the cover, in the centres of which are three minute hands; these, when turned, lock the box, so that it can only be opened by setting the hands to a certain minute. So far I believe this variety of box is not uncommon; but *engraved* on the bottom, in unmistakeably old characters, is the following: —

"Gᵉ Oliʳ Cromwell,
1649."

The figures and writing are evidently of this period, and not written at a later date. Could this have been used by the Protector as a secret despatch box, or did he really smoke? R. D.

CUMBERLEGE.—Who was Richard Cumberlege, M.B., whose arms are on the folding-plate in Plot's *Staffordshire?* Can you refer me to any pedigrees of this family? GEORGE W. MARSHALL.

DRAMATIC CURIOSITIES: —

"PERILS OF PLAY WRITING.—It is a favourite theory with some people, that anyone capable of writing a good story is necessarily competent to produce a good play. No greater mistake can be made. When we have named Fielding, Goldsmith, Hook, Mitford, Inchbald, Bulwer, Jerrold, and Reade, we have, we think, exhausted the list of writers successful in both walks of literature. Indeed, there is no comparison of the risk of failure in the two cases. A novelist may achieve success spite of a few badly-drawn characters, a dull chapter or two, a poor plot, or an unsatisfactory *denouement*. But one poor scene, one obnoxious character, one weak situation, will suffice to ruin a play. An unlucky sentence even has sometimes brought a piece to grief. Dryden is said to have lost his author's night on one occasion by making his heroine say, 'My wound is great because it is so small,' and affording the Duke of Buckingham the opportunity of displaying his wit, by ejaculating, 'Then 'twould be greater were it none at all!' And a tragedy, in which Garrick played an aged king, proceeded safely through four acts, till the monarch, when dying, divided his realm between his two sons, with the words, 'Between you I bequeath my crown;' upon which a malicious pittite exclaimed, 'Ye gods! he's given them half-a-crown apiece!' after which no more of the tragedy was heard." *Shrewsbury Journal*, Sept. 23, 1864.

Another story is, a tragedy opened with the entry of a princess, who began, "Hither from Arabia have I come," when a wit from the side-scene handed her a chair with, "Take a seat, Madam, you must be tired." I have read different versions of these anecdotes, but none in which they are told more precisely. I wish to ascertain their historical value, and therefore ask, Where did they first appear? What are the names and dates of the plays? Are the plays printed?

In M. Victor Fournel's *Curiosités Theatrales*, Paris, 1859, ch. xii. many similar anecdotes are given under the head "*Les Gaietés du Parterre*." I quote the first for M. Fournel's judicious remark on its authenticity: —

"Le *Mithridate* de la Calprenède fut joué pour le première fois le jour de Rois, 1655. Au moment où Mithridate prend la coupe empoisonnée en disant,—

'Mais c'est trop differer,'
Un plaisant achève le vers,—
'Le roi boit! le roi boit!'

On raconte la même chose de la *Marianne* de Voltaire, de sorte que le lecteur, au lieu de croire aux deux anecdotes peut douter de toutes les deux." P. 164.

FITZHOPKINS.

Mantes.

GAY FAMILY.—In 1697, Wm. Gay of Kelvedon, Essex, who proceeded M.D. at Leyden about that date, speaks of himself as descended from one, who, on Bartholomew's Day, 1662, "made shipwreck of the Covenant to save a Benefice." In the Nonconformists' Memorial, a Mr. John Gay of Exeter College, Oxford, is named, adding "he had not preached when the Act of Uniformity took place. He left the University because he could not submit to the terms imposed. He lived afterwards at Barnstable, in Devon, and was useful there." Did he after 1662 conform? Had he a son Theophilus Gay, M.D., or was the William Gay above-named a son of this John Gay?

In 1697 William Gay, M.D., seals with the arms of Gay of Devon, fusils conjoined in fesse, between three escallops. E. W.

HERALDIC.—These arms are from the impression of a seal: date about 1700: Ermine, on a chief a beasant (?) between 2 billets. Crest, A fusil between a pair of wings erect and addorsed. To whom do they belong?

GEORGE W. MARSHALL.

IGHTHAM MOTE HOUSE, KENT.—Will any correspondent kindly inform me where to find the best history of the mansion, and what paintings of the place are extant, with name of the painters?

A. B.

JAMES I. AND SIR THOMAS OVERBURY'S MURDER. In allusion to the threats held out by the Earl of Somerset, of impeaching James I. of some terrible crime in connection with the murder of Sir Thomas Overbury, Mr. Gardiner, in his *History of England from* 1603 *to* 1616 (vol. ii. 238), incidentally remarks, that "the fact of the King's nervousness during the Earl's trial is placed beyond doubt by a letter from Sherburn to Carleton, May 31, 1616. *State Papers*, lxxxvii. 40."

Can any reader of "N. & Q.," who may have access to the letter referred to by Mr. Gardiner, whether in the Record Office or elsewhere, oblige the writer with a literal transcript of the passage in question? In his edition of Overbury's *Works*, published in 1856, Dr. Rimbault intimated his intention of probing Mayerne's connection with Overbury's murder as the agent of the king. Has this intention ever been carried out, and in what form? Or has the Doctor any thought of resuming the subject on some future occasion?

T. A. T.

POPE'S EPITAPH ON JAMES CRAGGS. — Can any of your correspondents tell me where to find a version of Pope's Epitaph on James Craggs? I remember to have seen one some years ago, but unfortunately omitted to copy it. It began,—

"Dux quod eras, sed amans veri," &c.

Any version will do, but I wish particularly to get the book. It must have been printed about 1815 or 1816, as it contained, *inter alia*, an Alcaic Ode, said to have been *recently* presented to the Duke of Wellington on his triumph at Waterloo. The name of the book or pamphlet will greatly oblige

E. C.

PRIOR'S ENIGMAS.—What are the *mots* of Prior's two enigmas, beginning "By birth I'm a slave," &c., and "Formed half-beneath and half above the earth," &c. (vol. ii. p. 284, of Aldine edition)?

D. BLAIR.

Melbourne.

Rebellions of '15 and '45.—A Mr. Smith was one of Prince Charles's Committee for forage when at Holyrood in 1745. Was this Mr. Smith of Inverramsey in Aberdeenshire, who was afterwards exempted from the Act of Grace?

In Lockhart's *Life of Scott* (I think), there is a capital story told of a worthy clergyman somewhere on the Borders, who was not considered a "great gun" in the preaching line, and who had five sons all clergymen. He was dining at an inn, with all his five sons, and said in the pride of his heart to the landlady, who was well known for her sallies: "Here sit I, Mr. ——, a placed minister of the kirk, and here sit my five sons, all placed ministers of the kirk." "That brings me in mind of the '15," replied the landlady, "when I had a Hieland piper and his five sons, all pipers, quartered on me, and de'il ane of them could play a spring amang them!"

Has this worthy clergyman's name been handed down? P.

Schiller and W. von Humboldt.—Schiller, in one of his very interesting letters to his friend Baron von Humboldt, says that his (H.'s) ideas respecting race (*Geschlecht*) will become quite current coin, and be stamped with the impress of science, so soon as he shall be able to devote to them a more copious body of illustration. I wish to ask what ideas W. von Humboldt had on the subject of race, to which Schiller attached such importance? J. M. O.

Sterne.—May I ask, through your columns, why in this age of new editions there is not a good and shapely edition of Sterne's Works? The only modern edition I know is a cumbrous single volume, as big and ugly as Ainsworth's *Latin Dictionary*. Will not Mr. Fitzgerald, who has made the wise and witty Yorick his study, undertake such a work? Alfred Ainger.

Collegiate School, Sheffield.

Upsall Castle.—I am excavating out the foundations of this castle, for above three hundred years the residence of the Lords Scroopes of Upsall and Masham. Little but the foundations remain. So far the only relic of antiquity we have come upon worthy of mention is a square dressed stone with three lines, as if done by a tool similar to a carpenter's gouge. It might stand for the Roman III. or an m. Can any of your readers favour me with a suggestion?

Edmd. H. Turton.

George Waldron.—This gentleman's *Works*, in prose and verse, were published by subscription in 1731 (folio), edited by his widow, Theodosia Waldron; including a description of the Isle of Man. It is stated in the preface, "that he was a gentleman of an ancient family in Essex, and was educated at Queen's College, Oxford."

Can any further information be supplied respecting him as to his birth-place and family, and what was the nature of his employment under the British government in the Isle of Man, while the island was under the government of the Derby family? William Harrison.

Rock Mount, Isle of Man.

White Mare.—There is a bluff of the Hambleton Hills, overhanging Gormine, called the "White Mare." The local legend is, a white racer ran away with her lad, and was dashed to pieces over this declivity, hence the name. This tale I always treated as legendary, and ascribed its derivation to White *Mere*, but in reading the *Gent. Mag.* of May, 1815, I find a similar spot described in a "Cromlech at Gorwell, Dorset," as the "White Mare." Barrows are near the Hambleton "Grey Mare," too, recently opened by Mr. Greenwell. Can any of your readers throw a light on the subject of a name found indicating a similar spot so far apart as Yorkshire and Dorset—'15 and '64?

Eboracum.

Woodward of Dorne and Dassett.—Can any of your correspondents give me any particulars of this family, or inform as to the locality of their estates? Frances, daughter of John Rudhall of Rudhall, and relict of Richard Woodward of Dorne and Dassett, was buried in Lynton church, 1622, aged seventy. W. H. Cooke.

Temple.

Queries with Answers.

Sons of the Clergy.—

"The Society of the Festival of the Sons of the Clergy, established 1655.—Consists in an annual assemblage of the highest authorities in Church and State, when divine service is held, and a sermon preached under the dome of the cathedral church of St. Paul."—*Vide* Low's *Charities of London*, 1862.

I am desirous of knowing whether the above festival, which must have been established during the Protectorate of Cromwell, was originally for the benefit of the children of Independent ministers, or whether a secret assemblage of the bishops still remaining to the Church of England, and assembling for the purpose of relieving the necessities of those of their poor brethren who might be in absolute destitution? In the year 1855 I heard the present Bishop of Oxford preach a sermon on behalf of this charity, in which he urged upon his congregation the motive, that it was the bicentenary of the institution, at the same time stating that it had always been under the patronage of Church and State. An explanation of the above will oblige Z. Z.

[The Society of the Festival of the Sons of the Clergy was instituted during the Commonwealth, when great distress existed amongst a large number of the clergy.

The first sermon on behalf of the charity was preached at St. Paul's Cathedral on Nov. 8, 1655, by George Hall, then minister at St. Botolph, Aldersgate, and afterwards Bishop of Chester.* This sermon is in print, and is entitled "God's appearing for the tribe of Levi," the text selected is Numbers xvii. 8. It is evident from the following passage in the Sermon that this Society originated with the episcopal clergy: "The text points us to look back to what had passed before, and there we find, that as 'sin took occasion by the law to work evil' in the apostle, so here mercy took occasion by wickedness and rebellion to work good, to magnify and exalt itself. A mutiny was kindled by some hot-headed men, levelling spirits, and pretenders to giftedness, against their governors, Moses and Aaron; they put themselves forward in a pretended zeal, to give a check to the encroachment of the Priest upon them, in an assumed peculiarity of office, in setting up a pale where all (as they thought) should be common. Corah, the ringleader, gets many complices to second him, no less than two hundred and fifty captains of Israel; they together, take stomach, roundly to tell their leaders, that they took too much upon them—that they acknowledged no such difference to be made between them and others: if they were anointed, yet the people also had an unction of holiness, and would allow no such discrimination as their arrogance made. Thus early did the humour of striving with the Priest begin, that we may not wonder at it now." A churchman, from this passage, will at once recognise the orthodoxy of the preacher, as the antiquary does that of a first brass of one of the twelve Cæsars — by the ring of the metal.

The Corporation was established by Royal Charter in the year 1678, "His Majesty King Charles II. being moved thereto by the numerous cases of distress which existed amongst the Clergy, their Widows, and Children, the result of loyalty and fidelity during the trying periods of the Rebellion and Commonwealth." It was principally owing to the unremitting activity of Edward Wake of Charlton, co. Dorset (uncle to Abp. Wake) that the widows and children of the clergy are indebted for this Charter of Incorporation. Dr. White Kennet, who preached the sermon for the society in 1702, suggested the expediency of proposing a reward to some industrious scholar for drawing up "an historical account of the first erecting of this Society; of the several benefactions given to it; and of the manifold good services done by it." Is it too late to carry into execution the recommendation of the worthy bishop, who was himself an indefatigable literary student?]

"Up goes the Donkey."—What was the origin of the vulgar expression, "Twopence more and up goes the donkey?" Samuel Tucker.

[The phrase originated with the acrobats who exhibit in our streets. Some persons have imagined that the donkey is a myth. This, however, is not the fact. There was a party of acrobats who had a donkey taught to "do tricks." What were the terms of this performer's engagement we have failed to ascertain; but, as a conclusion of the exhibition, the said donkey was tied to the end of a ladder which was then set upright, and balanced by one of the acrobats on his chin. Yet ere the performance of this concluding and astounding feat, in which the four-legged exhibitor became the literal acrobat, and the two-legged remained on terra firma, recourse was had to stipulation. In other words, the ascent of the donkey was conditional; first, there must be a further contribution of coppers from the assembled circle of deeply interested spectators. Hence the phrase, "Twopence more, and up goes the donkey;" which were no imaginary expressions, but the formula of a bonâ fide proposal generally accepted and carried out. The coppers were forthcoming, and the donkey went up.

If, however, through incredulity, the sum required was not immediately contributed, a party standing in the background (malevolently supposed to be in rapport with the exhibitors,) would shy a "brown" into the ring over the heads of the spectators; an example which was soon followed by others, so that the required twopence was more than made up, and the donkey was not disappointed of his ride. Nay, we are assured that the terms were sometimes raised. "Ladies and jeddlemen! sixpence more;" or "Ladies and jeddlemen! a shilling more, and up goes the donkey;" according to the number and respectability of the lookers on.

There have been secondary applications of the phrase under consideration, which must not be confounded with its original use as stated above. For instance, once at a political meeting in the north-east of London, an elderly gentleman growled in the ear of a friend, "Up goes the donkey!" just as a certain popular and most brilliant orator was mounting the table to make a speech. The phrase, having become jocular and vernacular, is no longer used by acrobats; nor are we indeed aware that any *literal* donkey is now an exhibitor.]

"Ascanius."—How many editions are there of this book, which describes the romantic adventures of Prince Charles Edward Stuart? There are two editions mentioned in Bohn's edition of Lowndes's *Bibliographer's Manual*, *Ascanius, or the Young Adventurer; a True History*, Lond. 1746, 12mo.; and "*Ascanius Moderne, ou l'illustre Aventurier*, Edinbourg, 1763, 12mo, two pties. avec figures." There are two editions in English with a portrait of Prince Charles Edward Stuart; one half-length, and the other full-length. What are these dates, and where published? Were there any editions in Italian and Spanish? Querist.

[We only know of three English editions of *Ascanius*, 1. Lond. Printed for T. Johnson, in Salisbury Court, Fleet Street, 1746, 12mo. 2. Lond. Printed for G. Smith, near Temple Bar, 8vo, no date. This edition commences at Book II. of the previous one, and is without the Appendix. 3. Edinb. Printed for the Company of Stationers and R. J. in Dublin, 18mo, 1779. To this edition

* George Hall was son of the excellent Dr. Joseph Hall, Bishop of Norwich. See Walker's *Sufferings of the Clergy*, Pt. II. p. 26, and Wood's *Athenæ* (Bliss), iii. 812.

are added "several secret occurrences not in any of the former editions, and many of the adulterations omitted." There is another work on the same subject, entitled "The Wanderer; or Surprising Escape. A Narrative founded on true facts: containing a Series of remarkable events, during a late very extraordinary Adventure, from the first projection to its appearance in the North and total defeat. Interspersed with several curious and authentic particulars the public has hitherto been unacquainted with, and wrote without prejudice or partiality: taken from the Journals of two persons principally concerned in the whole transaction: with some Remarks on a Romance called *Ascanius*, shewing the author thereof very defective in his materials, and candour in the relation. Lond. Printed for Jacob Robinson at the Golden Lion in Ludgate Street, 1747, 8vo." We have not met with any foreign editions.]

STRALOCH MS. HISTORY OF THE GORDONS.—A copy of the Latin History of the Gordons, by Sir Robert Gordon of Straloch and Pitburg, is, I am informed, in existence at Parkhill, near Aberdeen. I should be glad to know if it has been transcribed, and if a transcript is *comeatable*.

F. M. S.

229, Clarendon Villas, Plumstead.

[Robert Gordon's History of the Family of Gordon, entitled "Origo et progressus Familiæ Illustrissimæ Gordoniorum in Scotia," comes down to the year 1595. This work is considered incorrect in many important particulars, and in many instances erroneous with regard to its historical facts, especially previous to the year 1403. We cannot discover that any transcript has been made of this manuscript; although it was consulted and used by William Gordon of Old Aberdeen, when compiling his *History of the Family of Gordon*, 2 vols. 8vo, Edinb. 1726-7. See the Introduction, vol. i. p. xxiv.]

LEGEND OF THE HAY FAMILY.—What is the oldest reference on record relating to the origin of the Hay (Errol) family, as mentioned in Douglas's *Peerage of Scotland*, viz.—

"King Kenneth III. (980) having given a countryman of great strength as a reward for his and his two sons having driven back the enemy with the yokes of their ploughshares in a battle fought near Loncarty, in Perthshire, between the Scots and the Danes, as much land as his falcon would encircle in her flight"—

and what amount of belief may be attached to this tradition?

L. K.

Edinburgh.

[This legend is not to be found in Fordun or Wintown. Its first known appearance is in Hector Boece's *History*, published at Paris in 1526. It has been described by Chalmers (*Caledonia*, i. 538), as *entirely fabulous*, and of the truth of this description there can be no doubt, owing to it having been proved that the name was in existence on the continent previous to the supposed date of the battle of Loncarty. It is simply one of those myths, which, as explanatory of their names or arms, are related of every family of note in Scotland: *ex grege*, the dark grey man of the Douglas; the blood-marked shield of the Keiths; the half-sawn tree of the Hamiltons; and the hayrick of Glencairn: the origin of which are certainly not earlier than the fifteenth century, if we do not owe them in a great measure to the fertile imagination of Boece himself.]

MELHADO.—A reprint appeared in 1862-3, probably either in *Tales from Blackwood* or *Tales from Bentley*, of a comic tale, the scene of which is laid in the West Indies, and one of the principal characters in which tale is named Melhado, and who is made the victim of practical jokes. Will any of your readers kindly direct me where to obtain the above-named tale?

JUVERNA.

[The tale is entitled *Captain Clutterbuck's Champagne: a West Indian Reminiscence*; originally published in *Blackwood's Magazine*, 1861-2; and republished as a separate volume in 1862, but not in the series entitled "Tales from Blackwood." The author, Mr. Michael Scott, died at Glasgow on Nov. 7, 1835; see the "Prefatory Notice" to the reprint of *Tom Cringle's Log*, in "Tales from Blackwood," 1842.]

GROATS AND FOURPENNY-PIECES.—What is the difference between these? In a return, issued some time ago, of all monies coined at the Mint from Jan. 1, 1853, to Dec. 31, 1862, it is stated that during that time there were issued 1,849,574 groats, value 30,826*l.*; and 41,580 fourpennies, value 693*l.* Now any coins of that value that I ever examine have "Fourpence" marked on the reverse, with the figure of Britannia; and I presume these, from their number, must be the groats in general circulation. If, then, these are the groats, what are the fourpences, comparatively so few in number, like?

L. D.

[The coin designated *Fourpence* in the parliamentary returns is Maunday money, struck especially for the royal alms on Maunday Thursday. The annual number of pieces, 4,158; value 69*l.* 6*s.* The coin termed the *Groat* is the present commercial Fourpence, in the cabman's vernacular called a *Joey*. The last coinage of Groats was in 1856.]

Replies.

ST. BRIDGET'S FIRE.

(3rd S. vi. 285.)

Giraldus Cambrensis is truly "of little or no authority," for the Welsh Canon was very credulous, and simply recorded all the wonderful stories told to him by the Irish ecclesiastics, but he is not, by any means, behind the general intelligence of his period, and for such matters as fell under his personal observation, he is an accurate and most valuable historian. And it must be observed in connexion with our subject, that, though Dr. John Lynch, Archdeacon of Tuam, wrote, in the

seventeenth century, his valuable and well-known *Cambrensis Eversus*, as a refutation of Gerald de Barri's *Topographia Hiberniæ*, he does not contradict any one of the miraculous stories related of St. Bridget.

In the quotation from Cambrensis, given at page 285, the sentence is incomplete; after the word "inextinctus," there should follow—"et cum tanta lignorum strues tanto tempore sit hic consumpta, nunquam tamen cinis excrevit."

This omission may be the fault of the compiler of the *Handbook*, which I have not seen; still, curiously enough, Canon Dalton, in the same page, when quoting Mac Geoghehan, also omits the miraculous part, breaking the sentence and giving us an &c., instead of the words:—

"And though from the beginning, a large quantity of wood and other combustible materials had been used to feed it, it is extraordinary that the ashes never increased. This miracle is elegantly expressed by Edmund O'Dwyer, Bishop of Limerick."

I have never seen Mac Geoghegan in the original French, but I felt when reading the above, like Dr. Primrose, as he listened to Mr. Jenkinson's disquisition on Cosmogony, in the darkness of the jail; I thought I had heard something very like it before; so, turning to Colgan's most valuable *Triadis Thaumaturgæ*, I at once found my suspicion verified by the following passage:—

"Sicut spiritualis ignis divini amoris in ejus pectore semper ardebat sine remissione, ita et in ejusdam testimoniam, materialis ignis ab ea (pro pauperibus et hospitibus refocillandis) in suo monasterio extructus per multas annorum centurias cineribus nullatenus auctus mansit inextinctus ut testatur Giraldus Cambrensis in *Topographia Hiberniæ*." *

After quoting the passage from Cambrensis, Colgan continues:—

"De quo etiam non ineleganter cecinit Edmondus Duuyer Episcopus Limricensis,—

"Ardet inextinctus Brigidæ focus igne perenni:
Non capit augmentum coctus at inde cinis.
Quid notat iste rogus? tacitæne incendia mentis?
Vivaci vivax igne notatur amor?
Sed si, hæc flamma, suos dum Brigida foverit ignes,
Nescia mortis erit: nescia mortis erit."

As previously observed, I have not seen Mac Geoghegan in the original French, but from the English translation, it appears that the Abbé, in this instance, simply translated from Colgan. It would be unfair, then, to criticise the translation of a translation; but it cannot escape notice how elegantly Colgan has contrasted the spiritual with the material fire, while Mac Geoghegan, or his translator, has rendered the latter "a natural fire," which seems an absurdity. A natural fire, in my opinion, being the fire of a volcano, in contradistinction to the artificial fire we make and use for various purposes.

* Anagraphiæ, seu Epilogus Magnalium Sanctæ Brigidæ. P. 638.

Canon Dalton, after omitting the miraculous part of the extract from Mac Geoghegan, says, "this is, perhaps, after all, the best explanation that can be given." Surely he cannot mean that a saintly miracle can be explained like a conjuring trick. Bridget's miraculous fire seems much more useful and reasonable than St. Francis of Assisi's sermons to birds and fishes. And, as an Irishman, I feel bound to place as implicit a belief in the miracles of St. Bridget as I do in those of St. Francis. Both saints have been duly honoured in their own countries. If Bartholomew of Pisa wrote the *Liber Conformitatum Vitæ S. Francisci ad Vitam Jesu Christi*, * an unknown Irish writer has said nearly as much for St. Bridget. In *The Patrons of Erin*, written by W. G. Todd, D.D. printed in 1859, by the Catholic Publishing Company, we may read the following panegyric on St. Bridget, from a writer of the tenth century†:—

"The Father of this Holy Virgin" (Bridget) "was the Heavenly Father; her son was Jesus Christ; her tutor was the Holy Spirit; and it was therefore that this Holy Virgin performed great and innumerable miracles. It is she that relieves every one that is in difficulty and danger. It is she that restrains the roaring billows, and the anger of the great sea. She is the prophesied woman of Christ. She is the Queen of the South. She is the Mary of the Irish."

In the same work, Dr. W. G. Todd, alluding to St. Bridget miraculously delivering possessed persons from the power of Satan, says:—

"In those heathen days, actual cases of possession were much more frequent than they are now; although, even in our own day, they occur less rarely than is generally supposed."

I cannot imagine what the writer means by "those heathen days," believing that it was the days of St. Bridget, and other holy persons like her, that gave to Ireland its glorious appellation of "the Island of Saints." Vallancey, indeed, attempted to derive the sacred fire of Kildare from Persian fire-worshippers; and those who find resemblances between pontifical and imperial Rome say that Bridget and her nuns was but a bad imitation of Vesta and her Vestals.

In strict justice, however, it must be acknowledged that even the ancient Irish contemplated Bridget more as a demi-goddess than a saint; for in the ancient Irish glossary of Cormac Mac Cullenan, she is thus described:—

"Brighit the Poetess, the daughter of the Dagda; she

* The length to which fanaticism and mysticism will carry poor human nature, is also well exemplified in Renoult's work entitled *Les Aventures de la Madona et de François d'Assise*, of which many editions were published at Amsterdam early in the eighteenth century. It is, however, mere milk and water in comparison with the *Liber Conformitatum*, which has been well named Thesaurus Blasphemiæ.

† From the MS. called the *Leabhar Breac*, in the Library of the Royal Irish Academy.

was the Goddess of poetry, *i. e.* the Goddess whom the Poets worshipped, for very great and very noble was her presiding care. *Ideo eam (deam) vocant poetarum; hoc nomine cujus sorores erant* Brighit the Goddess of Physic and Brighit the Goddess of Smiths, the daughters of the Dagda; *de quarum nominibus penes omnes Hibernenses Dea Brighit vocabatur.* Brighit then means an arrow of fire."

It should be observed that St. Bridget must not be confounded with any other of the twenty-five holy Irish virgins of the same name, nor with St. Bridget of Sweden, the founder of the order of Bridgetines, in which the monks and nuns lived comfortably together under the same roof, controlled by one abbess. It may seem supererogatory to mention this, but the ignorance of ecclesiastical affairs, even among those who ought to know, is simply astounding. Thus, in a quarto volume of 319 pages, entitled *La Santita Prodigiosa, Vita de S. Brigida Ibernese*, printed at Bologna in 1695, written by Jiacomo Certani, an Abbot and Doctor of Philosophy, licensed by an Abbot-General and two Inquisitors, we are gravely told on the title-page that St. Bridget, who died in 525, was a Canoness regular of St. Augustine, an order not founded till the thirteenth century. And this reminds me that, in "N. & Q." (3rd S. v. 427), F. C. H. asserts that the Augustines were not friars, though they have been so described in bulls and briefs issued by the Pope; and Austin Friars is a well-known street in London at the present day. He tells us also that "monks and friars never differed on any doctrinal subject," while it is well known that the Dominican Friars opposed the doctrine of the Immaculate Conception, in defiance of almost all Christendom, and numerous other instances of doctrinal differences might be readily adduced.

W. Pinkerton.

Much has been written concerning the origin of the custom of keeping up this fire; but I think the opinion of the celebrated historian and antiquary, Dr. Milner, may well set the question at rest. In the eleventh Letter of his *Enquiry*, &c., Dr. Milner defends the history of St. Patrick, and incidentally that of St. Bridget, against the assertions and peculiar system of Dr. Ledwich in his *History and Antiquities of Ireland.* The Bishop gives the quotation from Barry, usually called Giraldus Cambrensis, in the same words as Murray does in his *Handbook;* but he goes on to observe that the fire was originally that which was struck and lighted up with solemn ceremonies on Holy Saturday, and kept burning in the church lamps till Maunday Thursday in the ensuing year. It might easily happen, he says, that St. Bridget kept up this fire in her convent, by permission, from some such charitable or pious motive as her nuns did afterwards, namely, for the relief and comfort of the poor. The custom, once established, was retained by succeeding abbesses from respect to their holy foundress. The Archbishop of Dublin, in 1220, ordered the practice to be discontinued, to prevent any superstition, and also to do away with any supposed connexion between this fire and the old Pagan fire at Rome in honour of Vesta. But it is well known that the nuns were allowed to light it up again some time afterwards, and kept it unextinguished till they were ejected from their monastery, with so many other religious communities, in the time of Henry VIII. F. C. H.

I cannot answer Canon Dalton's query as to the "Fire house" of St. Bridget, but it seems curious that Henry of London, Archbishop of Dublin, should at one time be noted as an extinguisher of fire, and at the same time be designated a "Scorchbill or Scorchvillein," as we find in Holinshed in this passage (vol. vi. p. 43. ed. 1808):

"Henry Londres succeeded Cummin. This man was nicknamed Scorchbill, or Scorchvillein, thorough this occasion. Being settled in his see, he gave commandement to all his tenants to make their appearance before him at a daie appointed: and for that he was raw as yet in his revenues, he tooke it to stand best with their ease and quietnes, and his commoditie, that ech of them should shew their evidences, whereby he might learne by what tenure they held of him. His tenants, mistrusting no sluttish dealing, but construing all to be meant for the best, delivered their evidences to their landlord, who did scantilie well peruse them when he floong them all in the fire. The poore tenants espieing this subtill pranke to be very unfitting for a bishop, could not bridle their toongs, but brake out on a sudden: Thou an archbishop! Naie, thou art a scorchvillein. But it could not be gessed to what end this fact of his tended; for notwithstanding this, the tenants enjoyed their lands, unless he did it because they should be tenants at will, and so stand to his devotion."

Edward Foss.

DUKE OF MONTAGUE.

(3rd S. vi. 308.)

The Duke of Montague, to whom Sir Thomas Winnington refers—and who, in 1764, is spoken of as the *late* Duke of Montague—must have been John, the second Duke, who died in 1749 *s. p. m.*; but leaving two daughters, the Duchess of Manchester and Lady Cardigan—when his titles became extinct.

Horace Walpole, when speaking of an ill-assorted dinner-party given in 1787 by Lord Carmarthen, tells us that the "late Duke of Montague made a dinner-party at Bath (which is the one Sir T. W. speaks of), of all the people he could find there that stuttered." Cunningham, in a note, calls him "the eccentric quart-bottle Duke" (*Correspondence*, ix. 90). Was this nickname given from the large quantity of wine which his grace consumed, or for some other reason? Sir Thomas Winnington asks, whether any other traditions of the Duke's "peculiar humour" have

been handed down? Many anecdotes doubtless exist, worthy of being recorded; but one deserves especial preservation. The Duke executed two codicils to his will: one in favour of his servants, the other of his dogs, cats, &c. When making the last codicil, "one of his cats jumped on his knee: 'What,' says he, 'have you a mind to be a witness too? You can't, for you are a party concerned.'" Walpole, speaking of the Duke, says:—"My father had a great opinion of his understanding. In short, with some foibles, he was a most amiable man, and one of the most feeling I ever knew."—*Correspondence*, ii. 173-4.

J. H. Markland.

In reply to the inquiry of Sir Thomas E. Winnington, I have to state that, a few months since, I was at Beaulieu; once the property of the Duke of Montague, but now the inheritance of his excellent successor, the Duke of Buccleuch. If Sir Thomas will apply to my friend the Rev. F. Baker, the incumbent of Beaulieu, I think he can obtain a good deal of information respecting the odd Duke of Montague—for such he must be called. This I recollect: we were looking over some interesting manuscripts belonging to the Duke of Buccleuch, and were immensely amused with a letter of the same Duke of Montague in answer to a notification from the Archdeacon, that he intended to hold his next visitation at Beaulieu.

Now Beaulieu had been a great abbey, with corresponding privileges, right of sanctuary, &c., and exemption from ordinary ecclesiastical surveillance. The Duke, impressed with these privileges, wrote to the Archdeacon a most defiant letter, denying his right to visit Beaulieu; and in short intimated, that if the Archdeacon persisted, he should arm his yeomen with *thick sticks*; and if the venerable Archdeacon appeared, the Duke, with his tenants, would give him such a *cudgelling*, that he would not be in a hurry to repeat his visitation.

This I think may fairly be recorded as another illustration of the Duke's "peculiar humour."

I have no doubt it was the same John, Duke of Montague, who surrendered the interesting abbatial residence of Beaulieu, with the fortified walls, &c., and did other odd things; but I cannot conclude this hasty reply, without adding a just tribute to the Duke of Buccleuch; whose liberality and readiness to assist in any work of conservation and proper restoration of ancient buildings, is deserving of all praise. In several instances, to my own personal applications, his grace has responded in the most liberal manner. Pray let it be recorded in "N. & Q."

Benjamin Finney, F.S.A.

Many years ago, I used to hear a cotemporary of the Duke of Montague relate a capital anecdote of him.

He was one night stopped by a highwayman at Finchley, and robbed of all he had about him. Amongst the spoil was an old family watch, which he much prized. He entreated the plunderer to return it to him, pleading the great value he set upon it as a family relic, and adding: "If you will name a price for it, and will call on me to-morrow, I will pay you for it." The highwayman, in the most courteous manner, returned it immediately; declaring himself incapable of depriving the Duke of so precious a relic, and promised to do himself the honour of calling on him the next day. True to his appointment he came; and the Duke, equally true to his word, at once paid him the promised sum. This business settled, the Duke observed: "May I be allowed to ask how you could venture to place yourself in my power, with the gallows as your sure doom?" "Nay," replied the highwayman, "I knew that to be impossible: the Duke of Montague's honour was my sure guarantee." On wishing him good morning, the Duke, with his usual love of fun, asked him to dine with him in the afternoon. The invitation was accepted, and a large party asked to meet the man. Full of anecdote, and most polished in manner, all were enchanted with him. When his "hour of business arrived," he pleaded an engagement, and withdrew. As soon as he was gone, the question at once arose: "Duke, who was that man—the most gentlemanlike and agreeable man we ever met?" "I am sure I don't know," said the Duke: "all I know of him is, that he stopped me on Finchley Common last night and robbed me of all I had about me." V. R.

In the Supplement to Spence's *Anecdotes* (pp. 249, edit. 1858, J. R. Smith), occurs the following, with the name of Dr. Clarke added:—

"The Duke of Montague has an hospital for old cows and horses; none of his tenants near Boughton dare kill a broken-winded horse; they must bring them all to the reservoir. The Duke keeps a lap-dog, the ugliest creature he could meet with: he is always fond of the most hideous, and says he was at first kind to them, because nobody else would be."

P. W. Trepolpen.

CHEAP REPOSITORY TRACTS.

(3rd S. vi. 241, 290.)

If "I had no idea" be of any force on one side, it has some force on the other: and *I* had no idea that anything I wrote could have been objected to by any one who admits the right of fair and courteous criticism. I received from Mr. Davis three documents, my inquiries making it sufficiently clear that I intended to revive the history

of the Cheap Repository Tracts. All were in print, or copied from print. One, the subscription plan, was so scarce that I should perhaps never have heard of it but for Mr. Davis: this one has nothing to do with the R. T. S., and from it I drew statistics, and the renunciation, on the part of Hannah More and Co., of all enthusiasm, absurdity, and superstition. My description and illustration of the probable meaning of words used before the R. T. S. was in existence can be no offence to that body. It will be observed that I hinted that the R. T. S. and other such associations had tended to abate the absurdities which I noticed; and it is my belief that, by bringing the less educated into contact with the more educated, these public bodies have given better tone and taste to the doctrinal phraseology of their supporters. The second publication, the *Jubilee Memorial*, has been used by me to the honour of the R. T. S. in every case in which I have mentioned it at all. The third, the reprint of some of H. More's tracts, which I could have got anywhere, and certainly should have got in a few days, is the donation which I should not have had if it had been known how I was going to use it.

The only point on which I feel the least in the world satirical is this. Mr. Davis, having nothing to say but that I have wrongly attributed to the R. T. S. an intention to reprint the *whole* of H. More's tracts, swells his communication by detail of what he will *not* do. He will *not* controvert my statements; he is *not* careful to notice my objections to the alterations; he will *not* write a treatise on my question about altering the works of the dead. In return, I will *not* call this well-worn practice an ambiguity of the auxiliary verbs; I will *not* say that it is meant to look like "I could if I would," but does look more like "I would if I could;" beyond this, I will *not* put in rejoinders to answers which have not been given. I proceed to the single remark I have to make on the positive part.

My reason for thinking that the little volume was intended to be followed by others was this:—When I communicated with Mr. Davis, expressing my wish to see a republication of H. More's tracts, he answered by forwarding this little volume, without any information that no more was intended. This I took to imply that he meant to tell me my wish was in process of fulfilment. The alterations I have already discussed; and also the slight notice of these alterations at the end of the preface. This I hold to be insufficient; and the matter is now for decision. Public opinion will, when the case is fully before it, force reprinters to indicate their insertions by brackets, and their omissions by the dots for that case made and provided. And even then it will see an acrostic adjective in Bracketted And Dotted: and will think that a correct text with critical notes, additive or controvertive, would be fairer both to the dead author and the living reader. To expression of great respect for the R. T. S., and thankful acknowledgment of the courtesy of their Secretary, I add, for the information of all whom it may concern, that while I will always use private manuscripts according to permission or understanding, I will not allow donation of printed documents to limit my fair right of criticism in any point whatsoever.

Mr. Lee's communication indicates that my attempt to obtain the consolidation of the history of the Cheap Repository Tracts is going to succeed. I cannot at once fit all the details of his miscellany into all the details of mine, but I may mention two points. My "long quotation, pp. 241-42," is from the *Jubilee Memorial* of the R. T. S., as will appear on reading what precedes. My final assertion (p. 243, col. i.), that March, 1795, is the date of commencement, comes from the *Gent. Mag.* of June, 1796, of which I am there giving an interrupted paraphrase.

I now urge a true literary reprint of Hannah More's Tracts, with a sufficient preface. The R. T. S. is the proper body to undertake it. It would help their funds, especially if instructive historical notes on the condition of the labouring poor in 1795 were added: and that condition, more's the pity, is now like enough to what it was then to make such notes very useful to future writers. It would introduce Hannah More's measure of "enthusiasm" into many a literary library which has little or nothing of the kind, in a form which would be read; and this ought to be a temptation to a Society which, in every honest way, strives to be all things to all men. I predict that these productions are not yet at their full fame. They have in them the elements that raised Bunyan from the cottage to the mansion: the elements which secure to Bunyan, Gilbert White, Boswell, Goldsmith, Walter Scott, Macaulay, and their peers, each one of them, the title of "His Readableness." What these elements are is matter for curious discussion: for six more differing men, and six more differing writers, could not be brought together.

It may perhaps be worth while to ask when the word *tract* began to be limited to the *religious* tract, as it often is in ordinary conversation. Literary persons still use the word generically; but then they are accustomed to hear of the Martin Mar-prelate tracts, and the like. Once, when a friend was foraging about my study, I pointed to some shelves, and said: "Those are all *tracts*." He ran at them with eager curiosity to see what line of religious reading I had so extensively taken up, and opened a volume at Gauss, "Disquisitiones generales circa superficies curvas." What is the earliest period, nearly, at which such a thing might have happened? It is

honourable to the [religious] tract distributors, that they have effected this limitation of the word.

A. De Morgan.

TOISON D'OR: COMTE DE SEPTE.

(3rd S. vi. 251.)

Comte de Septe, the title applied by Chifflet to Henry, Prince of Wales, afterwards Henry VIII., would appear to signify *Earl of Ceuta*. Septe, Septa, Cepta, are old names of Ceuta, as may be seen in the Portuguese chroniclers *passim*.

At the time when John I. of Portugal attacked and took the African city of Ceuta (1415), the English, and especially the house of Lancaster, were on the best possible footing with the royal house of Lisbon. King John had espoused Philippa, a daughter of John of Gaunt, Duke of Lancaster. This noble lady lived and died beloved and revered by her Portuguese subjects; and it is by no means improbable that in the severe fighting, which attended and followed the capture of Ceuta, some scion of the Lancastrian house may have been present amongst the foreign knights who in large numbers accompanied the Portuguese expedition to Africa, and may have won by his valour the title of Earl of Ceuta, which may thus have passed through others of the house of Lancaster to Prince Henry, afterwards Henry VIII. If it be difficult to discover any English record of Prince Henry's African earldom, how many Englishmen are aware that not only he was elected a Knight of the Golden Fleece in 1505, but his royal father in 1491, and Edward IV. in 1468? The title may have been recognised and recorded by Chifflet, in writing respecting the Golden Fleece at Antwerp, even if unchronicled in England, where foreign distinctions and decorations have not always been of much account.

It is expressly stated by the Portuguese historians that King John, having landed at Tavira in Algarve on his return from the capture of Ceuta, and having there dismissed his own troops and *rewarded his foreign auxiliaries*, made his sons Don Pedro and Don Henrique, the one Duke of Coimbra, the other Duke of Viseu. It may have been on this same occasion that some member of the house of Lancaster, already allied to the royal house of Lisbon through Queen Philippa, was dubbed Comte de Septe or Earl of Ceuta. (In Portuguese it would be Conde de Septa, or Conde de Cepta.) Or if it be thought doubtful that any Englishman of high position accompanied the Portuguese armament in the first instance, still there were subsequent opportunities of earning honour beneath the walls of Septa. King John, immediately on his return to Portugal, was met by the intelligence that the Moors were already attempting to recover Septa from the garrison which he had left in charge, and forthwith sent to its succour two of his sons. In the constant fighting under the city's walls which thenceforth continued for years, the title of Conde de Septa may have been won by some member of the house of Lancaster who accompanied or followed to Ceuta the two sons of the king. Or, again, the title may have been first granted to Don George of Lancaster, a natural son of King John II.

The subject is obscure, and needs further elucidation; which your correspondent who started the question, should he approve of these hints, may well be able to supply.

Schin.

IDRA'S CLIFF.

(3rd S. vi. 330.)

In answer to an inquiry as to the country in which we are to look for the Cliff of Idra, which Goldsmith couples with the banks of the Arno, the editor of "N. & Q." has suggested a probable allusion to Hydra, an islet of Greece, off the southern coast of Argolis. There are, however, objections to this solution. It can hardly be said that there are "cliffs" in Hydra, which is a sloping rock of no very considerable height; and besides, Hydra presents no illustration of the theory which Goldsmith propounds in this passage of *The Traveller*, that responsive to the appeals of agriculture —

> "Nature, a mother kind, alike to all,
> Still grants her bliss at labour's earnest call:
> *With food as well the peasant is supplied*
> *On Idra's cliff* and Arno's shelvy side."—L. 83.

But the fact is, that the rocks of Hydra being utterly destitute of soil, are insusceptible of cultivation. Consequently it yields no "food," and maintains no "peasants." When I resided there in 1825, all supplies, both of vegetables and meat, were brought in boats from the opposite continent: whence it was necessary to carry over as much earth as would grow a flower.

The only spot inhabited, was the shelf of rocks that surround the little harbour, and the only inhabitants were the progeny of some hardy fishermen, who, towards the end of last century, had fled for refuge from the barbarity of the Turks on the mainland. Here they were joined by some fugitive Greeks; survivors of the unhappy expedition which the Russians fitted out, about the year 1770, to excite a revolt in the Morea. With singular industry and energy, the little community became seamen and shipbuilders, and enriched themselves by the carrying trade of the Archipelago. But another important feature in Goldsmith's picture has not found an adequate counterpart amongst the Hydriots—they have never looked on Hydra as their *home*. And security in their native country being restored by the establishment of independence in Greece, the island

began to be deserted; the shipowners transferred their establishments to the mainland; and the population is now reduced to a minimum.

There is a further difficulty in identifying Hydra with the Idra of Goldsmith. He wrote *The Traveller* in Switzerland in 1755, and published it in December, 1764. It is questionable whether, at either period, the rock of Hydra had a single inhabitant.

But there are two other places, either of which might be regarded as sustaining and illustrating the allusion of Goldsmith. A few lines before those quoted above, he speaks in the same passage of —

"The shuddering tenant of the Frigid Zone," —

coupling him with —

"The naked negro panting on the Line."

And the subsequent reference would be consistent, if we suppose him to allude to the cliffs of Idra, in Dalecarlia; whose hardy mountaineers bore so distinguished a part in the wars of Gustavus Vasa, and are still amongst the finest peasantry of Sweden.

The other locality is Idria, in Carniola; from which Goldsmith was not far distant when he was writing *The Traveller*. The rhythm of his verse would accommodate itself to either of these names. J. Emerson Tennent.

Lord Erskine's Classical Acquirements (3rd S. vi. 308.)—I see in "N. & Q." a query about Lord Erskine. There can be no manner of doubt that he was well acquainted with classical writers. But it may be that as to the Greek his knowledge was derived at second hand. One may speak confidently on his familiar acquaintance with the Latin Authors; and whoever has heard him dwell, as he loved to do, on the *Paradise Regained* of Milton, with which he was as familiar as with the *Paradise Lost*, must recollect his fervour in talking of the Greek authors. It is odd that he always preferred the *Paradise Regained* to the *Paradise Lost*, but he knew both of them by heart. E. C. B.

Legal Christian Names (3rd S. vi. 327.)—The baptismal name is, without question, the legal one. In fact there is no obligation to give a child *any* name whatever at the time of registration, as the Schedule for Registration of Births states that the first column in reference to the child is to be filled up with the name, *if given*. Unfortunately in the English Act there is an omission of any means to enter on the National Register either a name given at the font when none had been given at registration, or any new name given in baptism when another had been given at registration. In the interval between the passing of the Act for England, and the subsequent one for Scotland, in 1854, this omission was noticed, and in the latter Statute, 17 & 18 Vict. c. 80, every care was taken to meet the inconvenience of two discrepant records by §§ 32 & 33, which carefully provide for the subsequent baptismal names being inserted in the National Register.

George Vere Irving.

The register of birth does not confer a name upon a child. That is done at baptism, and a child unbaptized may be registered without a name, and the name added afterwards in a separate column (6 and 7 William IV. c. 86, s. 24). If, therefore, the register of birth contains a name other than that given to the child at baptism, the register is incorrect; and should be rectified in the manner directed by s. 44 of the Act.

Lord Coke says (*Co. Litt.*, 3 a): —

"A man cannot have two names of baptism, as he may have divers surnames. If a man be baptized by the name of Thomas, and after, at his confirmation by the bishop, he is named Francis, he may purchase by the name of his confirmation. And this was the case of Sir Francis Gawdie, late chiefe justice of the Court of Common Pleas."

But on this, Burn remarks (1 *Eccl. Law*, iii.):

"This might be so in the time of Lord Coke; but now the case seemeth to be altered. In the ancient offices of Confirmation, the bishop pronounced the name of the child; and if the bishop did not approve of the name, or the person to be confirmed or his friends desired it to be altered, it might be done by the bishop's then pronouncing a new name: but, by the form of the present liturgy, the bishop doth not pronounce the name of the person to be confirmed, and therefore cannot alter it."

Job J. B. Workard.

I apprehend that Rosetta Charlotte is the legal appellation. I found the opinion on a correspondence published about two or three months ago, in some of the Church newspapers, which passed between a country parson and the Registrar General: the substance of which, as I understood it, was, that it was not obligatory to assign a Christian name in registering a child. Hence my conclusion, that a baptismal name would override a registered one, where there was a conflict.

George F. Chambers.

Junior Carlton Club.

Cromwell Letters (3rd S. vi. 321.)—The letter from Oliver Cromwell to Colonel Albane Cox, of April 24, 1655, occurs in Carlyle's *Cromwell*, 2nd edit. iii. 502 (from the *Gentleman's Magazine*), "Herefordshire" being erroneously put for Hertfordshire. Mr. Carlyle also gives (from the *Gentleman's Magazine*) a letter from Cromwell to Col. Cox, dated Whitehall, Feb. 4, 1657.

C. H. & Thompson Cooper.

Cambridge.

Bishop Thomas Sydserf (3rd S. vi. 261, 338.) The name of this prelate is always spelt Thomas Sydserf by his contemporaries in the Lansdowne

Papers; for example, by Mr., afterwards Archbishop Sharp, Addit. MS. 23,247, fol. 24, "Thomas Sydserf is our diurnal writer," Dec. 31, 1661.

GEORGE VERE IRVING.

"1634. Thomas Sydeserf (Bishop of Galloway), translated from Brechin: deprived, in 1638, by the assembly of Glasgow; he was the only Scotch bishop that survived the usurpation, and in 1662 was made Bishop of Orkney." (Haydn's *Book of Dignities*, ed. 1851, p. 429.)

R. W. DIXON.

The bishop's name was St. Serf, which was corrupted in various ways; as St. John into *Sinjon*, St. Clair into *Sinclair*, St. Maur into *Seymour*, &c. Hence "the error" of which your correspondent complains. EIRIONNACH.

DR. DODDRIDGE'S MSS. (3rd S. vi. 109, 257.)—An admirer of Doddridge refers us to "The Rev. Edward Doddridge, Knt. (?), Nottidge, near Bridgend, S. W.," for information relating to the manuscript treasures of the great expositor. I do not know what this gentleman (if he be now living) possesses, but, except what was purchased at the sale of the effects of Mr. J. D. Humphreys in 1842, by Mr. Joshua Wilson of Tunbridge Wells, I believe I have what may be called "the manuscripts" of Dr. Doddridge, including many hundreds of letters of the Doctor and his family. These I had from Mr. J. D. Humphreys, Jun., who, to his credit, preserved them, together with the old family portraits, from being submitted to public auction. Among the portraits is a rare one of Judge Doderridge, Knt., the founder of the family. Some of the inedited letters were used by the Rev. John Stoughton, in his *Life of Philip Doddridge, D.D.*, 1854.

CHARLES REED.

Fann Street.

MODERN ANTHOLOGIA OF GREEK EPIGRAMS (3rd S. vi. 287, 339.)—The καὶ πόδας ὠκὺς ἐγὼ is most likely the text of the last line of the version given by FITZHOPKINS (p. 287). Perhaps T. C. (p. 339), will forgive my offering to "turn" his epigram, for the use of the few ladies, and fewer country gentlemen of the present day, who may be still unable to recollect Greek epigrams and their Latin translations, after an interval of fifty years and more:—

NAPOLEON A RUNAWAY FROM HIS ARMY.

"'A new Achilles, I,' spake Gaul's stern chief,
Nor spake a lie — albeit he *were* a thief:
For, like Achilles, to the untimely grave
Hosts had he hurled, the bravest of the brave;
Insate of wrath, stiffnecked, implacable,
Wrecker of Towns:—and fleet of foot as well;
So like was he in much; yet not in all;—
The heel, that slew the Greek, has saved the Gaul."

W. J. B.

Your correspondent T. C., though quoting from memory, has given the Cambridge Greek Epigram, "Napoleon ab exercitu suo fugiens," correctly, except that in the fourth line—

Ἰφθίμους ψυχὰς ἐν προμάχοις πολέμων·

the two last words should be πολέμοις προμάχων. I quote from a copy printed at the time. From the same copy I quote the Latin epigram:—

NAPOLEON AB EXERCITU SUO FUGIENS.

"Vicimus: et gereremus adhuc nova prœlia, Cives,
(Credere veraci ne dubitate Duci),
Augeretque meas nova jam victoria lauros,
Assiduus Populi nî revocâsset amor.

"O felix lepidumque caput! Tu siccine vincis?
Macte igitur famâ, vincere perge, precor,
Dum tibi bellanti levis haud victoria vinci,
Atque triumphus erit 'fallere et effugere.'"

These epigrams gained the Browne's medal in 1813. They were written by Walter Strickland, of Trinity College, who in the same year gained the Browne's medal for the Latin Ode, subject, "Mosqua flammis tradita, et Gallis erepta." The medal for the Greek Ode in the same year was gained by Samuel Grove Price, then a scholar of Trinity, afterwards fellow of Downing.

W. N. L.

MOUTRE (3rd S. vi. 267.)—I perceive that in my answer to this query, p. 316, I have omitted to state how the word comes to signify the portion which a workman improperly retains.

When taken in kind at the mill, the fee of the miller did in my own recollection consist, 1st, of the husk of the grain, which was only fit for fuel; 2nd. Of the second portion removed, which was good food for pigs, although it could be made, with proper manipulation, into *sowens*, a most capital dish when taken with rich milk.

These entirely belonged to the miller; but in addition he was entitled to so much of the fully prepared meal. In Scotland, his proportion of this consisted of so many *gowpens*, i. e. as much as could be scooped up in the two hands, held together.

It was the common idea that, in taking the multure, these gowpens were made very large, which led to the proverb, that "The miller's thumb was always a big one," and hence the word appears to have been applied to any small appropriations by workmen.

The term *gowpen* appears to have been considered by old Kit North almost the Shibboleth of the Scotch language. As in the *Noctes* he makes the English Opium-eater declare that any one acquainted with the Teutonic dialects can understand Scotch, the *Shepherd* replies with the test, "What's a gowpen o' glaur?" the reply is very learned; but Hogg rejoins, "Houts man, ye ken naething about it. It's just twa nieves fou o' clarts," *i. e.* two handfulls of mud.

GEORGE VERE IRVING.

"Cutter of Coleman Street" (3rd S. vi. 266.)—The allusion to the massacre of the bears is explained by the following extract from "A Perfect Diurnal of some Passages of Parliament and from other Parts of the Kingdom, from Monday, July 24, to Monday, 31st of July, 1643, No. 3," given by Grey in his edit. of *Hudibras*, note, book I, canto i, line 751:—

"Much less did any think that *Brute* and *Savage beasts* should be fetched from foreign parts to be a terror to the English Nation, to compel their obedience to the King, and yet we find it true and are credibly informed that, upon the Queen's coming from Holland, she brought with her, besides a company of savage *Russians*, a company of savage Bears, to what purpose you may judge by the sequel, for these bears were left about Newark, and were brought into country towns constantly on the Lord's day to be baiten . . . ., but some of Colonel Cromwell's forces coming by accident to Uppingham town, in Rutland, on the Lord's day, found those bears playing there in their usual manner and in the height of their sport, caused them to be seized upon, tied to a tree, and shot."

Nash, in his note on the same passage of *Hudibras*, gives the following from *Loyal Songs*:—

"We taxed you round, sixpence in the pound,
And *massacred your bears*."

George Vere Irving.

Earl Caryl (3rd S. vi. 307.)—The arms of John Caryll, Secretary and Master of the Requests to Queen Mary Beatrice, were—Argent, three bars sable, in chief as many martlets of the last. Crest, on a mount vert, a stag lodged, reguardant argent. His property is described as situate entirely in Sussex, West Grinstead, Lady Holt, and Harting. He married Margaret, daughter of Sir Maurice Dromand, Knt., and died *s. p.* at St. Germain-en-Laye, 9th September, 1711. His monument is in the Chapel of the College des E'cossais at Paris. I spell the name as do autographs existing of his sister Lady Mary Caryll, first Abbess of the English Benedictines at Dunkirk, and his brother, Rev. Alexis (Peter Caryll, O. St. Bt.) John Caryll was created Baron Caryll of Durnford and Harting in or about 1696.

M. P.

West Lavington (3rd S. vi. 148, 318.)—Sir John Danvers, Knt., of Culworth, Sheriff of Northamptonshire, 10 Hen. VII., acquired the estate of Dauntsey in marriage with Anne, sister and heir of Sir Edward Stradling, Knt. (See Burke's *Extinct Baronetcy*.) S. R. V.

Etching of Gray, the Poet (3rd S. vi. 249.) In reply to N. R., I would suggest that the etching respecting which he inquires may not be by Mason, but after a drawing by him, possibly the identical one in the possession of the family of N. R. I possess an etching of Gray, "etched by W. Doughty, from an original drawing." W. Doughty was a native of York, and practised portrait-painting about the year 1760. Bryan gives a list of a few portraits etched by him, among which is this of Gray, and one of Mason. His residence in York, contemporary with Mason, the friend of Gray, and etching the portraits of both, seems to indicate a common friendship, and the probability at least of this being the portrait presented by Mason to Mr. Bedingfield.

C. Forrest.

The Rev. R. Simpson (3rd S. vi. 186.)—In reply to the inquiry of Messrs. C. H. & T. Cooper, I beg to state that I knew the late Rev. Robert Simpson very well, and have not the least doubt that he was the author of *A Collection of Fragments, &c.* It is true that in the List of Books "by the same author" at the end of the *Clergyman's Manual* (1842) it does not appear, most probably because out of print. He was a native of Derby, and in 1826 was curate of St. Peter's in that town. S. S. S.

Sir Richard Long (3rd S. vi. 167, 213.)—I beg to offer my best thanks to Messrs. C. H. & Thompson Cooper for the ample information they have so promptly given in answer to my inquiry; and I am bound, at the same time, to acknowledge, that in stating Sir Richard Long to have married a daughter of George Manners, Lord Ros, I find that I was altogether in error. Allow me, however, to express a doubt whether Sir Richard is rightly described as having been Captain of the Isles of Guernsey and Jersey. He was certainly Captain of Guernsey; but I question whether Jersey was included in his appointment. I may add that if he lived till 1546, his command in Guernsey must have ceased some time before his death, for his successor, Sir Peter Mewtas, held the office at least as early as May, 1545, as appears by a letter to him from the Lords of the Council, a minute of which is preserved in the British Museum. (Additional MSS., 5876, fo. 8 b.) Any information as to the date of Sir Peter Mewtas's appointment would oblige. Stafford Carey.

Bede's Sermon, and Origin of the Name Venerable (3rd S. vi. 248.)—Brady, in his *Clavis Calendaria*, gives, as one of the legends which accounts for the prefix "Venerable," the following story; and Hone, in his *Every-day Book*, vol. ii., cites it as being recorded in the "Golden Legend":—

"When blind, he preached to a heap of stones, thinking himself in a church, and the stones were so affected by his eloquence and piety, that they answered, 'Amen, Venerable Bede, Amen.'"

P. P.

Cary and Lyte Families (3rd S. vi. 312.)—It has been observed that the arms of families bearing the name of a place, and those of families originally located in the same place, are frequently similar, or even identical; and they appear to point out some remote connection between the

families. Tenants in fee also assumed the bearings of their lords, but generally with some difference. Either of the above reasons might account for the arms of Cary and Lyte being the same.

Lytescary, Castle Cary, and Cary Fitzpain, take their names from the river Cary. Has Meletes, or anyone else who has studied the history of the Carys, found any branch of that family residing near that river? I may add, that the Mitchells (also of co. Somerset) bear for arms: "Gules, a chevron between three swans, argent."

H. M. L.

Spiritual Visitations (3rd S. vi. 182.)—Allow me to add to the list of curious stories of this class, one which I have frequently heard narrated by the lady who was the subject of the vision or visitation. Many years ago two young girls were thrown much together in early childhood. They were cousins, and entertained a strong affection for each other. When they grew to womanhood they were separated, one becoming the wife of a Lincolnshire clergyman, and the other dwelling with her family on the sea-coast of Ayrshire. Thus severed by distance and family ties, the cousins kept up their love for each other by an occasional interchange of letters. The clergyman's wife became the mother of a numerous family, in whose welfare the unmarried cousin, who in the course of years had removed with her household to Edinburgh, naturally felt a great interest. One night, about twenty-two years ago, Miss —— was lying in bed, awake as she thought, when the door of her room slowly opened, and a light gleamed into the chamber, emanating from a female figure with a newly born infant in her arms, which glided to the bedside in the semblance of her cousin, the Lincolnshire clergyman's wife. Laying the baby on the bosom of the spellbound Miss ——, and saying softly, "Bring this child up for me," the figure faded into the darkness, and was gone. Miss —— became insensible, and when she recovered found herself bathed in tears, and full of unwonted agitation. As soon as the intelligence could be conveyed by post, a letter arrived, informing Miss —— of the death of her cousin in childbed, at her husband's vicarage, on the very night of her apparition in Edinburgh. At the expiration of two years, the Rev. Mr. ——, who had been travelling in Italy for the alleviation of his sorrow, came to Edinburgh, sought and obtained the hand of his dead wife's cousin, and thus devolved upon her the charge confided to her by her departed friend. How she fulfilled the trust is best known by her domestic circle; and a fine young man now repays with the most ardent affection the care of her whose love for his dead mother had bridged across the gulf which divides two worlds.

John Pavin Phillips.

Haverfordwest.

Death of Captain Faulknor (3rd S. vi. 307.) I have in my possession a copy of the line engraving representing the Death of Captain Faulknor, described by J. B. It was published by R. Bowyer, 1801. Stothard, R.A., *pinxt.*; Bromley, *aqua fortis fecit*; Blackberd, *sculpt.* Tretane.

Mead and Metheglin (3rd S. vi. 132.)—That very curious little book, *The Closet of the eminently learned Sir Kenelme Digby, Knt., opened*, &c. (published by his son's consent, 3rd edition, London, 1677), contains a great number of recipes for mead (or, as he spells it, "meath"), metheglin, and hydromel. Sir Kenelm was F.R.S. and "Chancellor to the Queen Mother." His recipes are aristocratic and courtly. Among their titles are: My Lord Hollis's Hydromel; Hydromel, as I made it weak for the Queen Mother; Master Corsellises' Antwerp Meath; Master Webb's Meath; My Lady Gower's White Meath; My Lord Morice's Meath; My Lady Morice, her sister's Meath; Sir Baynam Throckmorton's Meath; My Lady Bellassies' Meath; Sir John Arundel's White Meath; Meath from the Muscovian Ambassador's Steward; Metheglin, as it is made at Liege (communicated by Mr. Masillon); White Metheglin of my Lady Hungerford's, which is exceedingly praised; A Receipt to make a Tun of Metheglin; The Countess of Bullingbrook's White Metheglin; Metheglin composed by myself; Sir Thos. Gower's Metheglin for Health; Mr. Pierce's excellent White Metheglin; An excellent way to make Metheglin, called the Liquor of Life; The White Metheglin of Sir J. Fortescue; Lady Vernon's White Metheglin; Countess of Dorset's White Metheglin; Earl of Denbigh's Metheglin; Metheglin, or Sweet Drink, of my Lady Stuart; A Metheglin for the Collick, Stone, &c. of the same Lady; Metheglin of my Lady Windebank; and many others. Even a single recipe for any of these drinks would unprofitably occupy your space. Judging from the recipes only, the chief components of *mead*, or *meath*, were honey, water, spices, and hops (or bitter herbs) for preserving it. *Metheglin* comprises honey, water, spices, and various herbs (some of twelve, some twenty, forty, even fifty varieties), eggs, &c. *Hydromel*, honey and water, with a little ginger, cloves, and rosemary, worked with a little ale-yeast. In one recipe for metheglin (p. 21):—

"You must observe carefully, before you set the liquor to boil, to cause a lusty servant (his arms well washed) to mix the honey and water together, labouring it with his hands at least an hour without intermission."

No doubt, in Sir Kenelm's days, mead was an aristocratic beverage.

Crux.

Miscellaneous.

NOTES ON BOOKS.

Chronicon Abbatiæ de Evesham ad Annum 1418. *Edited by* William Dunn Macray, M.A., Assistant in the Bodleian Library, Oxford. *Published under the Direction of the Master of the Rolls.* (Longman & Co.)

Owing to an accident, this valuable addition to the important Series of *Chronicles, &c.*, relating to the history of England, now publishing by the authority of the Treasury, has hitherto escaped our notice. This is certainly a fate which it did not deserve: for the work itself—the labour of three distinct writers, namely, Prior Dominic, Abbot Thomas de Marleberge, or Marlborough, and (from the year 1214) an anonymous continuator—now printed for the first time, is one of great interest to the student of monastic manners and history; for, as the editor well remarks, "it presents in the larger portion an autobiographical sketch, which gives with evident honesty and faithfulness, and with no lack of graphic illustration, a picture of the occasional inner life of a great abbey, such as but rarely has been recorded." The editor, Mr. Macray, has done his work conscientiously and ably; and given, by an excellent index, completeness to a volume which the student of English history will read with advantage, and the Worcestershire antiquary receive with great satisfaction.

Literary Announcements.—If Mr. Murray has been somewhat tardy in publishing his List of forthcoming publications, it must be admitted that its length and importance when published fully compensate for the delay. First and foremost in it appears "The Iliad of Homer, rendered into English Blank Verse," by the Earl of Derby—"Plato, and the other Companions of Socrates," by George Grote—"Narrative of an Expedition to the Zambezi and its Tributaries; and of the Discovery of Lakes Shirwa and Nyassa," by David Livingstone, M.D., and Charles Livingstone—"The New Testament Illustrated," by the Rev. Edward Churton and the Rev. Basil Jones—"Travels and Adventures of Arminius Vámbéry," who was despatched by the Hungarian Academy on a scientific mission to the East—"The British Army in China and Japan," by D. F. Rennie, M.D.—"A Second Series of Lectures on the History of the Jewish Church," by the Dean of Westminster—Some new chapters on "Parliamentary Government," by Earl Grey—"Narrative of the Siberian Overland Journey from Peking to Petersburg, by Alexander Michie—"History of the French Revolution, 1789-1795," by Prof. Von Sybel, translated by Edward Wilberforce—"Some Account of Gothic Architecture in Spain, by G. E. Street—"Researches into the History of Mankind," by E. B. Tylor—Three new volumes of "The Judges of England," by Edward Foss—"Ephemera," by Lord Lyttelton—"James Brindley and the Early Engineers," by Samuel Smiles—"A New History of Painting in Italy, from the Second to the Sixteenth Century," by J. A. Crowe and G. B. Cavalcaselle—"Lives of the Warriors of the Seventeenth Century," by Lieut.-Gen. Sir Edward Cust—"The Modern Samaritans, and a Visit to Nablous," by the Rev. John Mills—"An English Gentleman's House: being Practical Hints for its Plan and Arrangement," by Robert Kerr—Vols. III. and IV. of "A History of Modern Europe; from 1453 to 1857," by Thomas H. Dyer—"Physical Geography of the Holy Land," by the Rev. Edward Robinson—"Modern Warfare as influenced by Modern Artillery, by Col. P. L. M'Dougall—"Some Account of the Music of the most Ancient Nations," by Carl Engel—"The Works of Alexander Pope; with a New Life, Introduction, and Notes," by the Rev. Whitwell Elwin, B.A.—"Memorials of Service in India," from the Correspondence of the late Major Macpherson, C.B.—"Life and Times of Sir Joshua Reynolds," commenced by the late C. R. Leslie, R.A., continued and concluded by Tom Taylor—and "History of Media, Babylon, and Persia," by the Rev. George Rawlinson, M.A.

Messrs. Groombridge & Sons announce a new Christmas Book, edited by Thomas Hood, entitled "A Bunch of Keys: where they were found, and what they might have unlocked."

Messrs. Macmillan & Co. add to their list of announcements a translation, by Mr. W. M. Rossetti, of the first part, the "Inferno," of Dante's comedy, in blank verse, and following the text literally.

Mr. Nimmo is about to publish: "Memoirs of the Life and Writings of Sir Richard Steele," by H. R. Montgomery—"Tabor's Teachings; or, the Veil Lifted"—"The Book of Wit and Humour; a Collection of Witticisms, Humorous Anecdotes, and Articles," by Alexander Hislop—"Classical Biography," from Plutarch—"English Characters," from the writings of Butler, Overbury, and Earles.

Old Paintings at Amberley.—Three of the female heads from the Queen's Room, Amberley Castle, Sussex, referred to in our last number, have been sent up to the Archæological Institute; at the meeting of which, on Nov. 4, the subject of them will probably be discussed.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

Hone's Every Day-Book.
Strutt's Sports and Pastimes.
Brand's Antiquities of Great Britain.
Aspin's English Sports and Pastimes.

Wanted by *Mr. Backham*, 4, Beecher Street, Bradford, Yorkshire.

Proceedings of the Church Congress at Oxford, 1862.
Papers issued by Church Defence Association in Cambridge (a set), 1859, &c.
Hints on Lay Co-operation. A set.
Report on Nomination and Election of Bishops, Manchester Church Society, 1860.

Wanted by *Rev. Aiken Irvine*, Fivemiletown, co. Tyrone.

Walker's Sufferings of the Clergy, folio. London, 1714.

Wanted by *Rev. Johnson Baily*, Bishop Middleham, Ferry Hill Station, Durham.

Notices to Correspondents.

A. B. C. *Respecting that moot point, whether we are now in the sixty-fourth or sixty-fifth year of this century, we would suggest, that if the eighteenth century terminated at the* end *of* 1800. *and not before, the present century is now clearly in its sixty-fourth year.*

J. L. *will find twelve articles on the origin of the word Yankee in our First Series.*

Z. *Edward Capell, the learned Editor of Shakspeare, and deputy inspector of plays, died at his chambers in the Temple on Feb.* 24, 1781.

Abuba. *The Catalogue of M. Libri's Library consists of six parts.*

J. G. C. *The three Cornish choughs were in the arms of the city of Canterbury, not in those of London. See* "N. & Q." 2nd S. vii. 201.

J. Eliot Hodgkin. *The origin of the saying, "Holding a candle to the Devil," is explained in our* 2nd S. ix. 29.

Jaydee. *Our Correspondent must consult the new* Slang Dictionary *itself, not a critique on it, for the origin of the word* Bosh, *see* pp. 54, 81.

W. E. Baxter, &c. *Mrs. Radcliffe's* Mysteries of Udolpho *is well known; but the work inquired after is* The Mysteries of Udolpho *in the style of* Mrs. Radcliffe, *in one volume.*

Albert Buttery. *The epitaph on Dr. John Bull is printed in Stow's* Survey, *Hawkins's* Hist. of Music, *and Ward's* Gresham Professors.

T. B. *A notice of Roger Payne, the bookbinder, appeared at* p. 131 *of the present volume.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The Subscription for* Stamped Copies *for Six Months forwarded direct from the Publisher (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order, payable at the Strand Post Office, in favour of* William G. Smith, 33, Wellington Street, Strand, W.C., *to whom all* Communications for the Editor *should be addressed.*

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NOTES AND QUERIES:

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No. 149. SATURDAY, NOVEMBER 5, 1864. { Price Fourpence. Stamped Edition, 5d.

LONDON INSTITUTION, October 12th, 1864.—Notice is hereby given, that the following COURSES of LECTURES will be delivered in the Theatre of this Institution during the ensuing Season, commencing on THURSDAY, NOVEMBER 10th, at Seven o'clock in the Evening precisely:—

First Course.—Ten Lectures On PLANTS: WITH REFERENCE TO THEIR STRUCTURE AND LIFE: by Robert Bentley, Esq., F.L.S., Professor of Botany in the London Institution, in King's College, London, and to the Pharmaceutical Society of Great Britain.

Thursday, November 10th, 17th, 24th; December 1st, 8th, 15th; 1864; January 5th, 12th, 26th; February 2nd; 1865.

Second Course.—Three Lectures On STORY, IN FINE-ART AND ORNAMENTAL-ART: by John Zephaniah Bell, Esq.

Monday, November 14th, 21st, 28th; 1864.

Third Course.—Three Lectures On THE ENGLISH SATIRISTS; FROM THE ERA OF CHAUCER TO THAT OF BISHOP HALL: by the Rev. Henry Christmas, M.A., F.R.S., &c.

Monday, December 5th, 12th, 19th; 1864.

Fourth Course.—Three Lectures On ENGLISH POETRY IN THE REIGNS OF ELIZABETH, ANNE, AND VICTORIA: by Robin Allen, Esq.

Monday, January 2nd, 9th, 16th; 1865.

Fifth Course.—Eight Lectures On THE CHEMISTRY OF THE METALS: by J. Alfred Wanklyn, Esq., F.R.S.E., F.C.S., Professor of Chemistry and Director of the Laboratory in the London Institution.

Monday, January 23rd, 30th; February 6th, 13th, 20th, 27th; March 6th, 13th; 1865.

Sixth Course.—Six Lectures On TERRESTRIAL-PHYSICS AND METEOROLOGY: by Edward William Brayley, Esq., F.R.S.

Thursday, February 9th, 23rd; March 2nd, 9th, 16th, 30th; 1865.

Seventh Course.—Three Lectures On THE GEOLOGY AND PALÆONTOLOGY OF THE SOUTH-WEST OF ENGLAND: by Charles Moore, Esq., F.G.S.

Monday, March 20th, 27th; April 3rd, 1865.

Eighth Course.—Four Lectures, HISTORICAL AND LITERARY, ON THE CLASSICAL PLAYS OF SHAKESPEARE, WITH ILLUSTRATIVE READINGS: by the Rev. Charles Maurice Davies, D.D.

Thursday, April 6th, 13th, 20th, 27th; 1865.

Ninth Course.—Two Lectures On COMMERCIAL-LAW, in connection with THE TRAVERS TESTIMONIAL FUND: by John Young, Esq., F.S.A.

Monday, April 10th, 17th; 1865.

Tenth Course.—Four Lectures On MUSIC: ONE ON CHURCH MUSIC, AND THREE ON THE CHAMBER CHORAL-MUSIC OF ENGLAND: by Charles Steggall, Esq., Mus. Dr. Cantabr., Professor of Harmony in The Royal Academy of Music.

Monday, April 24th; May 1st, 8th, 15th; 1865.

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By Order,

WILLIAM TITE, HON. SEC.

ROYAL INSTITUTE OF BRITISH ARCHITECTS, 9, CONDUIT STREET, HANOVER SQUARE, W.

VOLUNTARY EXAMINATION, 1865.—THE LAST DAY for sending in application papers and preliminary work is SATURDAY, November 26, 1864. Further particulars of the above, together with prize papers and other information, can be obtained on application to the Librarian. The "Book of Regulations" for the next year is now published, price 2s., if posted, 26 Stamps.

The Sessional Papers for the past Session, 1863-4, bound in limp cloth, may now be had as above. Price to Non-members, 1l. 1s.; to Members (one extra copy), 10s. 6d.

A few copies of the Transactions of former years are still on sale.

JOHN P. SEDDON } Hon.
CHARLES F. HAYWARD } Secs.

COMPARATIVE GRAMMAR.—PROFESSOR KEY, A.M., F.R.S., will commence his Course by an INTRODUCTORY LECTURE (which is open to the Public) on MONDAY, November 14th, at 4 o'clock. The Course will consist of about Twenty Lectures, to be given on successive Mondays from 4 to 5½ P.M. Fee, 1l.

JOHN ROBERT SEELEY, M.A.,
Dean of the Faculty of Arts and Laws.

CHAS. C. ATKINSON,
Secretary to the Council.

University College, London,
October 28, 1864.

THE QUARTERLY REVIEW, No. CCXXXII., is published THIS DAY.

CONTENTS:

I. THE FRENCH IN COCHIN CHINA AND CAMBODIA.
II. WORKMEN'S BENEFIT SOCIETIES.
III. VENETIAN STATE PAPERS.
IV. SMITH'S DICTIONARY OF THE BIBLE.
V. HEALTH OF THE ARMY IN INDIA.
VI. PHOTOGRAPHY.
VII. JOHN GIBSON LOCKHART.
VIII. SIR JAS. WILDE ON A DIGEST OF LAWS.
IX. DR. NEWMAN'S APOLOGIA.

JOHN MURRAY, Albemarle Street.

THE ART-JOURNAL for NOVEMBER (price 2s. 6d.) contains Line Engravings after P. F. Poole's 'Gleaner,' by J. C. Armytage; Turner's 'Cologne,' by A. Willmore; G. Fontana's statue of 'The Genius of Commerce,' by J. H. Baker. Among the literary contributions will be found—'Fresco Painting as applied to the Decoration of Architecture,' by J. B. Atkinson; 'An Artist at the Seven Churches of Asia,' by T. Allom; 'Old Rhenish Pottery,' by F. W. Fairholt; 'Dublin International Exhibition;' 'Works of Goldsmith,' illustrated; 'Almanac of the Month,' illustrated: 'Secular Clergy of the Middle Ages,' by Rev. E. L. Cutts, B.A., illustrated; 'Early Potteries of Staffordshire,' by Llewellyn Jewitt, illustrated; 'History of Caricature,' by T. Wright, illustrated; 'New Process of Photographic Printing;' 'Dutch Pictures at South Kensington;' 'What have our Schools of Art done?' 'Art-Work in November,' by Rev. J. G. Wood; 'Galleria delle Belle Arti,' &c. &c.

London: JAMES S. VIRTUE, 26, Ivy Lane.

"What has long been wanted."
The Times, Sept. 1861.

NOTICE.—The SLANG DICTIONARY; or, the Words, Phrases, and "FAST" *Expressions of High and Low Society. An entirely New Work, embodying the small volume issued in* 1859, *and giving four times as much matter,*—is ready this Day, at all Booksellers (8vo, price 6s. 6d., pp. 325), or of JOHN CAMDEN HOTTEN, Piccadilly, London.

MESSRS. BELL & DALDY'S NEW BOOKS.

Strickland's Lives of the Queens of England. New Edition, revised, in Six Monthly Volumes, 5s. each. To form part of BOHN'S HISTORICAL LIBRARY. [*Vol. I. on November* 1.

—o—

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—o—

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—o—

Anthologia Latina. A Selection of Choice Latin Poetry, with Notes by REV. F. ST. JOHN THACKERAY, Assistant Master, Eton College. [*Shortly.*

London: BELL & DALDY, 186, Fleet Street.

NEW SHILLING MAGAZINE,

To be published in demy octavo

(No. I. on the FIRST OF JANUARY, 1865).

THE ENGLISHMAN'S MAGAZINE

OF

LITERATURE, RELIGION, SCIENCE, AND ART.

It is believed that many Members of the Church of England would welcome the appearance of a popular Monthly Magazine specially devoted to its cause, which avowedly exhibits its Principles, and which both fairly represents the judgment of its Divines, and allows the voice of its Laity to be heard.

With the new year therefore will be commenced the publication of a new Periodical, to be called *The Englishman's Magazine*, which will aim at representing the highest interests of the Church, which will endeavour to popularise whatever of reality and energy is to be found within the Church, and which will seek, apart from Controversy, and in a spirit of Charity, to teach the Truth in the form in which it is held by the Church of England. On Theological subjects, theological Writers of learning and ability will speak through the pages of the Review. On that wide neutral ground which bounds Theology on so many sides, the talents of Laymen, as well as Clergy, of power and intellect have been secured.

It is not intended to confine the Articles in *The Englishman's Magazine* to those of a Religious character, but rather to produce a Magazine of miscellaneous interest, of which a certain portion only of each month's contents shall be exclusively assigned to one or more questions of importance to the Church, or to papers on Church Principles; whilst the bulk of the Magazine will be devoted either to matters Secular, or to questions in which an undercurrent of Church thought and feeling legitimately flows.

In addition to purely Theological Articles and Papers, *The Englishman's Magazine* will contain—

An Element of Fiction; with Tales, Allegories, &c.
Articles on questions of Church interest.
Popular Papers on Scientific Subjects.
Reviews of valuable and able Books.
Biographical and Historical Sketches.
Papers on Art and Music.
Poetry, original and translated.
Articles on Social and other questions of the day.
Records of Mission Work, at home and abroad.
Notes on Travel.
Essays on Ecclesiology and Antiquities.
Papers on Common Things.
And Miscellaneous Essays and Articles.

RIVINGTONS, London, Oxford, and Cambridge.

LONDON, SATURDAY, NOVEMBER 5, 1864.

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Notes.

LETTER OF ARCHIBALD, EARL OF ANGUS, TO HIS FATHER THE MARQUIS OF DOUGLAS.

Charles I. created William, eleventh Earl of Angus, Marquis of Douglas, by charter to him and heirs male whatsoever, June 17, 1633. His son, Archibald, by his first marriage with Margaret, only daughter of Claud Lord Pasley, predeceased his father; but left by Lady Anne Stuart, second daughter of Esme, third Duke of Lennox, a son James, who, upon the demise of his grandfather, became in 1660 second Marquis of Douglas.

The writer of the following singularly interesting letter was the only son of the marriage of the Marquis (September 7, 1670) with Lady Barbara Erskine, eldest daughter of John, ninth Earl of Marr. He was born in 1671, and was killed at the battle of Steinkirk on August 3, 1692, in the twenty-first year of his age, unmarried.

Being thus left childless, the marquis took to himself a second wife in the person of Lady Mary Ker, third daughter of Robert, first Marquis of Lothian, by her had his successor Archibald, the third Marquis, and Lady Jane, born at Douglas, March 17, 1698, who, having married Sir John Stewart Grandtully, Bart., became the mother of two sons, whose disputed maternity gave rise to the great Douglas cause, in which the decision of the Court of Session was reversed by the House of Peers, and the legitimacy of the sons sustained.

The third marquis was, while in minority, created Duke of Douglas by patent, 1703, with limitations to the heirs male of his body. A long minority was the means of restoring the family fortunes. By failure of male issue the dukedom became extinct, but the marquisate went to the Hamilton family as heirs male, in virtue of the charter to the first marquis, his grace being the heir male of the first marquis. Thus the eldest son of the Duke of Hamilton is Marquis of Douglas by courtesy.

The death of Lord Angus must have been a sad blow to his friends, for the letter now rescued from destruction, indicates a high-principled, gallant, and well-cultivated mind. The penmanship is worthy of notice from its beautiful distinctness, the spelling is wonderfully correct, and the composition excellent.

There was printed at Edinburgh, small 4to, 1692, "three elegies; the first to the memory of Lieutenant-General Mackay, the second to the memory of my Lord Angus, only son of the Marquis of Douglas; the third to the memory of Lieutenant-Colonel Fullerton, who were all three slain at the attacque at Steenkerken, near Enguin," July 24 old style (= August 3), anno dom. 1692, written by R. Fleming.

The following extract from the verses on the Earl, may be taken as an estimate of the author's poetical merits: —

"Let then the world know how it is bereft
Of such a glorious flower, as death has left
Scarce such another standing on the stage;
A flower, the glory of this dwarfy age;
One who with such a radiant lustre shone
In the first budding, as if fully grown,
Who tho' a youth did to such virtue rise
As few ev'n in their noon do e'er comprise.
He was all beauty, lovely, noble, brave
Were his perfections which him nature gave;
And as his birth, and his descent was high,
So glory was the object of his eye.
Mean things he scorned, was in all things great;
His life did show his soul was virtue's seat."

The letter which follows goes far to support the eulogistic strains of Mr. Fleming, in so far as regards Lord Angus's mental qualifications. No portrait, so far as we know, exists to corroborate the poet's description of his person: —

"My Lord,—

"I cannot express the extream trouble and grief it is to me to be so long without hearing from your Lordp. Since it is now near four months that neither Mr Cranstoun nor I have had the honour of one letter, tho' we have wrote several times both of us. So I am assured our letters must have miscarryed, since the circumstances I am now under are so difficult, and of so great importance both to me, and if I dare say so, to your Lordship also, and the family I have the honour to belong to, that if you had gott my letters, you would not have been so long of letting me know your Commands. This made me take the resolution some days ago to write to my Ld Drumlangrigg and the Master of Staire, and to intreat that

they, together with the Duke of Queensbury, Melvill, Tarbat, and Carmichell, being all at Court, would consider upon my case; and upon what might be the properest course for me to take [and] give your Lp advice of their opinion in a letter. My Lord, I know too well your Lordship's goodness and kindness to me beyond most of fathers, and much beyond quhatever I shall be able in my life to acknowledge with y^e^ dutifulness, that becomes me, and therefore can protest to you that I had no other, neither design nor prospect in writing to London then simply this, that those persons being the nearest relations of our family, and those whom I have always observed most concerned both in you Ldp and in me, I was persuaded that being all at Court they would have a further view of things, and be more able to judge truly quhat would be fittest for me to do, then either they themselves or your Lordp could do, being only in Scotland where they could not so narrowly see the state of things. I know not whether they will be so good as to doe what I desired of them, but I'm sure, my Lord, that all I can ever expect or pretend to hereafter, my honour in the eyes of all the world and all that ought to be dear to a Gentleman, are most deeply concerned in my conduct at this time.—I have been assured both by my L^d^ Drumlangrig and others, that if I had been in the campagne last year when Leutenant Genll. Douglas dyed, I had got the Regiment of Guards, and tho' that's a post more honourable and lucrative than any I can expect to get in many years to come, yet my Lord, if you knew the censures past upon my absence, I'm persuaded you would believe my missing of that preferment is not the greatest loss I suffer by it. The Master of Staire particularly can inform your Lordship how much to my dishonour all the Generall Officers of the Army, all the Court, and I may say, all perhaps that knew me in the army, spoke of my being here while others that were both younger men of quality, and only sons, as well as I, were there serving as volunteers tho' they had not half the obligation to do it that lies upon me, considering my Regment was there in actuall service, and how these reflections went so far as to be spoken in the King's bedchamber, and even in his Majesties own hearing, till the King had the goodness to take it upon himself, and to tell the Company that he had commanded me for this last summer to follow my Studies. Tho' this was a great goodness in the King to me, yet, my Lord, I may say it saved but little of my honour, since even my Lord Portland, the King's own favourite, notwithstanding he both knew at the Hague, the King had discharged me, and heard his Mat^y^ own it again in the Camp, yet after that spoke seriously of it both to my Lord Drumlangrig and Sir John Dalrymple, and fell a laughing at their alledging the King's commands, as a thing either procured expressly by my friends from the King, or at best commanded by his Majesty out of mere bounty and goodness, because he observ'd my relations averse from my serving of him; and Portland told them further that these sort of commands were not to be obeyed by a young man like me, and that however the King had commanded me not to make the campagne, yet to be sure he would not be ill pleased to see me disobey him, and that I would find it would be my great interest as well as honour to doe it. Besides when the King spoke to the Master of Staire last spring at the Hague to discharge me from coming to the fields, he told him expressly he would not hinder me the next year, which, coming from the King, any man will interpret as a positive command. Lieutenant Generall Douglas, tho' but few days in the camp, was pleased both to his nephew and Sir Robert Douglas in that time to show great concern in me, and spoke of my absence in so strong terms, that he told them it had been better for me to've been there tho' I should have come barefoot, and without a whole coat, and was pleased to say that the next year he would come himself and pull me from Uttrecht to the Camp, tho' he should be obliged to seeke a contribution from my friends that are officers in the army for my subsistence there, since it was the only way I had both to make my own fortune, and contribute to the establishing of the family I belonged to; and Major Genll. Talmash spoke of my absence with great heat to my Lieutenant Colonell, and told I would ruin myself and ffamily by it, notwithstanding he knew well enough that the King had commanded me to stay here.

"When these people, who are all my friends, have spoke of my being from the campagne, your Lordp may be pleased to consider what other persons both Princes and Generall officers of the allies, among most of whom I have the honour to be known, at the least in a general acquaintance, will say of it, and with what freedom they will pass their censures on me. I am not capable to make those deep reflexions upon my own interest that your Lordship and others of your relations who are much wiser than I can do, but it seems obvious to me that, considering the low circumstances of our family, it will be impossible for me ever to raise myself or indeed to live as your son ought to do unless I have the King's favour, and be able to obtain both his Majesty's protection, and some pension or place to help me and relieve your Lordship of the burden of maintaining me hereafter; and I find that the wisest of those that are about the Court think not only that the making of a campagne will be the surest way to get some part in his Majesty's good graces, but that unless I doe it, I can never have the face to pretend hereafter at Court to any thing, nor any of my friends the Confidence to solicit for me; and for my own part if I can make but this campagne, as I hope it will remove the foul censures that have passed on my last year's absence, so if I do not make it I don't see that I can ever, without shame and confusion, look any man of honour in the face hereafter either at home or abroad, and I have reason to apprehend I'le be looked upon by all men as a Coward, and one that is a Dishonour to your Lordship and to the ffamily, and I believe the only part y^t^ will be left fittest for me after it will be that your Lordship should call me home, and let me spend my life as a private gentleman in the Country. I hope your Ldp will not condemn me for it, if the sense of this touches me so near, since all that ought to be dear to man upon earth seems to be lying at the stake with me in it; and when people consider the race I am come off, and the Illustrious things done by our predecessors, it will serve but to heighten any blame and confusion on and encrease the world's contempt of me.—Therefore I earnestly beg, my dearest Lord, by all your Lordship's goodness to me, and by all the kind affection you have ever been pleased to shew to me all my life hitherto, that you would consider on this as a thing concerns your own honour and the honour of the family of Douglas as well as mine in particular, and that if it be possible in any way of the world, you would let me wait upon the King this summer, tho' I should do it in ever so poor and mean a way. I know your Lordship's straits, and the difficulty you may have to live, much less to furnish me money upon this occasion, and I confess I do not see well how it can be done, but if there were any possibility of it, I'm persuaded it will be laying out money the most profitable way that ever I can spend it, even in point of interest, and that it will be a fair if not a certain way of giving me access to obtain things hereafter of the King that may do much more than making quhat has been given out on this occasion: And besides I have heard both my Lord Drumlangrigg and the Master of Staire say as well since the campagne as last spring while we were upon this subject, that if your Lordship consented once freely to my making a campagne, they

were persuaded there might be some sum of money gott from the King to help to put me in a condition to doe it with; and I persuaded myself that both they two and my Lord Carmichaell would need but to be desired by your Lordship to doe something for me in it. But the season is now so far advanced that I know not what to doe since it is very like the King's selfe will be in the fields before eight or nine weeks at farthest, and however small an equipage I have, there will still be many things that will be of an absolute necessity for me in case you allow me to goe, and which I will have but a very short time to prepare.—I intreat therefore your Ldp will let me know your commands so soon as is possible, for there is now no time to loose, and I'm sure you will be satisfied that it is necessary it be determined to, one thing or another, before the King comes over here, since if I be not to make the campagne, I believe it would not doe ill, so soon as your Lordship comes to a resolution, if you should write to the Secretary and Drumlanrigg to see if they can fall upon any way to obtain any thing from the King to help to make an equippage. I only long to heare from your Lordship. I know you will command me nothing but what shall be fittest for me to doe, so I trust to it, and shall strive in all things while I live to carry always as becomes,

"My Lord,
"Your Lordship's most dutifully obedient
and most affectionate Son
"ANGUS.

"Utrecht, Jan. 1692."

J. M.

Edinburgh.

ADDISON'S ESSAYS.

A good edition of Addison's *Essays*, uniform with that of Bacon, published by Messrs. Bell & Daldy in their Aldine Series, would make a very charming volume, or set of volumes. With a view to this, let me here make a note of a volume recently edited by your correspondent MR. J. D. CAMPBELL of Glasgow, which is worth transferring from your advertisement sheet: —

"In fcap. 4to, pp. 56, with three fac-simile Plates, 250 copies privately printed on toned paper, price 4s., Some Portions of Essays contributed to *The Spectator* by Mr. Joseph Addison. Now first printed from his MS. note book.* THOMAS MURRAY & SON, Glasgow, have a limited number of copies for sale."

As MR. CAMPBELL has most kindly lent me a copy of the above, I am enabled to subjoin some particulars. This handsome brochure contains the first draughts of the *Essays on Imagination, Jealousy, and Fame*. The following paragraphs are taken from the advertisement prefixed: —

"In prefacing this little book the Editor would express regret for his ignorance of the history of the old calf-bound 8vo volume which contains the MS. beyond the fact that in 1858 he acquired it by purchase from a London dealer.

"About 31 pages written on one side of each leaf in a beautiful print-like hand would seem to have contained the *Essays* in their first state; passages having been added by Mr. Addison in his ordinary handwriting, on the blank pages facing the text. Unfortunately, several of the first leaves had been torn out before the note-book came into the editor's possession. The opening paragraphs of the *Essay on the Imagination* have thus been lost.

"It may be worth reminding the reader, that Dr. Blair has devoted several Lectures to an analysis of this *Essay on the Imagination*. It is pleasant to remember that to it also the world is indebted for Akenside's poem."

It would be difficult to form an adequate estimate of Addison's influence; but amongst the writings of the last century which seem directly indebted to his inspiration, we may name the delightful *Essays* of Dr. J. Beattie and Archibald Alison.

An allusion to "The Eastern King's Device" in one of the erased passages in the *Essay on Imagination*, I traced back to Gregorie, a writer who died in 1646 (3rd S. v. 348.) Probably the "man ingeniously enough conceited," whose device he quotes, was Henry Peacham, for after speaking of the "Geographical Garden," and some "Geographical Arras-work," he goes on to speak in the next paragraph of certain "Geographical Playing-Cards," described by "the author of the *Compleat Gentleman*." If not in this book, it may be in Peacham's *Minerva Britanna, or Garden of Heroical Devices*. Addison's erased passage occurs in the following connexion: —

"If the Works of Nature rise in value according as they more or less resemble those of Art, we may be sure that Artificial Works receive a greater advantage from their resemblance of such as are Natural; because here the resemblance is not only pleasant, but the pattern more perfect. I believe most readers are pleased with the 'Eastern King's Device,' &c."

What a large and pleasant field of literature is connected with that exquisite Allegory, *The Vision of Mirza*—ranging from Cebes' grand Pythagoric *Picture of Human Life*, down to Mrs. Cameron's sweet child-allegory *The Two Lambs!* Addison's *Vision* was undoubtedly indebted to Erasmus' *Apotheosis of Caprio** if not to Cebes, yet it stands alone and unapproachable. Distinct even from that great masterpiece, *The Pilgrim's Progress*, it employs not the "language of Canaan," but the Orientalism of the *Arabian Nights* and the Koran. The Vision of Mirza is not less original than the Dream of Bunyan; and the genius which conducted Christian from the City of Destruction to the Celestial City does not surpass in power and characteristic beauty "the Genius" which haunted the high hills of Bagdad, and led the mind of Mirza from the Vale of Misery to that glorious prospect —

"Of vast Eternity's unbounded Sea,
Where the green Islands of the Happy shine."

I should be glad to get some information with regard to Addison's library and his favourite books,

[* We understand that Mr. Campbell has submitted this MS. to the examination of one of our most accomplished scholars in palæographic literature, and has received from him an assurance of his belief in its genuineness."—ED. "N. & Q."]

* See "N. & Q." 2nd S. i. 146.

especially those connected with Eastern Literature, with which he was acquainted I suppose only through the medium of Latin and French. The Koran he was obviously well acquainted with. There was a "*Collection of interesting Anecdotes, Memoirs, Allegories, Essays, and Poetical Fragments, tending to amuse the Fancy and inculcate Morality*, published in London, 1794-97, in sixteen vols. 8vo, with Addison's name attached to give it currency. I have never seen this *Collection*, but should like to know if it has any merit. It may be well to repeat here MR. KEIGHTLEY'S query (2nd S. xii. 434): "Where did Addison get the "Humour of an Idol," which, he declares, "is prettily described in a tale of Chaucer"?

I may conclude this Note with the eulogium of Bp. Hurd (given as a Motto by MR. CAMPBELL), which is less generally known than Johnson's dictum:—

"Addison's taste is so pure, and his 'Virgilian prose' (as Dr. Young styles it), so exquisite, that I have but now found out, at the close of a critical life, the full value of it." *

EIRIONNACH.

DANISH SETTLEMENTS IN DEVONSHIRE.

Mr. Taylor, in his welcome and valuable *Words and Places*, whilst tracing the Danish colonies in England, has pointed out what he considers "two or three clusters of Norse names" in Devonshire (pp. 187, 188.) They are, I believe, in all cases, pure Saxon. In the following list, the word, or portion of it, which Mr. Taylor regards as Norse, is marked in italics:—

Near Bideford: Rock*beer*; *Bear*.

In S. Devon, near the Exe: Ayles*bere*; Rock*bere*; Lark*bere*; Hound*beer*; *Bye*stock; *Thorp*; Ex*wick*; Co*wick*.

At Teignmouth: The *Ness*; The *Skerries*; *Norman's* Cross; Straight*gate*.

On and near the Tamar: *Bear*don; *Beer* Alston; *Bear*on; *Beer* Ferrers; *Thurshelton*; *Dingwell*.

At the mouth of the Otter: *Beer*; *Berewood*.

Of these names that which occurs most frequently is "beer," "bere" or "bear," either alone or in composition. Mr. Taylor considers this to be the characteristic Danish "suffix *by*, in a form nearly approaching to the old Norse form *byr*, which is preserved in the *boer* of the Icelandic farms." (P. 187.) It is almost certainly the Saxon *bearó*, a small wood or grove of trees (the word will be found in the glossary prefixed to Kemble's *Codex Diplomaticus*.) The Devonshire "Beers" and "Bearas" are by no means confined to the coast, or to the banks of the larger rivers. They are scattered in great numbers over the whole county. The sheet of the Ordnance Map which contains Bideford has marked on it no less than thirty "Beers," alone or suffixed (as in "Shebbear"), and four "Bearas;" and each of the remaining sheets will show nearly as many. The word, in fact, is still in use. In South Devon, an "Allerbeer" or a "Willowbeer" means a plantation of alders or willows.

*Bye*stock, in which Mr. Taylor again finds the Danish "by," means probably the solitary "stock" or enclosure. A "bye-place" is good Devonshire for a lonely place — one that has no other houses near it. *Thorp* is surely not altogether confined to Danish districts. Ex*wick* and Co*wick* can have nothing so do with the Norse *wic*, a bay. They are both on the river, close to Exeter; and the Saxon *wic*, a village, is found all over the county. The *Ness* at Teignmouth, and the *Skerries* close by, are possible relics of the Northmen's visits to the coast; although both names may, after all, be true Saxon. I cannot find that any portion of the Roman road from Exeter westward is at present known as the "Straight Gate." It branched off, after crossing Haldon, at a place called "Sandygate," — the "gate" in which is the Saxon *geat*, a passage. "Norman's Cross" occurs elsewhere in Devonshire, and is probably of later date than the Conquest.

Mr. Taylor tells us that he had some hesitation as to the Danish origin of all these names, until—

"The accidental discovery of an isolated farmhouse bearing the name of *Dingwell*. It stands on a plateau, steeply scarped on three sides, and about a mile from the village of *Thur-shel-ton*, a name every syllable of which is of the Icelandic type, denoting the *skaale*, or wooden booths, which were usually erected at some little distance from the *Thingvellir* for the convenience of persons attending the meeting" (p. 313.)

Dingwell and Thurshelton lie between Launceston and Tavistock, at some little distance from the left bank of the Tamar. Dingwell, Mr. Taylor regards as identical with the Norse "Thingvellir," "Council plains," the name which no doubt recurs in the "Tynwald" of the Isle of Man, and elsewhere in districts colonised by the Northmen. He considers it to have been the meeting place of the "Thing" or "Council" of the Danes settled near it. In the first syllable of Thurshelton he recognises the name of the god Thor. But Thurshelton and Dingwell are close on the bank of a stream called the "Thistle Brook" — a name which I will not attempt to explain, but which is found also on Dartmoor; and anyone who can recall the Devonshire pronunciation of the word Thistle (it becomes "dursel" or "daishel") will see at once that the village is in all probability named from the stream, a ford across which is called Thistleton (Thurshelton) ford. If Mr. Taylor's suggestion about "Dingwell" is to be received, both parts of the word are Norse; but there are many othe

* Hurd to Mason, Nichols's *Anec.* vi. 610.

"wells" (Backwell, Inwell, Medwell, Calwell), within a very short distance, all which are no doubt named from water springs; and there seems no reason for assigning a different origin to "Dingwell." The first part of the word I cannot explain. There is a "Tingholt" near Hittesleigh, which may retain the same root.

It is of course certain that the Northmen frequently plundered the Devonshire coasts, and that, on more than one occasion, they ravaged the greater part of the county. The Exe and the Tamar knew them well. Exeter was more than once in their hands; and the rich Abbey of Tavistock was effectually plundered. But there is not the slightest record of a permanent settlement here, and the existence of such a colony is on every account improbable. No one has ever pretended to discover a Norse element in the dialect of Devonshire, which (and especially in that part of the county about Dingwell and Thurshelton) has undergone little change for many centuries. Until we have far more certain evidence than Mr. Taylor has here offered us, it will be impossible to accept his theory of a Danish settlement in this county.

Mr. Taylor's book is so useful, and supplies so great a want, that everyone is bound to assist in rendering it as accurate as possible. Some remarks on other "words and places" noticed by him in Devonshire shall quickly follow.

RICHARD JOHN KING.

BEVERLEY MINSTER.

The south aisle of the nave of this beautiful structure is a canopied tomb, assigned by tradition to two sisters, who gave the common pastures near the town. The legend runs, that on a Christmas Eve, after service had been performed, these sisters were missing, and did not reappear until the following summer.

There is a ballad narrating the circumstances to be found in *Beverlac*, or a *History of Beverley*, said there to have been originally published in the *Literary Gazette*. It is of considerable merit, and I should much like to know who was the author of it. It is entitled the "Sisters of Beverley." I have met with another variation of the ballad, but only in a fragmentary condition in my researches, and should be very much obliged to the Editor, or any correspondent of "N. & Q." who could direct me to any source where this version can be found in an entire condition.

I append a stanza or two from each, in order to show the coincidence: —

"The snows have melted, the fields are green,
The cuckoo singeth aloud;
The flowers are budding, the sunny sheen
Beams bright through the parted cloud:
And maidens are gathering the sweet-breath'd May,
But these gentle sisters, oh! where are they.

"And summer is come in rosy pride—
'Tis the Eve of the blessed Saint John,
And the holy nuns after vespertide
All forth from the chapel are gone;
While, to taste the cool of the evening hour,
The abbess hath sought the topmost tower.

"Gramercy, sweet ladye! and can it be
The long lost sisters fair
On the threshold lie calm and silently,
As in holiest slumber there!
Yet sleep they not, but entranced they lie
With lifted hands and heavenward eye."*

The parallel passages in the fragment are as follows: —

"The snow did melt, the winter fled
Before the gladsome spring,
And flowers did bud, the cuckoo piped,
And merry birds did sing.

"And spring danced by, and, crowned with boughs,
Came lusty summer on;
And the bells ring out, for 'tis the Eve,
The Eve of blessed Saint John.

"But where bide they, the sisters twain?
Have the holy sisters fled?
And the abbess and all her nuns bewail'd
The sisters twain for dead.

"Then go they forth in the eventide,
In the cool and dusky hour,
And the abbess goes up the stair of stone,
High on the belfry tower.

"Now Christ thee save! thou sweet ladye,
For on the roof tree there,
Like as in blessed trance y-rapt,
She sees the sisters fair."

The tomb of the sisters is, however, but a single interesting object in the minster at Beverley. The west front is the most perfect specimen of the Perpendicular Style in England, and in unequalled harmony and proportion. In the minster are the Percy shrine, perhaps the most finished monument in the kingdom; the *fudstool* on which criminals sat who claimed the privilege of sanctuary; the rich tabernacle work in the choir; the *sanctum sanctorum* at the back of the altar; besides its being the burial place of St. John of Beverley —

"And pilgrims came from all the land,
And eke from over sea,
To pray at the shrine of the sisters twain,
And St. John of Beverley."

OXONIENSIS.

THE LATE JOHN LEECH.

In the biographical sketch of this lamented and inimitable artist which lately appeared in the leading journal, the writer incidentally alludes to the marvellous finish of all his productions, even "to the curl of a wave." Strictly speaking, as in the instance of Turner, there are no *minutiæ* to them — his back-grounds, and all the accessories of his pictures, are as perfectly delineated as the fore; but never at the expense of the

[* This version is reprinted in Ingledew's *Ballads and Songs of Yorkshire*, ed. 1860, p. 119.—ED.]

principal characters, which serve to illustrate his own or another's story. The one set of objects are always subordinated to the other. This is the perfection of art — a perfection to which few, very few, of our popular artists attain. Leech's success was owing to his almost daily practice of jotting in his note-book every remarkable physiognomy or incident that struck him in his rambles. Such, at all events, was his practice at the commencement of his too brief career. On one occasion, he and I were riding to town together in an omnibus, when an elderly gentlemen, in a very peculiar dress, and with very marked features, stepped into the vehicle, and sat down immediately in front of us. We were the only inside passengers. For whom, or for what he took, or probably *mis*-took us, I know not; but he stared so hard and made such wry faces at us, that *I* could hardly refrain from laughter. My discomfiture was almost completed, when Leech suddenly exclaimed, "By the way, did Prendergast ever show you that extraordinary account which has been lately forwarded to him?" and, producing his note-book, added: "Just run your eye up that column, and tell me what *you* can make of it?" The page was *blank;* but two minutes afterwards the features of that strange old gentleman gaping at us were reflected with life-like fidelity upon it. On another occasion, when also journeying with him, I saw him strike off with equal promptitude and skill the scene of a quarrel between some dirty little urchins in a suburban village. These and similar sketches served "to fill up," as he said, his more formal labours.

I cannot conclude this brief note on his dexterity as an artist without adding my humble tribute of respect to his memory. His numerous pictures and sketches were the index of his constitutional temperament. He was a most genial companion and warmhearted man. It was my good fortune to become acquainted with him just as he was emerging from the "ruck" of his profession, and taking the lead in the race of fame. No doubt he was a hard worker, and fairly won that foremost position. To his lasting credit, he never prostituted his talents to any party, political or otherwise, nor etched a line that "brought a blush to woman's brow." Like his illustrious schoolmate and friend, Thackeray, he could delineate the rudest life and manners without exaggeration and without indelicacy. Nature, apart from vulgarity, was ever his aim. The name of John Leech will always mark an epoch in the history of his particular line of art. For the gratification of posterity, it is to be hoped that his frank and gentle countenance will be perpetuated in stone in one or the other of our great national temples. His genius and industry fully entitle him to that distinction. β.

Lord Lyndhurst and Spiritualism. — An absurd report, that the late Lord Lyndhurst was a believer in "spiritual manifestations," has been recently circulated with great industry and perseverance. We are enabled, on the very highest authority, to give a clear and unqualified denial to this statement, which has no other foundation than the fact of his having been present at one or two *séances;* but he was so only from curiosity, and in every instance the result was a confirmation of his disbelief in the so-called "spiritualism" of the exhibition. The same statement has, with a like disregard of truth, been made with respect to Lord Brougham and Sir David Brewster; but happily they are still amongst us, and able to contradict it for themselves. Ed. "N. & Q."

Anniversary of the Battle off Camperdown. — Some future naval historian will thank "N. & Q." for preserving the following cutting in its pages: —

"Yesterday being the 67th anniversary of the ever-memorable battle off Camperdown, we subjoin the names of the only six veteran surviving officers who live to commemorate the glories of that day, together with the rank they then held, the rank they now hold, and the ship in which they served on this memorable occasion:— Admiral Sir Edward Harvey, K.C.B., a recipient of the good service pension, and who has three medals and two clasps, was midshipman of the 'Beaulieu,' 40. Vice-Admiral Thomas Bennett, on the reserved list, and in receipt of the service pension, and who has a medal and two clasps, was a volunteer in the 'Monarch' 74, and was wounded. Vice-Admiral William Slaughter, K.H., on the retired list, who has a medal and three clasps, was first-class volunteer of the 'Triumph,' 74; he has been three times wounded. Captain George Hillier, on the retired list, in receipt of the commander's out-pension of Greenwich Hospital, and who has a medal and four clasps, was mate of the 'Ardent,' 64, and wounded. Commander William Somerville, on the retired list, in receipt of the lieutenant's out-pension of Greenwich Hospital, and who has a medal and two clasps, was master's mate of the 'Isis,' 50. Commander Spalding Mitchell, on the retired list, and who has a medal and clasp, was midshipman of the 'Beaulieu,' 40."—*Leeds Mercury*, Oct. 12.

Grime.

Clairvoyance known to the Ancients. — One form of clairvoyance is, or used to be, the faculty of seeing objects concealed from ordinary eyes by an opaque enclosure — a box, a chest of drawers, &c.

This pretension was familiar to the ancients.

In the *Rudens*, Palæstra, in order to substantiate her claim, offers to describe specifically the contents of the *cistella* which is enclosed in the *vidulus*, before either is opened. But the knavish slave Gripus, who has netted the latter and wishes to retain it, contents and all, excepts to this satisfactory mode of proof in the words following: —

"Quid, si ista aut superstitiosa, aut hariola est, atque omnia,
Quidquid insit, vera dicet?"

Actus IV. Scena 4, vv. 95, 96.

H. C. C.

MR. BABBAGE AND MOLIÈRE. — The reviews and newspapers have made us all acquainted with Mr. Babbage's arithmetical views upon the Trinity.

But, however the illustration may have startled us, it would seem that it is not quite original after all.

Molière puts the same confession of faith into the mouth of the world-renowned hero of the *Festin de Pierre*.

I will illustrate my remark by extracting the following dialogue, between Sganarelle and Don Juan: —

"*S.* Qu'est-ce donc que vous croyez?
Don J. Ce que je crois?
S. Oui.
Don J. Je crois que deux et deux sont quatre, Sganarelle, et que quatre et quatre sont huit."

Acte III. Scene 1.

Thus we see that the Don believed only in arithmetic, and disbelieved all that opposed its laws. H. C. C.

PIERS GRIFFITH, of Penryhn Castle, near Bangor, a distinguished naval commander in the reigns of Elizabeth and James I., is noticed in the Rev. John Thomas's "Genealogical Account of the Families of Penryhn and Cockwillan (appended to William Williams's *Observations on the Snowdon Mountains*), Pennant's *Tour in Wales*, ii. 285; Lewis Dwnn's *Heraldic Visitations of Wales*, ed. Meyrick, ii. 167; and Williams's *Biog. Dict. of Eminent Welshmen*. In all these works it is said that he was buried in Westminster Abbey, but in none of them is the *date* given.

It may be supplied from *Collect. Topog. and Geneal.* vii. 362, whereby it appears that he was buried in the broad aisle, August 21st, 1628, having died on the 18th of that month.

C. H. & THOMPSON COOPER.

KNIVETON ARMS.—In MR. PAPWORTH'S Advertisement in "N. & Q." of Oct. 22, he gives as one example of arms, "Gu. a bend vair, between six crosses patty or, Kniveton, Bradley, co. Derby."

This is a mistake. The arms of Kniveton of Bradley, Derbyshire, are, Gu. a chevron vair, arg. and sable, and they are so represented on the curious old wooden memorial to Thomas Kniveton, who married a coheiress of Lecke of Chatsworth, whose arms are impaled with his. He was the father of the first baronet. The crest is a demi-eagle, erased, or, the wings expanded, sable; and the motto, "In Domino confido." E. F.

TO OBJÉCT; CURIOUS USE. —

"This were to be the worst Anthropomorphites in the world, to give God hands, and eyes, and voice, and not believe he is, unless *he object* and offer himself to our very senses."—1663. Farindon, *Sermons*, vol. ii. p. 785 (ed. 1672).

This, I think, is an uncommon use of the word. I do not remember meeting with another instance.

J. D. CAMPBELL.

Queries.

ANONYMOUS.—Can any one inform me who was the author of the following little book: *Tentamina Pauca* Lat. Carmina Reddendi Artis. Ardmachæ. Excud. J. Mc Watters, MDCCCXLV? I give the exact title. It is a thin 8vo. neatly bound in cloth, and containing versions of Gray, Shelley, Croly, &c., chiefly in the Sapphic metre, and of no superior excellence. E. C.

ANNA MARIA OF ORLEANS.—What is the line of descent of Anna Maria, daughter of the Duke of Orleans (brother of Louis XIV.) by Henrietta, daughter of Charles I.? The above Anna Maria was born 1669, and married 1684 Victor Amadeus, Duke of Savoy, and afterwards King of Sardinia. Who were her children? The connexion of the present King of Italy with our royal family is through this marriage. A.

"LES CHANONESSES ET DES BERNARDINES."*— In the note to *The Canonesses and the Gray Nuns*, in George Ellis's translation of the *Fabliaux* of Le Grand (edit. 1815, vol. i. p. 177), we are told that —

"M. Le Grand has here suppressed two descriptions . . . the one of a full mass sung by birds, the nightingale officiating; with a sermon of love pronounced by a parrot, who afterwards gives absolution to all true lovers: the other an allegorical repast, which follows the mass."

Where, in print or manuscript, can I see this singular specimen of mediæval jesting?

A LORD OF A MANOR.

CHARLES II. AT BREDA. — When staying in the town of Breda, North Brabant, where Charles II. passed some time of his exile in the chateau, now the Military Academy for the Dutch Army, I was told by a gentleman, a native of the place, that the inhabitants of Breda can claim the rights and privileges of British subjects when in British territory from a charter granted by the king after his restoration, in acknowledgement of the protection he had received when Cromwell demanded that he should be given up. The citizens answered that the town was strong enough to defend the king, so Cromwell might come and take him if he liked, or in words to that effect. Can any of your readers give the exact account of this event?

MILES.

CURIOSITIES OF SCOTTISH LITERATURE. — Can any reader of "N. & Q.," curious this way, supply authors' names or illustrative particulars regarding the following? —

1. "The Comical History of the Marriage between Fergusia and Heptarchus," 4to, pp. 32. Printed in Scotland, and reprinted in London, 1706. Also 4to, pp. 28. Edin. Brown, 1717.

[* Le Grand does not specify the MS. from which he derived this *Fabliau*, which was, he tells us, written by Jehan de Condé.—ED. "N. & Q."]

2. "A Cure for the Cow. Inscribed to the Author of the Tale of a Cow and her Keepers" (in verse), 12mo, pp. 15.

3. "Melancholy Sonnets. Being Fergusia's Complaint upon Heptarchus, &c. &c., 12mo, pp. 36. Elguze: Printed for Pedaneous, and sold by Circumferaneous below the Zenith, 1741."

4. "Scotland's Glory and her Shame. Being a brief historical account of her Glory by Presbytery so Early brought into our land; and her deep revolt, first to Prelacy, and then landed in dark Popery: as also her recovery again at our Reformation, and likewise some of her ups and downs until the Revolution, at which time she fell into the foul quagmire of Erastianism, where she lies all besmeared to this very day. By a Well-Wisher to the Good Old Cause." Printed in (Scot.) the year 1786. [Probably first printed, 1752; reprinted also in 1805 and 1838.]

The first of my curious batch is the indignant protest of a contemporary against the Union, which, without knowing my authority, I ascribe to one Balantyne, a clergyman, who certainly opposed it. The next is also the growl of a non-content at the Scottish parliament for selling the cow, *i. e.* consenting to the Union; and the third, a catalogue, in doggrel verse, of the evils that unhappy event had accumulated upon Scotland after thirty-four years' experience of its working. The last speaks for itself. A. G.

Style of Cousin by the Crown. — The style or appellation of cousin is given in official addresses from the Crown to all ranks of the peerage above the degree of baron. Why is this? In the earlier reigns a degree of consanguinity existed between the Crown and many of the noble houses, but which at present does not exist between the peers and the royal house now upon the throne. Will some of your readers give the reason for the style and its origin, and why it is still continued? B. S.

Queen Elizabeth and the Town of Coventry.—In one of the morning papers of a few days ago there appeared a paragraph, stating that Queen Elizabeth on one occasion had borrowed of the corporation of Coventry the sum of 200*l.*; and that it had never been repaid, but remained on the books as a bad debt. The case is curious, and perhaps some one who has access to the books, and may know the particulars of the transaction, will supply us with the whole history. T. B.

English and Spanish Dramatists. — Is there any work showing the connection between the English and Spanish dramatists of the seventeenth century similar to Puibusque, *Littérature de France et d'Espagne?* W. M.

Execution of François St. Clement, Knight of Malta. — Where is an account to be found of the circumstances under which the Chevalier de St. Clement, Grand Prior of Arragon, and General of the Galleys, was sentenced to death and executed (being drowned in a sack) in the year 1570? The account given by Vertot (*Histoire de l'Ordre de Malte*, liv. xiv.) is very meagre: —

"Luccihali, fameux Corsaire, à la tête d'une puissante Escadre surprend celle de Malte commandée par ce Chevalier; lui prend trois galères, et force la Capitaine d'échouer au pied de la tour de Monchiaro dans l'isle de Sicile. Ce triste évènement est suivi de la mort funeste de S. Clément."

The manner of his death I learn from Goussencourt, *Martyrologe des Chevaliers de Malthe*, Paris, 1643, tome ii. p. 322, who says, in the list of Grand Priors of Arragon,—

"Frère François de S. Clement, et Général des Galères, l'an 1570. Dequoy il s'acquitta fort mal, et pour ce fut privé de l'habit, et donné au bras seculier, mis dans un sac, et jeté en la mer; il fut cause de la mort de plus de cent Chevaliers."

I have not been able to consult Boisgelin.

J. Woodward.

New Shoreham.

Froude's History of England. — In reading Mr. Froude's work (edit. 1860) I have met with a few passages suggesting queries, which I should be glad if some contributor to "N. & Q." could answer for me: — 1. Vol. v. p. 53 (1547-9) I read about "the *sabres* of the cavalry;" and at p. 193, "Grey's horse came on the gunners from behind, and *sabred* them." Now is not "sabred" a word inapplicable to the straight swords used in the sixteenth century? Cavalry in the present day use a curved weapon, to which alone, as I believe, the word sabre is applied, both the name and the thing being modern. — 2. Why is the word "gendarmerie" used to denote English soldiers? Mr. Froude so uses it several times. At Somerset's execution "the *gendarmerie* formed a ring round the scaffold." (v. 385.)—3. Vol. vi. p. 179, in describing the skirmish with Wyatt's partisans at Charing Cross, the author says, "The cries rose so loud as to be heard on the leads of the White Tower." Is this possible? Elsewhere (I think in vol. v.) we read of shouting at Charing Cross or Westminster being heard in Long Acre. Long Acre was not built upon till early in the seventeenth century. Was the site previously known by that name? — 4. Vol. viii. 363. Has not Mr. Froude, in striving to add a graphic touch to his vivid picture of Rizzio's murder, erred in his natural history, when he speaks of the murderers' horses as "shivering in the night air"? Men shiver when they are cold, but I believe horses do not. These queries are very trifling ones, but I should be glad to have them satisfactorily answered. Jaydee.

Greek Version of "Twinkle, twinkle." — Where can I find a Greek translation of "Twinkle, twinkle, little star?" There is a capital Latin version of it in *Arundines Cami*, beginning —

"Mica, mica, parva stella,
Miror quænam sis tam bella."

If the Greek version be in a book not easily attainable, perhaps some obliging correspondent would send it entire to "N. & Q." with the author's name, if known, and the date.

MEDICAL STUDENT.

HOUSTON, WALKINSHAW. — Perhaps some of your correspondents who have written so much on the Walkinshaw pedigree, can give me some information about Ludovick Houston, a younger son of Houston of that ilk, who about the beginning of last century married Agnes Walkinshaw, daughter of Walkinshaw of that ilk. Can he be identical with "Ludovick Houston, merchant in Edinburgh in 1733"? Information to "N. & Q." or to F. M. S.

229, Clarendon Villas, Plumstead.

INVENTORY.—It is stated in the Messrs. Cooper's *Athenæ Cantabrigienses* (vol. i. p. 458), that an inventory of the goods of Richard Curteys, Bishop of Chichester, 1570—1582, is in existence. Where may it be seen? A LORD OF A MANOR.

IVORY POCKET KNIFE. — The other day, while taking my accustomed rounds among the genus "gather-em-up," I purchased an ivory handled pocket-knife with two blades, having the following inscriptions engraved in silver on either side: —

"A. Spottiswoode, Esqr, M.P., Chas Stable, Esqr, Sheriffs."

"The Right Honble M.P. Lucas, Lord Mayor, 1827."

I suppose this formed part of a "presentation"—perhaps a dressing-case. If so, to whom was the present made? And why? R. D.

LADY ELEANOR LINDSAY, daughter of Colin third Earl of Balcarras, was a lady of the court, *temp.* Geo. II. Any reference in print to her will oblige P.

SIR MUNGO LOCKHART.—Dunbar, in his *Lament for the Death of the Scottish Makers*, mentions Sir Mungo Lockhart of the Lee as one of them. Have any of his poems been preserved, and if so where are they to be found? RUSTICUS.

ROBERT MACPHERSON, Deputy Secretary to the Trustees for Improvements in Edinburgh, in 1769, was brother of John, David, and Angus Macpherson. David, it is believed, had a son David. John was born in Edinburgh, moved to Philadelphia, and there died and was buried; he was father of William and John, both Majors in the revolutionary army; the latter losing his life while aide to General Richard Montgomery, in the attack on Quebec, December 31, 1775; and William afterwards becoming Brigadier-General in the Pennsylvania Militia, and dying in Philadelphia in 1813.

Can I get any information regarding Robert Macpherson, his birth, death, &c.; also, as to his ancestry, and his family, if he left any?

T. H. M.

OGILVIE OF CARNOUSTIE, BANFF. — Can any one inform me where I can see a pedigree of the family of Ogilvie, Baronets, of Carnoustie, Banffshire? The last baronet, who died a few years ago, claimed the peerages of Findlater and Banff, and is said by Burke to have been undoubtedly entitled to the latter. Any information as to these families will be welcome, more especially from 1650 downwards, through "N. & Q." or to

F. M. S.

229, Clarendon Villas, Plumstead.

PIT-MAKING SPIDER OF ENGLAND. — Can any of your correspondents tell me about this curious little insect? I saw one about four or five years ago, but have not observed it since. My recollection of it is, that it is a small black spider; forming a pit or cell, lined with silk, and covered with a lid similar to the one I have seen described as *Mygale cementaria*. This lid was moveable, and fastened to the pit (of which it formed a cover) by silk. The paper read lately by R. F. Wright, Esq., at the meeting of the British Association at Bath, recalled this singular insect to my memory; and I am now desirous to know if any one else has observed it, or can tell me who has described or figured it? Mr. Wright's spiders were from Corfu, and of a much larger size; but, I should say, must be of the same family.

QUERIST.

REGIMENTS IN THE EAST INDIA COMPANY'S SERVICE DEPRIVED OF THEIR SENIORITY. — In the *East India Register and Directory* for the year 1810, I find in the list of the military establishment in the Madras Presidency eight regiments of Native Cavalry, an European Infantry Regiment, and twenty-five regiments of Native Infantry, of which "the 2nd regiment is the senior corps," while the 24th regiment is described as having been "late the 1st regiment," and the junior corps is designated the "25th regiment, late 23rd regiment." What events caused this degradation and loss of seniority? When did the degradation take place? Were these two regiments ever restored to their original positions in the Madras army; and if so, why and when were they reinstated in their original rank?

JUVERNA.

THE REV. JOHN RIPPON, D.D., a native of Tiverton, and editor of the *Baptist's Annual Register*, published a collection of *Psalms and Hymns* for public worship about the beginning of this century. In the Catalogue of the Library of the Harmonic Society, I observe the title of an oratorio, *The Crucifixion*, in vocal score, by J. Rippon, no date. Is the author of the oratorio and John Rippon, D.D., the same? Is J. Rippon author of the words as well as the music of *The Crucifixion?* R. INGLIS.

A Shropshire Inscription.—I have just noticed the inscription from Defoe, in 3rd S. vi. 231, and I am reminded of the couplet which I read, some years ago, in front of a school-house in Shropshire. The house stood in a road from Oswestry to Shrewsbury; and was, I think, near Nessclff. The lines were:

"God prosper and prolong this public good,
A school erected where a chapel stood."

I had no opportunity of inquiring whether this recorded a Church victory over Dissent, or whether it merely expressed general complacency. Perhaps some "Proud Salopian" may not be too proud to inform me. B. S. C.

Garrick Club.

Stained Glass in the Church of St. Étienne du Mont.—Among the curious fragments of ancient stained glass in the church of St. Étienne du Mont, at Paris, is a shield containing the following arms dimidiated:—1. Or, a tree vert, entwined around it a serpent pr. 2. Gu. two barbel addorsed arg. It is in the window of one of the chapels in the south aisle, I think about the fourth from the west door. The first coat also appears undimidiated in another place. I should be glad to discover what marriage is here commemorated. The first coat is similar to that borne by the Spanish family of Eva. J. Woodward.

New Shoreham.

Uncollected writings of Walter Scott.—Did Sir Walter Scott write in the *Gentleman's Magazine*; and if so, what are the articles of his in that work? Querist.

Three Kings Inn, Holborn.—Are any vestiges remaining of the Three Kings Inn, in Southampton Buildings, near the King's Gate, Holborn, which existed during the reign of King Charles II.; and if not, how can the exact site be ascertained? Rhodocanakis.

The Weather.—I quote the following from *The Shepherd of Banbury's Rules for Observance of the Weather*:—

"Lord Bacon, that honour to our nation and the age, which produced him, informs us, that it was an old opinion there was a total revolution of the weather once in forty years, and wishes it was inquired into. I cannot tell whether this has ever been done or not, but I think there is good reason to conclude that there is a natural balance established of wet and dry weather—as of light and darkness, heat and cold, and other such like variations."—P. 13.

Will any of your readers, who have given attention to the weather and its variations, inform me if any inquiry, and *by whom*, has been made into the truth or error of "the old opinion, that there is a total revolution of the weather once in forty years"? Fra. Mewburn.

Larchfield, Darlington.

Queries with Answers.

Whiter's "Etymologicon Magnum."—What is the scientific value of this book? Where can I see an estimate of it? J. D. Campbell.

[Critical notices of this ingenious and original work will be found in the following periodicals. The *Monthly Review* (xxxviii. 113, 276), which has two articles on it extending to thirty pages, thus gives in a few words the theory which it is the object of this volume to illustrate and confirm. "After having laid down the two following preliminary positions: 1st. That in all questions of etymology the *vowels* are to be entirely omitted or disregarded; and, 2ndly, That certain consonants, which are recognised as cognate, are always to be considered as equivalent or identical; the author comprises the whole of his doctrine in this short theorem:—'That the same combinations of the same or of equivalent consonants have the same virtual and elementary meaning, in all the languages with which we are acquainted.'" The reviewer thus concludes his notice of the work: "The author's theory, we conceive, will scarcely be able to maintain itself; but his book will stand high independently of it, and can hardly fail to become an object of attention with the literary world."

The writer in the *Critical Review* (xxxii. 369) thus sums up his notice of the *Etymologicon Magnum*: "On the whole, Mr. Whiter seems to possess that share of learning which makes him wonder with a face of praise at his own discoveries: to appreciate them truly, however, requires a much deeper knowledge. It is easy to catch at similar sounds, and to hunt them through the pages of dictionaries of different languages; but it is very difficult to ascertain the appropriate meaning in the best authors, and which are often very distant from what a common lexicon will give. We have followed Mr. Whiter in many parts where he has committed errors of this kind, but have been more anxious to examine his principles than, like the word-catcher, to live only on syllables. Many may have been his errors in words, while his principle may be well established. Should that fail, the greatest acuteness in verbal criticism would not make amends. Yet we cannot deny our author the credit of much labour and shrewdness, with a considerable share of credulity."—Consult also the *Quarterly Review* (lxxxi. 502) for a short notice of this singular production."]

Writing in Cypher: Herriott.—The following passage occurs in a letter from Sir Robert Cecil to Sir George Carew, dated October 1, 1602, which appears in the volume lately published by the Camden Society: "for the Ciphre I like it better a thousand tymes then old Herriotte's Locks and Keyes."

I understand this as referring to some system of secret writing, which Cecil preferred to a pre-existing one of the invention of one Herriott. Is Herriott's system known, and what was its nature? And next, Who was Herriott?

There was a James Herriot, whose marriage is thus recorded in the parish register of St. Mary Magdalen, Bermondsey: —

"James Herriot, Esq., and Elizabeth Josey, gent., were married June 4th, 1624-5.

"N.B. This James Herriot was one of the forty children of his father, a Scotchman."

Hone, who printed this entry in 1827 (*Table Book*, i. 817), appended to it the following: —

"*Query.* Was this James Herriot related to George Heriot, the munificent founder of the hospital at Edinburgh, who died at London in January of the same year?"

This query does not appear to have elicited any reply. It may be well, therefore, to revive it. Is it likely that the worthy goldsmith himself was the inventor of the "Locks and Keyes" mentioned by Cecil? W. H. Husk.

[The James Heriot, who was married at St. Mary Magdalen, Bermondsey, on June [Jan.?] 4, 1624-5, was step-brother of George Heriot, the benevolent founder of the magnificent hospital in Edinburgh. James Heriot was appointed Jeweller to Charles I. Sept. 21, 1627. George bequeathed to him 2000*l.*, of which the fourth part was to be given him in jewels, "such as he traded in." James married Elizabeth, daughter of Ro. Joyce, keeper of the robes to Charles I.

We are inclined to think that our correspondent has misunderstood the gist of the passage quoted from Sir Robert Cecil's letter. George Heriot (the father of the founder of the hospital) was in 1602 carrying on a lucrative business as a goldsmith in Edinburgh. The trade of a goldsmith at that time was classed with that of hammerman, or common smith. Heriot, as a banker, had frequently in his possession most valuable articles of jewelry, consisting of rings, diamonds, and other trinkets, and for their greater security (like Bramah and Chubb of later times) had probably invented a patent lock and key. Hence, Sir Robert Cecil would rather convey his messages in a cipher than in a box with "old Heriot's lock and key."]

Merkyate Priory.—

"Near to this village some time was a little religious house of nuns, of which I never heard or read further than by an old petition in rhyme, which runs by tradition from one traveller to another, as they pass along this thorowfare. Upon which I lately happened in a very ancient manuscript in Sir Robert Cotton's library, and thus it was delivered in their English—the words are significant and modest if you do not misinterpret." — From Weever's *Funeral Monuments*, Lond. 1631, pp. 585-6.

Here follows the petition, which need not be transcribed.

Mergate nunnery appears to have been at Market Street (probably corrupted from Mergate Street), near Redbourne, between St. Alban's and Dunstable. Whipsuade or Whipsite (mentioned in the petition), in the same district, but nearer to Dunstable. See Gibson's *Camden*, i. 324, and Gough's edition, i. 348. Lands at Burcester (Bicester) were formerly held in villenage of the Prioress of Mergate. (Southey's *Common Place-Book*, i. 468.) He refers to Kennet's *Glossary*.

Perhaps some one resident in the neighbourhood will kindly inform me whether any remains of the nunnery still exist. W. D.

[This Cell, founded by Geoffrey de Gorham about the year 1145, is known by the name of the Priory of St. Trinity-in-the-Wood, otherwise Merkyate Cell. The priory was in that part of the parish of Caddington which lies in the county of Hertford. At the suppression it was granted, with its estates, to the family of Ferrers, and was afterwards in the possession of the Coppin family. In the year 1734, Thomas Coppin built a chapel upon the waste near the Cell, which has since been enlarged by Joseph Howell, Esq. Clutterbuck's *Hertfordshire*, i. 346.]

Dictionary of Musicians. — Can any of your readers inform me what is the best "Dictionary of Musicians," whether in French or English? C. T. B.

[The best works known to us are the following: *A Biographical and Historical Dictionary of Musicians*, from the earliest ages to the present time. Second edition, 2 vols., Lond. 8vo, 1827. — *Biographie Universelle des Musiciens et Bibliographie Générale de la Musique.* Par F. J. Fétis. 8 vols. Bruxelles. 8vo. 1837—1844. The other queries have already appeared, *antè* p. 306.]

Robert Schumann. — You kindly gave me information concerning Schubert, the composer. Where can I find an account of Schumann, author of a very pretty slumber song, and other "songs without words"? Juxta Turrim.

[Consult *Robert Schumann, eine Biographie*, von Josef W. von Wasielewski. Dresden, 1858, 8vo. The work is in the British Museum.]

Anonymous.—Who were the authors of the following works: 1. *A Pilgrimage to the Land of Burns*, Deptford, 1822. 2. *The Modern Athens.* By a Modern Greek. London, 1825? Scotus.

[The first work is by Mr. Hugh Ainslie; the second by Mr. Robert Mudie, author of many popular works on Natural History.]

Replies.

DOCTOR UWINS.

(3rd S. vi. 187.)

Dr. David Uwins, brother of Thomas Uwins, R.A., died the 22nd of September, 1837, at his house in Bedford Row, aged fifty-seven. I make bold to presume that the date 1807, in S. Y. R.'s note, was by him originally written 1837.* In the *Gentleman's Magazine* for November, 1837, there is a short memoir of Dr. David Uwins. From this memoir I take the following: —

[* The date is 1807 in the manuscript.—Ed.]

"His first literary work was a medical treatise, published under the name of a popular man, who received a handsome sum from a bookseller for fathering a production of which he did not compose a single line. It is fair to say, this sum was equally divided between the young author and the veteran professor, and that all parties were satisfied with the bargain."

But more noble work was in store for Dr. Uwins. In the memoir just mentioned, it is stated that an "'Essay on Insanity and Madhouses,' in the *Quarterly Review*, established his powers as a medical writer." The *Review* number here alluded to is that for July, 1816. It is also stated that Dr. Uwins was the editor of *The Medical Repository*, published by Underwood.

Dr. Uwins was likewise author of a Latin Thesis; a copy of which, as a token of friendship, he sent to my father, who (as a return-token of regard) read every word of it, notwithstanding that his limited schoolboy Latin had then grown dim: added to which difficulty, the Thesis of a medical professor would contain little in common with an artist's studies. My father's copy of this Latin Thesis (which consisted of some thirty or forty pages) has been lost for many years; probably but few copies were printed. There are five or six works of Dr. Uwins's registered in the British Museum catalogues. In the *Memoir of Thomas Uwins, R.A.* (2 vols. 1858), S. Y. R. will find many letters from the painter to the Doctor. I think the letters of Mr. Thomas Uwins are not only amongst the very best written letters in the English language, but that they also contain a multitude of passages, illustrative of art-study, highly valuable to the student. One passage, showing an English artist's way of working in Italy, and taken from one of the letters to Dr. Uwins, I venture to give: believing that it will interest the readers of "N. & Q.," and be deemed everyway fitted for these columns, in which it is highly desirable that the art-element should be fostered with care: —

"Villa Altenolfi, La Cava, July 23, 1827.

"Dearest David,—. . . . A large house is at my command, kind friends all round me ready to contribute to my wants, and a glorious country to riot and revel in. The residence, the favourite residence of Salvator Rosa, is visible from the window of my painting-room; and the very rocks which he studied, and the very mountain peaks which top up his pictures, are all crying out 'Come, paint me!' with a voice which I must be lost indeed to all love of art did I not listen to and obey. Every morning, just as the sun gives light, even before he peeps into the valley I inhabit, I am up; my palette set, and my easel planted. In this way, imitating the beauties around me, and breathing the fragrance of the morning, I remain till between seven and eight; when I return to a light breakfast of bread and figs, with a cup of milk, and sometimes coffee: then to my labours in-doors, advancing the pictures in hand for my various employers till twelve. At twelve I go to bed, and sleep till two; when I shave, and dress for dinner. My dinner occupies twenty minutes. I read half an hour after it, and then go again into my painting-room till five; when, the heat of the day being past, my boy attends to carry my painting-box; and off I go again into the fields, where I stay till the sun goes down, and leaves the world to darkness and to me. . . . . ."

EDWIN ROFFE.

Somers Town.

PETRIFIED MAN.

(3rd S. vi. 267.)

The petrified man referred to by QUERIST was exhibited in Market Street, Manchester, about fifteen years ago, together with many other curiosities, pictures, &c., and above all, some dozen full-sized stone statues of Burns's heroes, Tam O'Shanter, John Anderson, and others. I recollect the circumstance more particularly because the articles were afterwards raffled or lotteried, and I took some few shares in the hope of winning, not the *petrified man*, but the stone *men*.

It was stated to be the body of a sailor, which had been found in a guano island, one of the three Chinchas, I believe. It lay in state under a glass case, partly enveloped in a piece of very rough sacking, and beside it was a piece of wood, the stave of a cask I imagined, setting forth the initials of the man's name or country, and below these was also cut a date I cannot now remember, and my diary is lost. My own impression was that it was a genuine human relict.

I imagined that it was the body of some Peruvian sailor who had been buried in the guano, which is there in some places 200 feet deep. If the man had been buried some century and a half before he was discovered, and I think that was about the date, he would have been covered with several layers of this fæcal matter, and be laid bare by the spades of the guano labourers of twenty years ago at a depth of perhaps fifty feet. I fancy that the man was a Peruvian, because Europeans knew nothing of guano so long ago as the time I surmise him to have been buried. Englishmen only imported about 2,000 tons in 1841, though this in only eleven years increased to more than 300,000 tons. By-the-bye, there is according to late surveys on these three Chincha islands alone, about 50,000,000 tons of guano, and this deposit increases yearly by some 30,000 tons.

There is no wonder either that the man should have been buried there a century or so ago, because, though Europeans have only a recent knowledge of the islands, the Peruvians have worked in the manures there ever since the twelfth century. The only wonder is that he should have been interred at all, instead of being consigned to the sea according to sailor custom immemorial. Perhaps, however, as there was a large scar on his forehead and a wound upon his shoulder as if from a spear, he was slain for some misdeed, and his name carved and his grave

marked as a terror to others. They could not have buried him in the earth, for not a trace of earthy matter is to be found on the islands, and where even denuded of guano, the rocks are of hard granite. If in the same way a man was slain now and buried to-day within a reasonable distance of the surface of the recently deposited excrements of, say, Augamos, which island is also Peruvian, and were only as little trading done now as then, I suppose that in a hundred years we would find the body some forty feet deep in the guano, and about as much "petrified" as the one in question.

I say *as much petrified as the one in question*, because the man's body which QUERIST referred to was not petrified at all, either by *alteration* or *replacement*. Nothing is easier than to detect one or the other form of petrifaction. In this body I remember noticing that the skin was but very little altered; the fleshy parts, though much compressed, kept their animal matter, and the bones were apparently still full of phosphate of lime. Like the so-called "fossil skeleton" in the British Museum, it was no fossil, no petrifaction.

Neither was it an incrustation, for the limbs were perfectly exposed, no matrix of any sort surrounded them. It was simply a body preserved from decay, no doubt in this case by the action of the earthy phosphates and salts of ammonia, &c. in the guano, and hardened by great pressure; at all events I noticed no obliteration of the organic matter. The material of the surrounding guano containing as it does some 12 per cent. of moisture, may have acted sufficiently to have carried some solid particles inside the body, giving it in this way a petrified appearance; but in my opinion it was no "petrified man."

The above may not be quite correct, but it was my idea of the matter at the time; and on reconsidering it, I see no reason to alter it. I do not know what became of this curiosity, but Barnum, if he has not got it yet, no doubt has his eye upon it.* W. EASSIE.

Seeing a question relative to a "Petrified Man" (signed QUERIST) in "N. & Q." 3rd S. vi. 267, I think that it may partly serve his purpose if I tell him that there is at this moment exhibiting in Paris, in a street off the Boulevard Sevastopol, a "petrified man" which answers exactly to his description. It is considered by Paris authorities to be a genuine production—that is to say, more a *dried* man than a petrified one, having been found in one of the guano islands wrapped in a piece of canvas. The relics found upon the body prove it to be that of a Spaniard, probably a robber, its age about 150 years. The present proprietors of this curiosity give out that they bought it at a sale of the effects of a rich merchant in Liverpool about two years ago.

LEWIS WINGFIELD.

Garrick Club.

This was exhibited in Bristol about fourteen years ago, as nearly as I recollect; it was said to be the body of a Spaniard who had been killed in one of the Chincha islands, There was, I believe, no doubt of its being what it pretended to be — a real human body, but it was, I think, rather a mummy than a petrifaction. J. WOODWARD.

I am unable to reply to QUERIST (3rd S. vi. 267) respecting the petrified man, but I send to "N. & Q." an old note on a petrified woman. I cannot now remember from what book I made the extract: —

"Many years ago, a party of fishermen from a village in the neighbourhood of San Jago, in the Havannah, was driven by a storm to take shelter in a cave in the Bay of Nipea in that island. On searching the cave, they discovered the corpse of a young nun and ten or twelve bodies of sailors and monks, in a perfect state of preservation, having been petrified by the waters of some springs which ran through the cave."

In the island of Guadaloupe, petrified human skeletons were found embedded in the solid rocks constituting the beach between the cliffs and the sea, and which is submerged at high water. One of these stony skeletons may be seen in the British Museum. H. C.

EUCLID ILLOGICAL.

(3rd S. v. 161.)

It is with the greatest diffidence I venture to question the opinion of your talented correspondent; will he, however, pardon me if I request him to reconsider his dictum? Though a very inferior mathematician compared to many, I cannot help saying I understand the reasoning of the great geometer very differently. Proposition 18 states a fact, and proves that fact by a process of reasoning which I believe all logicians have considered sound, the *reductio ad absurdum*. Euclid says, if I may amplify his words: —

"If what I have asserted be not true, the line must be in some other place; now I will show you if you draw it where else you please you fall into this absurdity, that you affirm the radius of a circle alone to be equal to a line composed of the same radius and *something more*. You say the lesser line is equal to the greater, which is impossible."

Surely this is logical reasoning, and the fact stated in Proposition 18 is proved.

Now, leaving this plain and clear, he goes on to prove another fact in Proposition 19. Here he says, in amplified language,—

[* There is in the Museum at Swansea a petrified man answering to the above description; very possibly it is the same.—ED.]

"If what I say as to a certain line be not true, draw it anywhere else you like; and I will show you, using the fact I proved before as *part* of my argument, that you then fall into the absurdity of stating that an an e manifestly less than another is at the same time equal to it."

Surely this is a sound chain of reasoning, link hanging on link, and is not reasoning in a circle. If Proposition 18 depended on 19, and 19 on 18, it would be so. In the same manner as the old logical books instance, the proving the authority of the church from the Bible, and the authority of the Bible from the dictum of the church; both are true, but to be dialectically correct, one of the two propositions must be proved *aliunde*. Now here it is not so. Proposition 18 depends for its proof on iii, 1, i. 17, i. 19, and i. def. 15. Proposition 19 depends on iii, 18, on its own hypothesis, and on ax. 1. It is true that both also depend on the *reductio ad absurdum*, and it is also true the one proposition is the converse of the other; but surely if I prove a multiplication to be correct by subsequent division, or that 256 is the square of 16 by extracting the root, I am not reasoning in a vicious circle. If I say 6 times 9 is 54, because 9 times 6 is 54, I should be doing so. Does not "Let A be B, ergo B is A," savour much of this fallacy? But I suppose I shall be told a geometer never heard of a middle term, or its distribution.

There may be some geometers as well as other people who are not very bright in understanding abstract propositions, but who can understand an impossible *petitio principii?* How can *subject* A be *subject* B? Everything that can possibly be *predicated* of A may also be *predicated* of B. But it is clear if they be *two* actually existing substances or subjects, they cannot be *one*. If triangle A be equal and similar to triangle B, every thing that can be affirmed of the one, can also be truthfully affirmed of the other, but this does not make one triangle of them. How can there be a comparison unless there be more than one object to compare? Resemblances do not make individualities. In his desire to exalt the logician at the expense of the geometer, your correspondent makes the latter guilty of something worse than the nigger's blunder:—"Cæsar and Pompey berry much alike, 'specially Pompey;" for he would make him say, "Cæsar and Pompey are alike, therefore Cæsar is Pompey."

It has always appeared to my humble comprehension that, with the exception of the 12th axiom, which has been cavilled at, the elements of Euclid form the clearest, most complete, and most wonderful chain of reasoning in existence, link depending on link, proof on foregoing proof, and all proceeding from the simplest premises.

GEOMETRICUS.

"THE MISERS" OF QUENTIN METSYS.

(3rd S. vi. 145, 170, 218, 314.)

Having just returned home from Mechlin, after an absence of three months, I have been looking through "N. & Q." I wish to contribute my mite to what has already appeared in your columns concerning the so-called Misers of Quentin Metsys. But as your readers are probably not *au courant* of recent discoveries in the archives of this country, I will commence by a few words concerning the artist's history. The following data are established beyond doubt by documents recently discovered by my learned friend, Mr. E. van Even, Keeper of the Archives of Louvain.

Quentin Metsys, son of Josse or Judocus Metsys and Catherine van Kynckem, was born at Louvain in 1466. His father, who lived in the Mechlin Street, was the cleverest locksmith of his time at Louvain; he died before 1482, and was succeeded in his business by his eldest son Josse, the real author of the chandeliers, font-cranes, and other admirable specimens of wrought-iron work usually, but erroneously, attributed to Quentin. Josse, the younger, died in 1530, leaving an only daughter Catherine, who married the sculptor, John Beyaert—these two were burnt alive in 1543 as heretics.

In 1490 Quentin was still living at Louvain, but in 1491-92 he was admitted *free-master* into the guild of St. Luke at Antwerp. The popular story of his having followed his father's profession, and of his having painted this picture out of love, is doubtless false, for he must have been married about 1486, if not earlier, as his two sons, Peter and James, were admitted as apprentices into the same guild in 1510. Quentin's name appears as witness to an act passed at Antwerp on July 8, 1530. He died before Christmas, 1530, and not, as generally stated, in 1531.

Of the seven pictures mentioned by your correspondents, I only know two—those at Antwerp and Windsor, neither of which can, with any certainty, be attributed to Quentin Metsys. Others are stated by Waagen to exist at Hamilton Palace, in the Earl of Wemyss' collection, Gosford House, and in the Rev. Thomas Staniforth's collection, at Storrs, on Lake Windermere. I know of two others—one in the Hotel de Ville of Louvain, of which I have no note, as I consider it a second-rate copy. The other, painted on a panel of oak 35 inches high by 28 broad, formerly belonged to the Goldsmiths' Guild at Antwerp, then to Mr. du Sybel of Brussels, and now to Mr. Oppenheim of Cologne. It has long been considered a genuine Quentin Metsys, one of the three. The man who is writing has on the second finger of his right-hand a signet ring, which bears azure a fasce accompanied by three stars of six points, argent. The book bears a long inscription, of which I was

only able to decipher a few lines. They run thus:—

"LE ROY DOIGT À
MAISTRE CORNEILLE
DE LA CHAPELLE SON
PAINCTRE SVR LA
GABELLE DV SEL
LA SOMME DE
DEVX MILLE."

In this picture there is a pair of scissors hanging from a nail, but there is no bird. The other man holds an empty purse in his left-hand; the money bags and dagger on the table in the Windsor picture are not here. The half-open box on the shelf bears in black-letter "Guelen."

I have never met with the name of this painter in any dictionary or other work, but I know another painting by him, also signed, in the possession of Mr. J. B. Meyer at Bonn. It is also on oak, 36 inches high by 44½ inches broad, and represents a man in a black velvet dress, grey sleeveless mantle, lined with fur, and black cap with furred border, seated, weighing money in triangular scales. On his left is a young woman in a red dress lined with fur, and green underdress; her head-dress of red velvet, with a gauze veil. She is looking at the scales, and at the same time turning over the leaves of a manuscript. Beyond, on left, is a door ajar, and a young man in blue coming in with a letter; on the table, covered with a green cloth, are an inkstand, some pens, silver and gold coin, a box of weights open, several purses, &c. Behind, against the wall, is a shelf on which are several boxes with parchment deeds, one of which bears this inscription:—

"Rekenīghe van Jan Obrechts
van zīin half jaer de
Anno vierendertich vand
deenē ontfanck,"

which seems to indicate that the portrait represents John Obrechts, receiver of the smaller dues of some Flemish city in 1534. Another deed, only partly legible, gives the painter's name:—

"Ende concluderende mits diē die zelffde
meester Cornelis vander capella als
hier bouē mact heef van desē ghecōcludeirt
heefft ghehadt onder huereeskins
e morsch sigh."

There is a repetition of this picture in the Antwerp Gallery (No. 128, Catalogue of 1857), but which does not appear to be by the same hand.

In addition to this painter, there is another master little known, who painted similar subjects—Marinus of Reymerswele in Zeeland. There is a picture by him, signed "Marin[s] me fecit anno 1541," in the gallery at Dresden (No. 1722, Catalogue of 1862) very similar to the two at Bonn and Antwerp, a repetition of which, signed "Reymerswerle Marin[s] me, fecit, a° 1538," occurs in the Museum of Madrid (No. 978). The same gallery possesses a St. Jerome meditating (No. 977), signed "Marin[s] me fecit, a° 1521," of which there are a host of unsigned repetitions in this country. Mr. O. Mündler, to whom I am indebted for a note of this last picture, is of opinion that the Antwerp picture (No. 45) is by Marinus.

Does not this correspondence afford a proof of the utility that would result from an exhibition, in which might be brought together a great number of pictures of the Flemish school of the fifteenth and sixteenth centuries? I am in hopes that I may be able to organise something of the sort at Antwerp; and if so, should be very glad to see these pictures side by side.

W. H. James Weale.

Bruges.

Carleton's Memoirs (2nd S. vi. 392; vii. 11, 74, 93, 150.)—It was attempted in former numbers of "N. & Q." to identify Captain George Carleton with his own Memoirs, which, though stated to be written by him, have been attributed to Defoe. To the information already supplied I think I can add an important item, to show that Carleton was no fiction, and that the memoirs, in the instance I am about to mention, exactly correspond with public records.

In the edition of the *Memoirs*, 1728, Carleton intimates at p. 72 *et seq.*, that after the peace of Ryswick, and when his regiment embarked for the West Indies, he was placed on half-pay. He then passed his time between Dublin and England; but tired of inactivity, he was, through the intercession of Lord Cutts, who had returned from Flanders after the battle of Hochstet in 1704, taken by the Earl of Peterborough with the expedition under his lordship's command to Spain. That expedition sailed in May, 1705.

The following warrant will clearly show that he was on half-pay at that period, and was connected with Ireland. I stumbled on it at the British Museum when in search of other matter, and recollecting what had already transpired in your pages, eagerly copied it. The warrant runs thus:—

"Ormonde,

"These are to pray and require you out of her Ma[ts] Treasure or Revenue that now is or shall come to your hands to pay unto Captain George Carleton or his Order the Sume of 27*l.* 12*s.* ster. on acco[t] of halfe pay due to him according to the Establishm[t] from the first day of July last past. And this, with the Receipt of the said Captain Carleton or his Order for the Same, shall be your Warrant. Given, &c., the 20th February, 1704 [1705].

"Edward Southwell.

"To her Ma[ts] Vice-Treasurer of
this Kingdome or his Deputy."

I copied the above from a folio book, entitled "Warrants relative to the Army in Ireland, 1703-1705," Addit. MS. 9765, fol. 119. M. S. R.

Brompton Barracks.

GOLDSMITH—IDRA (3rd S. vi. 355.)—A volume entitled *The poetical works of Oliver Goldsmith, M.B.*—illustrated by wood-engravings from designs by members from the Etching Club, and published in 1845—contains a memoir of the poet, and notes on such allusions as seemed to require explanation—for which I am responsible. On *Idra*, it is said—

"We have Idra, a town in Sweden; Idria, a town in Carniola, noted for its mines; and Hydra, a rocky island in the Grecian Archipelago: I believe the author intended Idria."

I cannot pretend to recollect, after a lapse of twenty years, on what evidence the statement was made, but must be permitted to add, in support of it, that the previous mention of Carinthia may have carried the ideas of the poet to Carniola. I did not alter the text, as it so stands in the sixth edition of the poem, published in 1770, which exhibits the final revision of its author.

BOLTON CORNEY.

ANTIQUARIAN ART (3rd S. vi. 306.)—The principal objects of interest recently exhibited at Mechlin have been photographed, and will shortly be published. I may perhaps be allowed to add, that a new and corrected edition of the catalogue on thick paper is now at press; and that a complete and detailed description of all the ancient gold and silver work, with fac-similes of the goldsmiths' marks, will appear in the Beffroi.

W. H. JAMES WEALE,
Manager of the Exhibition.

WITNESSES (3rd S. vi. 131, 196.)—In reply to the answer that MR. BUCKTON was so kind as to give to my inquiry, I beg to say that I am aware that it is a commonly received opinion that, before the statute of 5 Elizabeth, there existed some process in the nature of a *subpœna* to compel the attendance of persons who were required to give evidence. I am also aware that, within the last century or so, this position has been assumed by the Courts. But as a matter of historical fact, I question whether any such process as MR. BUCKTON speaks of was known to the law before the date of the statute; or, if known at all, I suspect it had only recently crept in. I cannot discover, in the *Registrum Brevium*, the slightest indication of anything like a *subpœna ad testificandum*.

With the words of the statute before me, I should perhaps find it difficult to maintain that there was not, at the time it passed, some kind of process issued by Courts of Record to compel the attendance of witnesses. Still, supposing some such process to have been then in use, I would beg once more to inquire, whether any positive information is to be obtained—

1. As to the form of it? and
2. As to the mode of enforcing it?

MELETES.

ARCHBISHOP MAGEE AND LORD PLUNKET (3rd S. vi. 249.)—It is highly improbable that Dr. Magee and Lord Plunket were known to each other before they met at Trinity College, Dublin; as one, Magee, was born in Balinrobe, a town in the West, and Lord Plunket in the North, of Ireland. They both entered Trinity College about the same time, and it seems that when the time came for them to choose a profession, they were both undetermined which to decide upon, divinity or law. Sitting together and talking the matter over, they agreed to draw lots and abide by it. Magee drew divinity, and rose to be Archbishop of Dublin; Plunket drew law, and rose to be Lord Chancellor. These facts I have from the daughter of a gentleman who knew intimately both the men. W. I. S. HORTON.

Rugeley.

MR. FITZPATRICK'S authorities for the statement in the *Anecdotical Memoir of Archbishop Whately* (vol. i. p. 145) that "they [Archbishop Magee and Lord Plunket] were born under the same roof, for a time occupied the same cradle, and more than once were nurtured from the same breast," were evidently the following:—

The Rev. Dr. Wills, A.M., M.R.I.A., in the *Lives of Illustrious Irishmen*, writes (vol. iv. p. 373):—

"Plunket was his (Magee's) companion from infancy. For it is a curious fact, that the parents of these two distinguished men lived in Enniskillen, in houses under one roof, and separated only by a party wall. As afterwards, in the period of their elevation, each to the head of his respective profession, they themselves lived in houses similarly situated in Stephen's Green."

The Very Rev. J. A. Berringham, Dean of Kilmacduagh, in a letter date Deanery House, Gort, July 23, 1864, observes:—

"Respecting Archbishop Magee's infantine years, on referring to a Life of the Archbishop prefixed to some of his sermons on the 'Atonement,' published by the Very Rev. Arthur Kenny, late Dean of Achonry, and formerly Fellow of Trinity College, Dublin, it will be found recorded that Archbishop Magee and his friend the late Lord Plunket were reciprocally nursed in their infancy by their respective mothers."

Lastly, Mr. J. Cashel Hoey, in his *Memoirs of Lord Plunket* (p. 3), says "The two children (Plunket and Magee) were often nursed at the same breast." EBLANA.

ANONYMOUS (3rd S. vi. 306.)—The authoress of *Truth without Prejudice* was Miss Wyndham, of the Sussex Wyndhams, as C. T. B. had heard. She married Mr. Alfred Montgomery.

LYTTELTON.

Hagley, Stourbridge.

FIRST DUKE OF MARLBOROUGH (3rd S. vi. 87.)—If it is worth the attention of MR. PETER CUNNINGHAM, I beg to say that there runs a tradition near here to the effect, that the Great Duke was born at Ash, near Musbury, co. Devon.

A few summers ago I visited Ash, an estate which was heretofore the seat of the Drake family. When I was there it belonged to the recently defunct John Wolcott, of Knowle, Esq., near Sidmouth; but it did not descend to him, having been the gift of his godmother. (Behold a rare instance of the use of a godmother.) That portion of the house which remains is the residence of the farmer who rents the estate. On going into the garden, and walking down one of the paths, I perceived a bird-trap, somewhat in the form of a cage, in which was an unfortunate robin. Without saying "By your leave" to anybody, I took the liberty of letting him go.

Mr. Wolcott parted with the estate before his death. In the orchard, on the other side of the house, there is a small quadrangular building, perhaps twenty feet long, and about twelve or fourteen wide, with a pointed gable roof. This is the chapel, formerly belonging to the mansion. It is now used as a cider cellar, and was full of casks. The tradition says that the Duke's mother was on a visit to the Drakes, and that she there gave birth to the boy who afterwards became so famous. Where the child was baptised I do not know, and have had no opportunity of searching registers thereanent. P. Hutchinson.

St. Clement (3rd S. vi. 191, 311.)—The legend of the martyrdom of St. Clement by drowning in the sea, with an anchor tied to his neck, is well known; though, as the judicious Alban Butler observes, it is justly exploded by Tillemont, Orsi, and others. Merely, therefore, as a matter of curiosity, I offer a translation from the *Life of St. Clement* in the very old and quaint German of *Das Passionael*, where it is said that a *stone*, not an anchor, was suspended to the neck of the holy martyr.

"The Emperor Trajan sent a nobleman as governor, who put to death all the disciples who believed in our Lord Jesus Christ. Then he apprehended Saint Clement, and caused a stone to be tied to his neck, and had him thrown into the sea; and though his soul was thus taken to everlasting joy, his disciples were much afflicted for the loss of him, and prayed to God with great earnestness that he would reveal to them where his sacred body lay. Then the sea retired, and they found a smooth sand, and a marble temple made by angels, and a beautiful coffin which contained the sacred body, and the stone which had been tied to the neck. Then his disciples wished to bring it away: but God made known that they should leave it in the habitation which God and the holy angels had made. Then they left it there, and thanked God for his gracious favour. From that time the water receded every year on Saint Clement's Day, and the bed of the sea remained dry for seven days, that the people might go to his shrine to honour God and the saint."

In an old Flemish book of Lives of Saints, however, I find that the anchor is mentioned:—

"Maer als den Keyser dit vernamhy sant ēē Edelman derrewaert, de welcke Clement wierp inde Zee met een *ancker* aen zijnen hals."

Almost all the legends agree in stating that an anchor was hung about the saint's neck; and accordingly this is his acknowledged emblem, accompanying almost every representation, ancient and modern, of St. Clement, Pope, and martyr.

F. C. H.

Let the "Ancient and Honourable Society" of Clement's Inn claim the honour of a notice in "N. & Q." It is one of the most ancient of the Inns of Chancery, and is the only one of those minor inns mentioned by Shakspeare. Shallow says, "I was once of Clement's Inn." That the "chimes" that he "heard at midnight" were those that now disturb the rest from the steeple of the adjoining church is not probable, since the present building is one of Sir Christopher Wren's.

The hall of Clement's Inn is a fine commodious room, rebuilt in 1723. It contains several very good portraits. In it "Terms" are still kept by the Ancients and Commoners dining there; but there are no privileges now attached to this or any of the smaller inns. The arms of the Society are an anchor, with the appropriate motto "Lex anchora Regni." An Ancient.

Edmund Chillenden (3rd S. vi. 264.)—Since our query was dispatched, we have discovered, in Dr. Zachary Grey's *Examination of the Fourth Volume of Neal's Puritans*, Appendix No. lxxiii.—

"Some Proposals of Captain Edmond Chillenden, with some others well affected to the present Government and truly desirous of the Propagation of the Gospell, humbly tendered to the Honourable Committee for the Propagation of the Gospell."

This document, which has no date, is signed "Edm. Chillenden, Jeremiah Ives, T. Lodington." Dr. Grey derived it from Dr. Williams's MS. Collections, vol. xvi. No. 38.

C. H. & Thompson Cooper.

Cambridge.

Numbers on Bullets (3rd S. vi. 278.)—Your correspondent A. D. T. will be glad to know that the numbers stamped on bullets merely indicate the die by which they have been pressed into shape. The reason why the number consists only of a single digit is simply because the number of dies at Woolwich Arsenal does not exceed ten. Besides the number of the die, every bullet bears four impressions of the broad arrow, to show it is government property. H. B. P.

War Department, Woolwich.

Quotation (3rd S. vi. 308.)—

"It is a beautiful, a blessed belief,
That the beloved dead, grown angels, watch
The dear ones left behind."

These lines are by Miss Landon, and I think they are those your correspondent wishes to quote.

H. Fishwick.

De Grammont (3rd S. vi. 311.)—The Marquises de Grammont bore—D'azur à trois bustes

de reine de carnation cour. à l'antique d'or; and for motto "Lo soy que soy."

JOHN WOODWARD.

Miscellaneous.

NOTES ON BOOKS.

L'Intermédiaire des Chercheurs et Curieuses (Notes and Queries Français). Questions et Réponses, Communications diverses à l'Usage de tous Littérateurs et Gens du Monde, Artistes, Bibliophiles, Archéologues, Généalogistes, &c. Nos. 1. to 18. (Paris: Duprat.)

This is the fifteenth anniversary of the first appearance of *Notes and Queries*; and we cannot better signalise it than by calling the attention of our Readers to the birth of a French cousin—and, what is of more importance, to its vigorous health, strength, and growth.

The first number of *L'Intermédiaire* appeared on the 15th January, and by the variety and interest of the communications contained in it, gave assurance of the success in Paris of what has proved so acceptable among English readers, both at home and in our Colonies, for in all our Colonies now we have both Readers and Correspondents. At first, *L'Intermédiaire* was published only once a month; but the favour with which it was received, and the number of contributors which gathered round it, soon induced the publisher to issue it every fortnight; and every fortnight are French men of letters and our literary brethren across the Channel who share Charles Lamb's preference for "out-of-the-way humours and opinions, heads with some diverting twist in them, and the oddities of authorship," gladdened with the appearance of a journal rich in information for the one and in amusement for the other. The *Ana* of French Literature have long held a high place among the favourite books of the educated classes. *L'Intermédiaire* has all the charms of that charming class of books, while in addition it has the merit of being practically useful to the antiquary, the historian, and the lover of literature for its own sake. *Floreat!*

The Works of William Shakespeare. Edited by William G. Clark, M.A., *and* W. Aldis Wright, M.A. *Vol. V.* (Macmillan & Co.)

The *Cambridge Shakespeare*, notwithstanding the immense labour entailed upon the editors by the task which they have imposed upon themselves of exhibiting all the various readings of Editions and Commentators, and selecting therefrom such as they deem the nearest to the Poet's own words, is making steady and satisfactory progress. The present volume contains not only the *First*, *Second*, and *Third Parts of Henry VI.* and *Richard III.*, but also the two illustrative plays—viz. *The First Part of the Contention of the two Famous Houses of Yorke and Lancaster*, from the unique copy of the edition of 1594 in the Bodleian, and *The True Tragedie of Richard of Yorke* from the unique copy in same collection; and the Editors have given in notes at the foot of the page the various readings of the subsequent editions. This will suffice to show the value and completeness of *The Cambridge Shakespeare*.

The same publishers are about to publish a marvel of beauty and cheapness in *The Globe Shakespeare*, to be edited by Messrs. Clark and Wright, and in fact to consist of the text of the *Cambridge Shakespeare*, to be printd by Mr. Clay, the printer of Cambridge University, on a paper manufactured expressly for the purpose, and strongly and elegantly bound; and, as it is to be sold for three shillings and sixpence. Messrs. Macmillan are clearly justified in declaring that *no cheaper volume was ever issued to the public.*

Memoirs of Richard Whately, Archbishop of Dublin, with a Glance at his Contemporaries and Times. By William John Fitzpatrick. 2 *Vols.* (Bentley.)

These volumes are put forward as an answer to the request for "illustrations of the inexhaustible fund of wit and humour which was perpetually flowing from the late archbishop" — a request which was published in our columns. The work does not profess to be a thoroughly exhaustive biography; but, thanks to the communications of many of the archbishop's personal friends, it contains much curious and interesting information respecting this good and remarkable man, and is well described in its running title of *Anecdotical Memoirs of Archbishop Whately.*

The History of Scotland, from the Accession of Alexander III. to the Union. By Patrick Fraser Tytler, F.R.S.E., &c. *Vol. III.* (Nimmo.)

This, which is one of the most important and interesting volumes of Mr. Tytler's *History*, narrates the events which took place in Scotland between the death of James V. in 1542, and the Regency of Morton in 1573, and exhibits Mr. Tytler's views of the character and conduct of the unhappy Mary.

The Holy Roman Empire. Arnold Prize Essay, 1863. *By* James Bryce, B.A., Fellow of Oriel. (Shrimpton.)

Mr. Bryce states that this Essay has been greatly changed and enlarged since it was composed for the Arnold Prize at Oxford. In its present form, at all events, it is an important contribution to historical literature, marked alike by great research and originality of view on the part of the writer.

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Notices to Correspondents.

IN consequence of the late receipt of advertisements, we are unable to give, as we should otherwise have done, an extra eight pages. "N. & Q." of next week will consist of thirty-two pages.

J. A. G.—is thanked, but the version of Pope's Epitaph on Craggs which our Querist asked for (antè p. 347) *is a Latin one.*

J. N. "Mamma."

W. L. Bruton Street, London, is named after Sir John Berkeley of Bruton, *created Lord Berkeley of Stratton.*

Z. Edward Capell, Esq., was buried with his brother Robert and sister Anne, at Fornham, All Saints, Suffolk, but has no epitaph.

J. D. Campbell. *After some research we are unable to recover the title-page of the imperfect volume.*

G. E. *Lord Sandwich brought into fashion the luncheon of seasoned meat between slices of bread and butter, which goes by his name. Vide* "N. & Q." 2nd S. vii. 418, 447.

Errata.—3rd S. vi. p. 350, col. i. line 20, *for* "Pitburg" *read* "Pitt-burg," p. 353, line 12 from bottom, *for* "surrendered" *read* "surrounded," *and the communication came from our valued Correspondent,* Mr. Benjamin Ferrey, *whose name by a strange oversight was printed* "Finney."

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LONDON, SATURDAY, NOVEMBER 12, 1864.

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Notes.

CHARLES JAMES FOX AND MRS. GRIEVE.

The age of George III. was the age of *Heroic Epistles*, of which the example was set by Mason, in his satire so entitled, and addressed to Sir William Chambers. I have recently met in the *Westminster Magazine* (vol. ii. p. 145) with one of these Epistles, which, from the story connected with it, and its relation to one of our most distinguished statesmen, will I think interest and amuse the readers of "N. & Q."

When Horace Walpole's *Letters to the Countess of Ossory* were published in 1848, the *Quarterly* reviewer of them (the late Mr. Croker) was much struck with the passage, in which Walpole describes what the reviewer called the "strange story, and stranger gullibility of Charles Fox," who had become the dupe of an impostress, calling herself the Hon. Mrs. Grieve, and who had promised to procure him as a wife a Miss Phipps, a West Indian fortune of 150,000*l.*; and Walpole told two strange stories — namely, that, as Miss Phipps did not like a black man, "Celadon must powder his eyelids," which he did; and stranger still, that "Mrs. Grieve advanced Fox part of the fortune—some say a hundred and sixty, and some three hundred pounds." The *Quarterly* reviewer found, by a reference to the *Gent.'s Mag.*, that there was some truth in the strange scandal, which, I may add, gave rise to Foote's farce of *The Cozeners*.

But Horace Walpole has told the story at greater length, as will be seen by the following curious note by him, which I have extracted from the *Memorials and Correspondence of Charles James Fox*, by Earl Russell: —

"In the summer of this year (1773), a woman who had been transported, and who, a few years before, had advertised herself as a *sensible woman* who gave advice on all emergencies for half a guinea, was carried before Justice Fielding by a Quaker, whom she had defrauded of money under the pretence of getting him a place by her interest with ministers, to whom she pretended to be related. She called herself the Hon. Mrs. Grieve, and gave herself for cousin to Lord North, the Duke of Grafton, and Mrs. Fitzroy. She had bribed Lord North's porter to let her into his house, and as her dupes waited for her in the street, they concluded she had access to the minister. Before Fielding she behaved with insolence, abused the Quaker, and told him she had disappointed him of the place because he was an immoral man, and had had a child. Her art and address had been so great that she had avoided being culpable of any fraud for which she could be committed to prison, and was dismissed, the Quaker having only power to sue her at common law, for the recovery of his money, and for which suit she was not weak enough to wait when at liberty. But the Quaker's part of the story would not have spread Mrs. Grieve's renown, if a far more improbable dupe had not been caught in her snares. In a word, the famous Charles Fox had been the bubble of this woman, who undoubtedly had uncommon talents, and a knowledge of the world. She had persuaded Fox, desperate with his debts, that she could procure for him as a wife a Miss Phipps, with a fortune of 80,000*l.*, who was just arrived from the West Indies. There was such a person coming over, but not with half the fortune nor known to Mrs. Grieve. With this bait she amused Charles for many months, appointed meetings, and once persuaded him that, as Miss Phipps liked a fair man, and he was remarkably black, he must powder his eyebrows. Of that intended interview he was disappointed, by the imaginary lady's falling ill of what was afterwards pretended to be the small-pox. After he had waited some time, Mrs. Grieve affected to go and see if Miss Phipps was a little better, and able to receive her swain; but on opening the door, a servant maid, who had been posted to wait on the stairs, as coming down with the remains of a basin of broth, told Mrs. Grieve that Miss Phipps was not well enough to receive the visit. Had a novice been the prey of these artifices it would not have been extraordinary, but Charles Fox had been in the world from his childhood, and had been treated as a man long before the season. He must have known there could not have been an Hon. Mrs. Grieve, nor such a being as she pretended to be. Indeed, in one stroke she had singular finesse: instead of asking him for money, which would have detected her plot at once, she was so artful as to lend him 300*l.* or thereabouts, and she paid herself by his chariot standing frequently at her door, which served to impose on her more vulgar dupes."—H. W., pp. 93-4.

Lord Russell adds the following note, by Lord Holland: —

"I believe the loan from Mrs. Grieve to be a foolish and improbable story. I have heard him say she never got or asked any money from him. The story, with some variations, is introduced in one of Foote's farces."—V. H.

Such is the "fact stranger than fiction" which called forth the following Epistle, curious alike for the party to whom it is addressed, and for the

contemporary allusions which are scattered through it; and in illustration of some of which I have added a few explanatory notes. In the *Westminster Magazine* the names Fox, Phipps, Holland, Crewe, &c., are only designated by their initials.

"AN HEROIC AND ELEGIAC EPISTLE FROM MRS. GRIEVE, IN NEWGATE, TO MR. CHARLES FOX.

"DID I, to mend thy ragged, sad estate,
Deserve to peep through Newgate's iron grate;
And can'st thou, Charles, pursue her with a frown,
Who to improve thy fortune lost her own?
Say, will the gen'rous world this act believe,
That thou wert deaf when Justice banish'd Grieve?
The flinty Akerman*— the turnkeys weep,
To think that one so fair should cross the deep.
My adverse fate would soften hardest rocks;
And yet those woes won't move the soul of Fox!
Do I deserve this rigour of the land,
When thou escap'st, altho' from Phipps's hand
Thou took'st the cash — and with a promise, too,
Assur'd the maid that thou would'st give it Crewe?†
But many to their grief, their sorrow find
That thou art lucky, and that Fielding's blind.
Had justice not been blind, I ne'er had known
This cage, while thou, a bird of night, art flown!
You call it *female artifice*, chicane,
Worthy of thieves, and nymphs of Drury Lane:
But tell me, Charles (for thou alone can'st tell),
Is there not artful merit in the belle
Who can impose, trepan the very rogue—
That even cheats the bearded synagogue?
Am I to hang for looking o'er the gate,
While you the gelding steal, yet ride in state?
O Charles, thou vicious culprit of these times!
Were we rewarded justly for our crimes,
Many who thrive about a gentle King
Would in their ribbons upon Tyburn swing:
For if great things with small compar'd may be,
The knot of Ayliff‡ may attend on thee.
O sacred knot, by which the good have died!
Could I around thy neck but see it tied,
Then transportation I'd embrace with joy,
And gaze with transport on the dangling boy.
But where's the hope, in these corrupted times,
When royal virtues nourish public crimes —
Where is the hope that Justice shall prevail,
When thou art free, and I am bound in jail?
Is it a crime, ye Gods! to try to live?
And will you censure me, yet Fox forgive?
Will not your vengeance visit Arthur's Saint,
And singe those eyebrows § — I did only paint?
Blast that black face—which I with pains improv'd;
Which without aids like these no nymph had lov'd.
And tell me, gentle Carlos, tell me true,
If acts like these were not unworthy you?
Say, through these bars shall I renew my strain,
And like thee in St. Stephen's plead in vain?
Wilt thou not turn in pity to my moan,
But let me, ruthless, weep myself to stone?
O base revenge! ingratitude most base!
Thou black, sad blot of antient Holland's race!
Did I for this attend thy smiles for weeks?
Did I for this vermilion o'er thy cheeks?
Be whatsoe'er my fortune and my crime,
Exile my fate—Virginia too my clime,
May but my reason to the last remain,
Nor that droll anecdote escape my brain!
Well I remember when *tattow'd* you stood,
In all the dignity of Holland's blood,
Methought you seem'd unto my ravish'd sight,
Some Indian chief of savage Otaheite.
Had but thy bum been painted like thy face,
How had it shone in high Numidian grace!
A constellation of the nether shore,
Which Jews might kiss, and bubbled fools adore
And since thy face does not command a friend,
This chance was left thee in thy *latter end.*
Now I despise thee, Charles, with heart and soul;
With Phipps I'd sail unto the Icy Pole:
And would thy Heinel* only list to me,
For such a rake no more she'd cross the sea!
Thrice hapless woman that on thee depends,
Bilk'd while she's young, and ancient without friends!
E'en teeming Charlotte Spenser I rebuke,
Who sticks to such a namby-pamby Duke:
And let all suffer that attempt to sway,
Like dapper Egremont, a fair Du Tay!
Give me my freedom on a savage shore,
Or let me play, at Charlotte Hayes',† the whore;
There, like Maria and Amelia, fall
To ev'ry courteous Ninny, large or small.
Now from these bars I send my last adieu,
And with it, Charles, my fervent curses too.
May'st thou by those thou'st cheated be undone,
And lose a thousand for a pound thou'st won!
May Stephen wake to all the joys of sense,
And may'st thou taste of easy impotence!
May all thy houses end, like his, in flames!
And to the fiddling Nero‡ of St. James
May it afford a simple, ghastly smile,
And thy last losing bett be on the tumbling pile!
Alas! dear Charles, forgive a woman's rage,
Complaining, raving in an iron cage!
Canst thou forget, when prostrate at my feet,
Calling me all that's elegant and sweet;
Swearing that I than Mathews was more fair,
With Vernon's cheek and gay Almeria's air;

* The well-known governor of Newgate.—F. G.

† I suspect this is a misprint for "give *up* Crewe." Mrs. Crewe was the celebrated beauty to whom just at this time Fox had addressed his well-known lines beginning —

"Where the loveliest Expression to Feature is joined," &c.—F. G.

‡ John Ayliffe, executed at Tyburn Nov. 10, 1759, for a forgery upon Mr. Fox (afterwards Lord Holland), who when Paymaster-General, had appointed him a Commissioner of Musters. A bitter epigram on his execution may seen in the *New Foundling Hospital for Wit*, vol. i. p. 125, ed. 1781.—F. G.

§ "When Mrs. Grieve declared that the lady whom she intended Mr. F—— should marry, could not endure a black man, he suffered his eyebrows to be thin'd and painted, and his Numidian cheeks to be vermilion'd."

* Mademoiselle Heinel, a celebrated *danseuse*, thus described by Walpole in a letter to the Earl of Strafford: — "Mademoiselle Heinel, or Ingle, a Fleming. She is tall, perfectly made, very handsome, and has a set of attitudes copied from the classics. She moves as gracefully slow as Pygmalion's statue when it was coming to life, and moves her leg round as imperceptibly as if she was dancing on the Zodiac. But she is not Virgo."—F. G.

† Charlotte Hayes, once a celebrated leader of the *demi-monde*, and afterwards a successor of the notorious Mother Needham. The Du Tays, Blakes, &c., of the poem were heroines of the same class.—F. G.

‡ "So Nero once his blazing Rome survey'd
With harp in hand—and as it burnt he play'd."

Hast thou, base profligate! forgot those vows,
And her to whom thou mad'st thy early bows?
When that thy scent was ninety thousand pound,
Did Nature e'er produce so keen a hound?
Since the *small-pox* has spoilt her beauteous face,
A *bastard brat* compleated her disgrace,
Now all thy blackest venom's spit at me,
And Transportation hurries me to sea.
Farewell, ye gambling rakes, ye bawdy belles,
From R—— that writes, to C—— that spells;
Ye lewd Triumvirate of Vice adieu —
Sage Cardinal Blake, old Foley, and young Crew!
Ye *Savoir-vivres*, sons of cards and dice,
Ye little twinkling stars of golden Vice,
Beware the hidden shoals, the fatal rocks;
Charybdis, Scylla—are less fell than Fox!
Canst thou, obdurate, still resist my charms,
And leave me to a horrid turnkey's arms?
Canst thou forget, thou wicked, wayward son,
The various favours which for thee I've done?
Say, wilt thou not extenuate my crime,
But let me sail to a Tobacco clime?
And there, with thieves and rogues for ever prove
The lash of Scotchmen—unappeas'd by love?
If this my fate, O make my curses true!
O curse thee, Charles! and ev'ry black-beard Jew!"

A few words as to the heroine of this strange story. The *Annual Register* for 1773 tells us that on 3rd Nov. Elizabeth Harriet Grieve was charged with defrauding W. Kidwell, a coach carver, of 36*l.*, on pretence of procuring him a place in the Victualling Office. Many similar charges are enumerated, and she is described as —

"first cousin to Lord North, second cousin to the Duke of Grafton, nearly related to Lady Fitzroy, the intimate friend of Lord Guilford and the Honourable Charles James Fox; yet have all these noble alliances in blood and friendship vanished in a moment, and it appears that Mrs. Grieve was tried for a felony about two years ago, and sentenced to be transported."

It has been previously stated—

"Some of the above-named parties would probably not have fallen a sacrifice to her artifices, but that the sight of gilt chariots almost perpetually at her door seemed to confirm her account of her great interest and connections."

While her ultimate fate is summed up in these few words: —

"Elizabeth Grieve, commonly called the Hon. Mrs. Grieve, was tried at Hicks's Hall for defrauding divers persons of several sums of money under pretence of procuring them places under Government, and sentenced to Seven years' transportation, 27th Oct."—*Annual Register*, 1774, p. 158.

And thus ends this strange eventful history.

F. G.

"THE BONNY HOUSE OF AIRLIE."

The following extract from the Duke of Argyll's speech at the Highland Society's Show at Stirling, a few weeks since, containing a facetious allusion to the ancient Highland system of "stock transfer," a very suggestive reference to a piece of ballad-lore, and an important hint on a point of history, seems worthy of preservation: —

"I dare say you will all know that, in the good brave old days, we in the Highlands had a peculiar manner of improving our stock of cattle. (Laughter.) It received a very ugly name, but it really was a very useful and profitable business, and was called 'cattle-lifting.' (Laughter.) Now, it does so happen that I have seen the original letter of the Marquis of Argyll, directing a famous raid into some country neighbouring to his own for this purpose, and it reads somewhat in this fashion, addressed to one of his vassals of that time: — 'Dugald, you will go with so many hundred men into the country of my Lord Ogilvy, and you will lift his cattle—(laughter)—and you will drive them to the *straan more*.' Now, gentlemen, very few of you have seen the *straan more*, but I may tell you it is a narrow glen, into which, if the cattle are once driven, it is very difficult to get them out. The letter proceeds: — 'And you will go forward to the house of my Lord Ogilvy, and you will destroy the said house, and you will pull down the yetts and the windows; and gin it be langsome, you will fire the house.' Now, that is the history of the famous raid which is the subject of a song well known to many of you—the burning of the bonny house of Airlie. (Cheers.) Well, I have discovered within the last few days, by mere accident, that this celebrated raid, which formed one of the grave accusations against the Marquis of Argyll, and I believe formed part of the accusation on which he lost his head, was a raid actively supported by the great Marquis of Montrose. (Hear, hear, and laughter.) Now, in commemoration and in grateful recollection of that co-operation —(laughter)—as well as in recollection of the services he has rendered to this show to-day, I beg to propose the health of my noble friend the Duke of Montrose." (Cheers.)

It reminded me that I have a copy of the original letter of instructions to "Dugald," made a generation ago, and preserved among the papers of a gentleman of the clan lately passed away. Your readers may perhaps think it worth reading for its own sake, as an authentic document, throwing strange light on the manners of the old time, and as the text of the duke's commentary on "Past and Present." The letter has neither place nor day given, and is addressed thus: "For Dougall Campbell, Fiar of Inneraire" (Inverary). It begins thus abruptly: —

"Dougal,—I mynd godwilling to lift from this the morrow, and therefore ye shall meett me the morrow at nicht at Stronar, not in Strathardill, and caus bring alonges w^t^ you the haill nolt and sheepe that ye have fundine pertaining to my lord Ogilbie; as for the hors's and mearis that ye have gottine pertaining to him ye shall not faill to direct thame home to the Stronemoor. I desyre not that they be in our way at all, and so send them the nearest way home, and albeit ye be the langer in following me, zeit ye shall not faill to stay and demolish my Lord Ogilbie's hous, and farther see how ye can cast off the iron yeattis and windowis, and tak doun the rooff; and if ye find it will be langsome ye shall fyere it weill that so it may be destroyed.

"Bot you neid not to latt know that ye have directions from me to fyere it, onlie ye may say that ye have warrand to demolish it, and that to make the work short ye will fyere it. Iff yee mak any stay for doing of this send forward the goodis — so referring this to your cair, I rest your freynd

(Signed) "ARGYLL.

"You shall have for your pains of that bees send hame."

Outside the sheet: —

"You shall deliver back to robgaivers (Rob. Gaiver) such of his goodis as are not sufficient for present use, and this presentis shall be your wearrand."

To this note, a query—What place and date would be the most likely for this epistle to Dougal? C. D. C.

Greenock.

LAST BOOKS READ BY MR. PITT.

Two years and a half ago there were some letters published in the newspapers — one amongst others from myself — which, by the aid of a contemporary narrative that had been at first misread, established, as I believe, beyond all further controversy the fact of the last words spoken by Mr. Pitt. It may, I think, interest some at least of your readers, if you will allow me an opportunity of stating also the last books read by Mr. Pitt. That point may be probably deduced from the letter here subjoined, which remained with other papers in the possession of Mr. W. D. Adams, Mr. Pitt's last Private Secretary, and which did not come into my hands until after the decease of that much respected gentleman in the course of last year.

STANHOPE.

Chevening, Nov. 7, 1864.

MR. UPHAM TO THE EARL OF CHATHAM.

(*Transmitted by Lord Chatham to Mr. W. D. Adams to make inquiries accordingly, and preserved among Mr. Adams's MSS.*)

"Bath, March 10, 1806.

"My Lord — I flatter myself with receiving your Lordship's excuse for troubling you on such an occasion, and beg to observe I will make the application through any other channel directed by your Lordship, if the present be an improper one.

"It relates to a few books taken by the late Mr. Pitt for his amusement on the road when he left Bath, having been honoured with his name as a subscriber to my Library while here; and they will be known as having labels on each volume.

"I shall feel greatly obliged by the favor of their return by coach, or I will request my London Correspondent to send for them on being honoured with your Lordship's directions.

"With much respect I am,

"Your Lordship's obedient servant,

"JOHN UPHAM.

"The books are, *Secret History of the Court of Petersburgh*, 2 vols.; Schiller's *History of the Thirty Years' War*, 2 vols."

INSCRIPTION ON A TOAD AT CHILLINGHAM CASTLE: OSBALDISTONE HALL.

The following inscription on a toad found in the cavity of a slab of marble at Chillingham Castle, the seat of the Earl of Tankerville, in Northumberland, will, I think, amuse some of the classical readers of "N. & Q." It rather reminds me of the Witches' Song by "rare Ben Jonson" in his *Masque of Queens*: " —

"I went to the toad breedes under the wall,
I charmed him out, and he came at my call.
I scratch'd out the eyes of the owle before;
I tore the bat's wing,—what would you have more?"

"Heus Stagyrita!
Tuo si velis quid mirabilius Euripo,
Huc venito!
Fluant refluantque maria, et sit lunaticus
Qui suo Triviam spoliat honore.
En tibi novi quid, quod non portat Africa,
Nec sabulosis Nilus arenis,
Ignem flammamque puram,
Aurâ tamen vitali cassam.
Cæco e recessu scissi quod vides saxi,
Obstetricis lumen lithotomi dedere manus
Vivo bufoni."

I have heard that the inscription was the composition of a learned bishop. Is this a fact?

Chillingham, besides being noted for the famous herd of wild cattle in the park, is said to be the original of Osbaldistone Hall in the charming novel of *Rob Roy*.

The following beautiful description of the scenery in Northumberland is there given: —

"The Cheviots rose before me in frowning majesty; not indeed with the sublime variety of rock and cliff, which characterises mountains of the primary class, but huge, roundheaded, and clotted with a dark robe of russet, gaining by their ascent and desolate appearance, an influence upon the imagination as a desert district, possessing a character of its own.

"The abode of my fathers, which I was now approaching, was situated in a glen or narrow valley, which ran up among those hills . . . . . From the summit of an eminence I had already had a distant view of Osbaldistone Hall, a large and antiquated edifice peeping out from a Druidical grove of huge oaks," &c.—Vol. i. pp. 61, 62, edit. 1829.

Sir Walter Scott is usually most accurate, and it is difficult to find cases in his writings where *bonus dormitat Homerus*, but it seems to me that such an instance occurs, at any rate once, in *Rob Roy*; and I am not aware that it has as yet been noticed. I had perused that novel times innumerable before I observed the instance alluded to. It is this. Andrew Fairservice is said to have been at Osbaldistone Hall for *four-and-twenty-years* as gardener: —

"And, to speak the truth, I hae been flitting every term these *four-and-twenty-years*; but when the time comes there's aye something to saw that I would like to see sawn, or something to maw that I would like to see mawn, or something to ripe that I would like to see ripen; and sae I e'en daiker on wi' the family frae year's end to year's end."—Vol. i. pp. 89, 90.

How can this be reconciled with the account of his pointing out the day after the arrival of himself and Frank Osbaldistone in Glasgow, Mr. Mac Vittie? —

"As the congregation departed and dispersed, my friend Andrew exclaimed, 'See yonder is worthy Mr. Mac Vittie, and Mrs. Mac Vittie, and Miss Alison Mac Vittie, and Mr. Thomas Mac Fin, that they say is to marry Miss Alison, if a' bowls row right! She'll hae a hantle siller, if she's no that bonny.'"—Vol. ii. p. 42.

Surely this gives the idea of Andrew being *thoroughly well acquainted*, not only with Glasgow, but with its inhabitants, and in a way too that could only be acquired by a citizen of the place.

However, let no one be hypercritical on Sir Walter Scott, whose writings are the delight of our boyhood, equally agreeable in manhood, and fresh studies of them always developing new beauties. I am sure every Waverley reader will say with me —

"Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit;
Aut humana parum cavit natura. Quid ergo est?"
Hor. *Ars Poetica*, l. 351, &c.

OXONIENSIS.

P.S. I append a query. Where is the supposed original of Fordham Hall in the novel *Salem Chapel?* In a July ramble about the north I passed one or two old halls near Newcastle and Morpeth, which might have given the idea to the author. The readers of it will recollect the exceedingly graphic description of Mr. Vincent's journey to the North of England in search of his sister.

MASCAL GYLES.

At the end of one of the registers of the parish of Ditchling, in Sussex, are memoranda importing that Thomas Price, vicar, read the Articles June 30, 1607; and that Mascal Gyles, vicar, did the like Jan. 13, 1607-8. It would seem, however, that Price was vicar till his death in August, 1621, when Gyles became vicar, and so continued till 1644, if not longer. On March 2, 1647-8, the House of Lords made an order for his institution and induction into the vicarage of Wartling, in the county of Sussex, then void by the death of the last incumbent. He may have been presented long previously, as his predecessor William Moore was buried at Wartling, April 25, 1644. There Gyles himself was buried, Aug. 14, 1652.

By Sarah his wife, who was buried at Ditchling Sept. 5, 1640, he had John, born Nov. 7, 1622, baptised 10th of the same month, and buried Feb. 24, 1633-4; Elinor, b. Mar. 25, baptised Mar. 30, 1624, and buried Aug 27, 1626; Henry, baptised Aug. 19, 1627, buried Oct. 20. In that year Elinor, born Sept. 3, baptised Oct. 5, 1628. Edward, born Feb. 20, 1630-1, baptised 27th of that month; Samuel baptised May 20, 1633; Thomas, born Sept. 27, baptised Oct. 4, 1635, buried Sept. 7, 1639; Nathaniel baptised Feb. 25, 1637, buried July 17, 1639; Mary baptised May 19, 1640. One Elizabeth Giles was buried at Ditchling Dec. 22, 1629. He was author of —

1. "A Treatise against Superstitious Jesu-Worship. Wherein the true Sense of Phil. ii. 9, 10 is opened, and from thence is plainly shewed, and by sundry Arguments proved, that corporall bowing at the Name of Jesus, is neither commanded, grounded, nor Warranted thereupon. With answers to some of the maine reasons overthrowne. And afterwards the chiefest reasons and grounds of those that produce the said Text for that opinion are examined, and the weaknesse and insufficiency of them laid open. Together with a discovery of sundry grosse absurdities, and very dangerous erroneous consequences, that doe necessarily arise from that opinion. Written especially for the benefit of weake seduced Persons, that have a zeale towards God, though not according to knowledge. London, 4to, 1642. Dedicated to Anthony Stapley, M.P. for Sussex." [The whole of the work is reprinted in Tho. Barton's reply.]

2. "A Defence of a Treatise against svperstitiovs Jesu-Worship, Falsely called Scandalous, against the truely Scandalous Answer of the Parson of Westminston in Sussex. Wherein also the whole Structure of his ANTITEIXIΣMA, so farre as it concernes the point in controversie is overthrowne, the truth more fully cleared, and the iniquitie of that Superstition is more thoroughly detected. By M. G. the Author of the former Treatise, published Anno Dom. 1642. Lond. 4to, 1643." [Epistle dedicatory to the Hon. the Knights, Citizens, and Burgesses of the House of Commons, subscribed "The unworthiest of your Servants, Mascal Gyles."]

Watt names him not, except under the article relating to his antagonist, Thomas Barton, and there he ludicrously miscalls him *Masive* Giles.

C. H. & THOMPSON COOPER.

Cambridge.

SPRUCE.—A spruce person was one dressed in the Prussian fashion. Hall, the chronicler, describing the appearance of Sir E. Haward and Sir Thomas Parre, says they were "appareyled after the fashion of Prusia or Spruce." — Hall, *Chron.* p. 513. A. L. M.

MONUMENT TO A PIG. — The following paragraph, which I have cut from the *Manchester Weekly Times*, gives an account of a monument of so unique a character, as to deserve preservation in the columns of "N. & Q." —

"'Up to the present time,' says the *Europe* of Frankfort, 'no monument that we are aware of had ever been erected to the memory of a pig. The town of Luneburg, in Hanover, has wished to fill up that blank, and at the Hotel de Ville in that town there is to be seen a kind of mausoleum to the memory of a member of the swinish race. In the interior of that commemorative structure is to be seen a glass case, enclosing a ham still in good preservation. A slab of black marble attracts the eye of visitors, who find thereon the following inscription in Latin, engraved in letters of gold:—"Passer-by, contemplate here the mortal remains of the pig which acquired for itself imperishable glory by the discovery of the salt springs of Luneburg."'"

T. N.

SHELLEY AND MOORE.—The influence of one poet on another is always interesting to trace. In poetry, the same image reproduced is not necessarily a plagiarism; of the truth of which the beautiful adaptation by Byron and Rogers of Dante's "Twilight" lines may be quoted as an instance.

I venture to send you another illustration of this truth in the following passages from Shelley and Moore, each having the same idea, but framed in its author's peculiar setting. The first is from *Alastor*, written in 1815:—

"But undulating woods, and silent well,
And rippling rivulet, and evening gloom,
Now deepening the dark shades for speech assuming,
Held commune with him, as if he and it
Were all that was, only, when his regard
Was raised by intense pensiveness—two eyes,
Two starry eyes, hung in the gloom of thought,
And seemed with their serene and azure smiles
To beckon him."

The other is from the *Loves of the Angels*, published in 1822:—

". . . displayed two eyes, sparkling between
The dusky leaves, such as are seen
By fancy only, in those faces
That haunt a poet's walk at even,
Looking from out their leafy places
Upon his dreams of love and heaven."

ATHOR.

"THE BATH."—The *Saturday Review*, in its notice of Mr. Earle's *Guide* says:—

"Bath was, till lately, The Bath, like The Devizes. In the *Spectator* the article is always prefixed. Yet the practice does not seem to be very old. Clarendon speaks of Bath, not The Bath; though a few pages before he speaks of The Devizes. Most likely The Devizes was a genuine old name which dropped out of use as people forgot what it meant; while The Bath put on its article when the place became fashionable, and its visitors were charmed at finding a city bearing a descriptive name which needed no interpreter."—*Saturday Review*, Oct. 15, p. 484.

The Bath is a much older name than the reviewer supposes, though at the same time the city was often called Bath simply. In 1612, Mr. Beaulieu writes "The Bath," while Mr. John Fynett calls it "Bath" (Winwood's *Memorial*, ii. 363, 368). Mr. John Chamberlain also writes "The Bath" (*Court of James I.*, i. 168); so does Dr. Donne (*Letters*, p. 203), though in another passage he uses both names: "I have heard that you purpose a journey to the Bath . . . before the season call you to Bath" (*Letters*, p. 209).

The reviewer quotes the description of the city given in the twelfth century by Richard of The Devizes:—

"Bathonia in imis vallium, in crasso nimis aere et vapore sulphureo posita, imo deposita, est ad portas inferi."

Mr. John Chamberlain, May 27, 1612, says that the Earl of Salisbury "found so little good at the Bath, that he made all the haste he could out of that suffocating sulphurous air, as he called it" (*Court of James I.*, i. 169). The story of Queen Anne's fright is well known. CPL.

A PASSAGE IN JUVENAL.—Every reasonable man feels gratitude to the scholiasts and commentators for infusing light into shady places. Now and then, however, they fail to catch an author's allusion, although it lies at their feet. I was struck with this lately in reading these lines in the Third Satire of Juvenal:—

"Rhedarum transitus arcto
Vicorum inflexu, et stantis convicia mandræ
Eripient somnum Druso, *vitulisque marinis*."
Vv. 236-8.

The allusion of the well-read Roman scholar is to the sleeping *phocæ* of Proteus, described in the narrative of Menelaus. (*Odyss.*, lib. iv. vv. 404-5.)

Ἀμφὶ δέ μιν φῶκαι, νέποδες καλῆς Ἁλοσύδνης,
Ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
Πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.

Also *post*. (Ibid. vv. 448-9.)

Φῶκαι δ' ἐξ ἁλὸς ἦλθον ἁολλέες· αἱ μὲν ἔπειτα
Ἐξῆς νὺν ἀζόντο παρὰ ῥηγμῖνι θαλάσσης.

Rupert and Kœnig do not see the allusion to the sleepy herd of Proteus. H. C. C.

MR. BERNAL OSBORNE AT FAULT.—Mr. B. Osborne, M.P., cannot be a deep student of "N. & Q.," otherwise he would not, in his recent speech to his constituents at Liskeard, have attributed Swift's axiom—"Party is the madness of many for the gain of a few" (not *the* as incorrectly quoted by the hon. member) to Burke. This saying is found in a volume of *Miscellanies* published in 1736, when Burke was only six years old. If the embryo statesmen could, at that tender age, have enunciated the above maxim, as the result of his experience, he must have been indeed an infant prodigy, surpassing all other precocious phenomena. WILLIAM GASPEY.

Keswick.

Queries.

VISCOUNT ALEXANDER DE FACQZ DE HONY.

Can you give me any information regarding this foreigner, who was a man of note in his day? In what year (subsequent to 1821) did he die? And what is known of his public career? As may be learned from one of his letters, dated November 24, 1802, he was at that time "Lieut.-Colonel of Cavalry, Knight of the Order of St. Valademer and St. Anne."

I have a MS. volume of 182 octavo pages, by the late Mr. Samuel Rosborough of Dublin, in which are given sundry most interesting particulars of the early adventures of De Facqz in

that city, in the year 1791; and of his highly honourable conduct towards his benefactors, when placed in very different circumstances. I am anxious to know whether this narrative, which was drawn up by Mr. Rosborough—as he states in the preface, "for the entertainment, and at the particular desire of several of my friends,"—has, in whole or in part, appeared in print. The author requested that those to whom he lent his MS. would not allow a copy to be taken; and the reason he assigned (August 1, 1798,) was, that as "he [De Facqz] is yet living, and in a highly respectable situation in life, the tale, if made more public than this is intended to be, might reach his ears, and be of the greatest possible injury to him." He was in the service of the Russian tyrant, of whom he makes frequent mention in his letters, which have been inserted by Mr. Rosborough.

The following letter from "that great and good man," Matthew Young, D.D., Bishop of Clonfort, to Miss Charlotte Burgh, is appended to the narrative: —

"My dear Miss Burgh,

"Many thanks to you for the interesting narrative, which you and my worthy friend Bourne [the Rev. Richard Bourne, M.A., Treasurer of St. Patrick's, Dublin, 1781—1810, and subsequently Dean of Tuam,] were so kind as to permit me to see. I am persuaded that I never, in the course of so few pages, met with so many beautiful and pathetic passages. The Viscount's second visit to Newgate [the Dublin gaol, in which he had been a prisoner under sentence of transportation to Botany Bay,] made a great impression on me; and his soliloquy in his mother's gardens; but the incidents in the Minster and at York are, beyond all comparison, the finest things almost I ever met with. It is downright painting in the finest style. What a miracle of beauty would De Foe have made of the whole!

"Yours, most sincerely,
"M. Clonfort."

The favourable opinion of Bishop Young, in a matter of the kind, is no mean recommendation.

Mr. Rosborough informs his readers in a postscript, in the last page of his volume, that "letters have been received from Count de Facqz in 1821, which there is not room here to insert." May I ask where these letters, if extant, are at the present day? Abuba.

Edward Nelson Alexander, F.S.A., issued a paper dated March 1, 1834, entitled *Proposals for publishing by Subscription the History and Antiquities of the Parish of Halifax;* but the death of Mr. Alexander put an end to the project. I believe, however, that he had a part of his history complete, and I wish to know what became of his MSS., and the deeds and documents he had accumulated for his purpose. George Lloyd.

Thurstonland.

Attleborough.—Blomefield, in his *History of Norfolk*, vol. i. p. 501, has a curious account of the legends about Attleborough, which I should like to see refuted or explained. He cites from a MS. history by John Brame, a monk of Thetford, in Bene't College, Cambridge (marked I. X.), which says that it was once a city, founded by one Atlinge, to oppose better the King Rond of Theodford, &c.: —

"[This monk] tells us his history is copied from two ancient books of the same sort, one of which was in old French, and the other in English. We meet with the names of many kings, as they were called, never heard of but in this book; their names are pure Saxon or Danish. . . . I am apt to think there is more of reality in it than at first sight we may imagine; for, agreeable to the assertion of Attleborough being an ancient city, I find that 'in the year 841, Edmund, son of Alkmund, King of Saxony, was born at Noremburg of Queen Siwara, and soon after it happened that Offa, King of the East Angles, who had no heirs, passed through Saxony on pilgrimage to the Holy Land; and calling upon his cousin Alkmund, he adopted his son for his heir,' &c. &c. After Offa's death at Jerusalem, the East Angles, we are told, sent to Saxony for Edmund; they received him returning to land at Hunstanton, from whence they carried him to Attleborough," &c.

Blomefield, for these last two sentences, cites "the abbreviation of the Life of King Edmund, in Regist. Curteys, fo. 202." What measure of credit can be claimed by these annals? Perhaps in the MS. in Bene't College, Cambridge, there might be found other matter throwing light on the foundation of the kingdom of East Anglia. Could we get more information on that obscure topic, it would help to clear up the controversies between Kemble and others as to the scene and time of the Beowulf Epic.

An Anglo-Northern Student.

Peter Beverley's "Ariodanto and Jeneura."—This little poem in black-letter, printed in 16mo, by Thomas East, I suppose about the year 1590, has eluded all my attempts to get a sight of it. Heber had a copy, one which I think was in the Gordonstoun and Roxburghe collections, and which was bought at his sale by Messrs. Longman, who informed me that their old retail books are destroyed, and that they cannot tell me the name of the purchaser. If any reader of "N. & Q." can inform me where I could see a copy, it would confer a great favour.

J. O. Halliwell.

The Mayor of Bristol. — On what authority spoke C. D. Cave, Esq., before the British Medical Association in the following terms of the chief magistrate of Bristol? —

"I may mention the fact that Bristol is a city and county in herself; that we have a mayor's chapel, that we have *a mayor, who, as we are informed, is at any rate for part of the year a Lord Mayor*, though his lordship does not press his claim."

St. Swithin.

Crayford Church. — The recent gunpowder explosion at Erith did considerable damage to the

windows on the north side of Crayford church. The one which suffered most was of *painted* glass, representing Abraham at the moment when he was about to offer Isaac in sacrifice. The figures were surmounted by a shield bearing a chevron between three birds argent, on a chief or a lion passant gules, the whole being differenced with a crescent. These arms belonged to the Goldsmith family, which formerly had an estate in Crayford. Francis Goldsmith, gent., sold Marshal's Court in this parish in 1613. I have been unable to ascertain the date of the above-mentioned window, or who erected it. Any information on the subject would greatly oblige. W. J. F.

Cutsworth.—I shall be obliged if any one can inform me of a place bearing this name. It is mentioned in 1757, in a letter from a gentleman to his friend; and, from the allusions therein made, it appears to have been a country house of some consequence. To save trouble, I may say that I know of Cusworth, near Doncaster, but, from circumstances, I do not at present think that it is the place referred to. C. J.

"Edinburgh Courant." — The *Edinburgh Courant* newspaper of 1745 contained all the court news, with lists of receptions at the court held by Prince Charles Edward Stuart at Holyrood, but I am not aware that these accounts have ever been extracted or collected together. Would some Scotch correspondent of "N. & Q.," who has a complete file of these papers for 1745, be kind enough to send them to "N. & Q.," as furnishing lists of names of chiefs of clans, noblemen, and circumstances not generally mentioned? They form valuable historical data.* Querist.

Family of Fervaques.—Can you give me any information respecting the family to which Monsieur de Fervaques belonged, who was a follower of the King of Navarre, and served at the siege of Domfront in 1574? Did any members of the family afterwards settle in England? P. S. C.

Greek Drama.—In Warton's *History of English Poetry* there is an allusion made to a drama written in Greek by a Jew named Ezekiel. There seems to be some fragments of this production preserved in Clemens of Alexandria, *Strom.* lib. i. p. 344; and in Eusebius, *Prepar. Evang.* chaps. xxviii. and xxix. (See Warton). Can you inform me whether these fragments are rendered in English in any of the translations of Clemens of Alexandria or Eusebius? R. Inglis.

Harrison's Case: Jonathan Bradford's Case.—

"Many years ago a gentleman of the name of Harrison disappeared in a mysterious manner from the little market town of Chipping-Campden, on the verge of the Cotswold hills. He had been to receive some rents due to Lady Campden, whose steward he was. As he did not return at his usual time, search was made, and some articles of dress, known to belong to him, were found in a blood-stained state near a large furze brake. The impression immediately produced was, that he was waylaid and murdered. His own servant was arrested. There were various most suspicious circumstances tending to criminate him. At last he confessed the crime; but at the same time he stated that he was the forced accomplice of two other persons. These persons were arrested. They denied any knowledge of or participation in the crime. But this denial was of no avail. Circumstantial evidence tending to corroborate the story of their accuser was discovered. The whole three were tried, condemned, and executed. Some years after, Mr. Harrison, the missing steward and supposed murdered man, returned alive and well to Chipping-Campden."—*Reynolds's Newspaper*, Nov. 6, 1864.

A much fuller version of this case is given at p. 68 of *Vacation Thoughts on Capital Punishments*, by Charles Phillips, London, 1857, but differing so widely from the above that I think both could not have been taken from the same source. Each contains improbabilities. I shall be obliged by a reference to the earliest version.

The case of Jonathan Bradford is notorious. I wish to know something precise about it, and I make a like request for original sources, or indeed any contemporary publication. I do not care for those circulating library chap-books, which are called "Histories," but which do not quote their authorities. An Inner Templar.

Hoods.—I want to know what are the following academical hoods, which I have lately seen worn by clergymen, viz. one resembling that of an Oxford M.A., but lined with green instead of crimson; and another, also resembling the same, but lined half with scarlet and the other half with white. F. D. H.

Though in "N. & Q." (2nd S.) there are several tables and communications, no mention is made by any one of the hood proper to be worn by an associate of King's College, London. Will some one kindly give me information? J. Henry.

Hymnology. — Who is the author of the hymn commencing? —

"To Thee, my God and Saviour,
My heart exulting sings,
Rejoicing in Thy favour,
Almighty King of kings."

Juverna.

Who is the author of the 186th hymn in *Hymns Ancient and Modern*? —

"O Lord how happy could we be."

And also the 255th —

"Who are those like stars appearing."

E. Phillips.

"The Nondescript." — A periodical called *The Nondescript*, by students of Macclesfield College, was printed at Manchester about 1805. Who

[* A list of Prince Charles's officers and men in Nov., 1745, is printed in Burke's *Patrician*, v. 63.—Ed.]

was editor of this work? Does it consist of original contributions in prose and verse?

R. Inglis.

Pam in Loo. — What is the derivation of this word, immortalised in Pope's *Rape of the Lock* (canto 3) —

"Ev'n mighty *pam*, that kings and queens o'erthrew,
And mow'd down armies in the fights of Loo,
Sad chance of war [in Ombre], now destitute of aid,
Falls undistinguish'd by the victor spade.'

Is Johnson right in suggesting that the word is a corruption of *palm*, as expressive of victory, in the same way as *trump* from *triumph*? Can it not be a corruption of the Greek word πᾶν, seeing that the lucky dealer, on turning up the knave of clubs, appropriates the *whole* pool? True, palm is pronounced *pam* by many people, as for instance, in the political sobriquet given to the present First Lord of the Treasury, an apparent abbreviation of his title *Palm*erston, *quasi Pam*-erston.

Spes-bona.

Cape Town, S. A.

Papal Election. — Who were the two cardinals alluded to in the following quotation?—

"That cardinal to me appears worthy of the triple crown, who, upon some heat in the conclave against promoting to the triple crown a person of confessed learning and piety, but of obscure extraction, said, 'The question here is about a successor to a fisherman, and a vicar to a carpenter's son, and not to an emperor, *Piscatori Petro, fabri filio, successorem quærimus, non Augusto.*'"—Baron von Lowhen's *Analysis of Nobility*, p. 171, note.

John Woodward.

New Shoreham.

Public Notices in Churches.—The following, from p. 419, vol. i. of the *London Magazine* (1732), suggests the query, whether similar notices were common in churches, or whether the fearful nature of the malady may have caused an unusual expedient to be resorted to in order to procure publicity? —

"*A Receipt to Cure the Biting of a Mad Dog.*

"Take the leaves of rue pick'd from the stalks and bruis'd, six ounces; garlick pick'd from the stalks and bruised, Venice treacle, or mithridate, and the scrapings of pewter, of each four ounces; boil all these over a slow fire in two quarts of strong ale, till one pint be consum'd, then keep it in a bottle close stop'd, and give of it nine spoonsfuls to a man or woman, warm, seven mornings together, fasting, and six to a dog.

"This the author believes will not (by God's blessing) fail, if it be given within nine days after the biting of the dog. Apply some of the ingredients from which the liquor was strain'd to the bitten place.

"N.B. This receipt was taken out of Calthrop (Cawthorpe?) church in Lincolnshire, where many in the town were bitten with a mad dog, and all that took the medicine did well, and the rest died mad.

"The same receipt is hung up in Bradford church in Wiltshire, where its efficacy had been approved on the like occasion."

S. H. H.

Quotations wanted.—

"Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing—
Uphold us, cherish, and have power to make
Our noisy years to seem as moments in the Being
Of the Eternal silence."

Rho.

"I slept and dreamt that life was beauty,
I woke and found that life was duty."

C. K.

What is the origin of the saying, "The maid who was married as she went into the garden for parsley to stuff a rabbit"? * Henry Taylor quotes it in his *Notes from Life*, and I met with it lately in an article in the *Saturday Review*.

Alfred Ainger.

Subterranean Passages. — As I do not consider the passage quoted by Juxta Turrim (*antè* p. 196) at all conclusive, I should be glad if any correspondent could further enlighten me on the subject. I cannot be induced to believe but that these passages were constructed for the purposes of intercommunication, and as modes of escape in times of peril. The direction in which many of them run, viz. towards the nearest abbey, castle, manorial residence, &c.; their extraordinary dimensions, and other characteristics, make it difficult to believe that their purposes were different from what they are generally believed to have been. George Vickers.

Shimpling, Suffolk.

Surrey Bellfounder.—Can any of your correspondents, learned in campanology, inform me who was the owner of the initials inscribed on some bells in this county? —

"Omnia habent finem. R. E. 1593."

"Our hope is in the Lord. R. E. 1605."

Cpl.

Lieut.-Gen. Tatton.—Wanted the descent of this officer, whose son William was Dean of Canterbury about 1730. F. M. S.

229, Clarendon Villas, Plumstead.

Yorkshire Poet.—The following is a description of a work of which I never saw more than the copy now before me: —

"Pecuniæ Obediunt Omnia. Money does master all things: a Poem showing the Power and Influence of Money over all Arts, Sciences, Trades, Professions, and ways of Living in this Sublunary World.

Quantum quisque sua Nummorum Servat in arca,
Tantum habet et fidei.

York: Printed by John White for the Author, and sold by Thomas Baxter, Bookseller, in Peter Gate, 1696."

[* This saying occurs in the *Taming of the Shrew*, Act IV. Sc. 4.—Ed.]

It is a quarto volume, with a poetical dedication to the reader, complimentary verses "to his honoured Uncle on his poem call'd Money masters all things," signed "Ran. Jones." On the following poem by L. Meriton, and "To the Author on his Poem" signed "T. Harrison." Any information as to the author is requested by

EDWARD HAILSTONE.

Horton Hall.

Queries with Answers.

ALE-TASTERS.—The following application, made to the "Manorial Court of the Duke of Buccleuch," is of so novel a character, and so amusing withal, that I make no apology for sending you a copy:—

"To the Manorial Court of the Right Hon. Walter Francis, Duke of Buccleuch and Queensbury, sitting at Haslingden, this eighteenth day of October, in the year of our Lord one thousand eight hundred and sixty-four. This is to give notice to your honourable court, that I, Richard Taylor, by appointment for the last five years, ale-taster for that part of her majesty's dominions called Rossendale, do hereby tender my resignation to hold that office after this day, as I am wishful, while young and active, and as my talents are required in another sphere of usefulness, to devote them to that purpose. For five successive years your honourable court has done me the honour of electing me to the above office, which I have held, and performed the duties thereof efficiently, and without disgrace. Having won your confidence by holding this office, at a late sitting of your honourable court it pleased you to appoint me bellman for Bacup, and while I resign the former office, am wishful to hold my connection with his Grace the Duke Francis Walter, and continue to cry aloud as bellman for Bacup, and as heretofore to cry for nothing for those who have nothing to pay with. Given under my hand and seal at Bacup, this eighteenth day of October, in the year of our Lord one thousand eight hundred and sixty-four. RICHARD TAYLOR, Ale-Taster for Rossendale. God save the Queen."

Is the curious custom of appointing an "Ale-taster" observed elsewhere? T. N.

Bacup.

[The ale-tasters, or ale-conners, are officers of great antiquity, called *gustatores cervisiæ*. They were regularly chosen every year in the Court-leet of each manor, and were sworn to examine and assay the beer and ale, and to take care that they were good and wholesome, and sold at proper prices according to the assize. Similar officers were also appointed in boroughs and towns corporate; and in many places, in compliance with charters and ancient custom, ale-tasters are, at the present day, annually chosen and sworn, though the duties of the office are fallen into disuse. The appointment of four ale-conners for the City of London dates as far back as the first Charter of William the Conqueror. Originally they were elected in "folkesmot," afterwards at the ward-mote, and since the time of Henry V. (1413) by the livery. As a literary curiosity we give the oath the ale-conner was obliged to take, as printed in the *Liber Albus*, book iii. pt. II. p. 316:—

"You shall swear that you shall know of no brewer or brewster, cook, or pie-baker, in your ward who sells the gallon of the best ale for more than one penny half-penny, or the gallon of second for more than one penny, or otherwise than by measure, sealed, and full of clean ale; or who brews less than he used to do before this cry by reason hereof, or withdraws himself from following his trade, the rather by reason of this cry; or if any person shall do contrary to any one of these points, you shall certify to the Alderman of your ward thereof, and of their names. And that you, so soon as you shall be required to taste ale of any brewer or brewster, shall be ready to do the same; and in case that it be less good than it used to be before this cry, you, by assent of your Aldermen, shall set a reasonable price thereon, according to your discretion; and if any one shall afterwards sell the same above the said price, unto your said Alderman, you shall certify the same. And that for gift, promise, knowledge, hate, or other cause whatsoever, no brewer, brewster, huckster, cook, or pie-baker, who acts against any one of the points aforesaid, you shall conceal, spare, or tortiously aggrieve; nor when you are required to taste ale shall absent yourself without reasonable cause and true; but all things which unto your office pertain to do you shall well and lawfully do. So God you help, and the Saints."

In the *Cobbler of Canterburie*, 1608, this pot-valiant officer is well-described:—

"A nose he had that gan show
What liquor he loved I trow;
For he had before long seven yeare,
Beene of the towne the ale conner."

Consult also the articles on "Ale-founders," "N. & Q." 1st S. x. 307, 433, 514.]

"TO PLUCK A CROW."—In the interesting *Memoir of the Very Reverend Richard Butler, Dean of Clonmacnois and Vicar of Trim* (4to. *s. l.* 1863, p. 124), in a letter from the Dean to his friend Mr. Innes, the following passage occurs:—

"If you think that (the late Eugene) Curry's further annotations would be serviceable, send a sheet to me, and he shall make them for you, or I will pluck a cro. with him—is not that the right way of spelling the word?"

What was the origin of the phrase? The question was long since asked in "N. & Q." (1st S. viii. 197); but a reply has not as yet been given.

ABHBA.

[As, in the case of the phrases "to sleep like a *top*" and (Fr.) "to sleep like a *taupe*" (mole), so it would appear, in respect to the expression now before us, that there is a French as well as an English reading.

The English phrase, to pluck a crow, to pull a crow, to pick a crow, when standing alone, meant simply to busy oneself about a matter of no importance, to take trouble for nothing. The phrase in this sense is amusingly significant, for what is a crow? "The common crow," says Sir T. B. Head, "is made up of a small lump of carrion and two or three handfuls of feathers;" so that plucking a crow might well stand for any employment that did not pay. Moreover, being significant, this meaning is probably the *primary* one. Any one who busied himself unprofitably might be said to be "plucking a crow.

Then comes the more extended phrase, "I will pluck a crow with him;" or, "He and I must pluck a crow together." The words are used as a kind of threat; but properly mean only much the same as "He and I have a little affair to settle between us;" words which may be spoken amicably as well as hostilely. The expression is often employed on board ship. "My lad, you and I must pluck a crow together," if the skipper observes that one of his hands is ill-conducted. Should the bad conduct amount to anything serious—disobedience, insubordination—in that case a stronger expression is used: "My good fellow, you and I must stand upon the same brick," *i. e.* must try which is the stronger.

So much for the *English* phrase. We have at present no means of referring to the work cited by our correspondent. But from the peculiar orthography (cro.) which the Dean of Clonmacnois appears to have deemed correct, "I will pluck a cro. with him," one is led to suspect that he had in view a *French* meaning. *Croc*, pronounced *cro*, sometimes signifies in French a pair of moustaches; yet not all moustaches, but such only as, French fashion, curl upwards at the two extremities. If this is what Dean Butler understood by "cro." he would mean, speaking familiarly, "I will pull whiskers with him." It may be doubted, however, whether any one else would so understand the phrase. The full stop which, as it appears, the Dean placed after cro, may have been intended by him to indicate the disappearance, in pronunciation, of *c*, the final letter of *croc*.]

BURIAL PLACE OF JAMES IV.—Where was the body of the unfortunate James IV. of Scotland buried?

I have read somewhere that it was embalmed after the battle of Flodden by order of the Queen, and was kept for some time at Sheen until Henry should decide how it was to be disposed of.

J. WOODWARD.

New Shoreham.

[The Scots historians long contested the fact that James IV. fell in the field of Flodden; and denied that the body which the English exhibited as the corpse of that unhappy king was in reality that of their sovereign. Some supposed that, having escaped from the slaughter, James had gone to the holy land as a pilgrim, to appease the resentment of Heaven, which he conceived had sent his last misfortune in vengeance for his accession to his father's death. But there is no doubt in the present day (remarks Sir Walter Scott), that the body of James was found and carried to Berwick by the Lord Dacres, to whom the king must have been personally well known. It was ultimately interred in the monastery of Sheen or Richmond.

In Robert Lambe's edition of the curious metrical poem, *An exact History of the Battle of Flodden*, 8vo, 1774, is the following verse:—

"King James's body was embalmed,
Sweet, like a king, and then was sent
To Shene in Surrey, where intombed,
Some say there is a monument."

This stanza, however, does not occur in the MS. of this poem used by Mr. Henry Weber in his edition of 1808. Lambe has added the following note to the passage: "The king's body was brought to Berwick, and there embowelled, embalmed, and cered, and inclosed in lead, and secretly amongst other things conveyed to Newcastle, thence it was carried to London, and by the General presented to Queen Catharine at Richmond, who, with the gauntlet of King James, sent the news of the victory unto King Henry, lying at the siege before the town of Terwin. From Richmond the body of the king was brought unto the adjoining monastery of Sheen. Stow saith, that at the dissolution of this house, in the time of King Edward VI., it was thrown into a waste room, amongst old timber, lead, and stone." Consult also Weever's *Funeral Monuments*, edit. 1631, p. 394. The sword and dagger of this unfortunate monarch are to be seen at this day preserved in the College of Arms in London, and have been engraved by Lambe and Weber as a frontispiece to *The Battle of Flodden Field* in their respective editions of this ancient poem.]

JOHN SHUTE, ARCHITECT.—I observe in *The Building News* of August 19, 1864, in one of a very interesting series of articles on the "History of the Gothic revival," an allusion to a work upon architecture by John Shute, 1563, supposed to be one of the earliest books on the subject published in this country. The title in full is given in a note as follows:—

"The first and chiefe Grounds of Architecture used in all the ancient and famous Monyments with a further and more ample discourse uppon the same than has hitherto been set forth by any other. By John Shute, Paynter and Architecte. Printed by John Marshe, fol. 1563."

There is no copy of this work in the British Museum. Can you or any of your numerous readers inform me where I may meet with a copy? I should also be thankful for information respecting the said John Shute, such as place of birth, residence, &c. ARTHUR SHUTE.

Liverpool.

[The following account of this architect is given in Nagler's *Künstler-Lexicon*, xvi. 339:—"John Shute, or Shoote, painter and architect, found a patron in the Duke of Northumberland, who sent him in 1550 to Italy, to perfect himself in architecture. On his return he entered the Duke's service, but found also leisure for other engagements. He wrote a work on architecture, which appeared in 1563, with handsome woodcuts. In the previous year he had translated from the Italian two historical treatises, which relate to the origin of the Turks, and to their war with Scanderbeg. Shute also painted figures and other likenesses in miniature. Haydocke makes mention of him, 1598, in the translation of Lomazzo's work (*Treatise on the Art of Painting*, fol. Oxford, 1598). The artist makes mention of himself in his architectural work, which is scarce."]

Replies.

KONX OMPAX.

(3rd S. vi. 263, 296.)

Your readers ought to know that the words κόγξ ὄμπαξ are found in the *Lexicon* of Hesychius, and *nowhere else*. Everything, therefore, depends upon the meaning attached to the gloss or explanation with which they are accompanied. In Alberti's Hesychius, the edition best known to scholars, the text runs thus:—

Κόγξ. ὄμπαξ. ἐπιφώνημα τετελεσμένοις. καὶ τῆς δικαστικῆς ψήφου ἦχος, ὡς ὁ τῆς κλεψύδρας. παρὰ δὲ Αττικοῖς, Βλόψ.

"Κόγξ. ὄμπαξ, an exclamation over a finished work. Also, the sound of the dicast's pebble" (*i. e.* as it drops into the urn), "as likewise the sound of the clepsydra. Among the Attics ΒΛΌΨ" (is used instead of κόγξ).

In all this, you will observe, there is no word of the "mysteries." None of the numerous commentators on Hesychius have seen any allusion to them in his words; only Meursius, in his work on the Eleusinian Rites, has understood τετελεσμένοις as if Hesychius had written ἐπὶ τοῖς μεμνημένοις. He was followed by Warburton and others, among whom I may mention the ingenious Dr. Lempriere. It is clear, from his punctuation, that Alberti thought ὄμπαξ a part of the interpretation of κόγξ — in fact a synonym for it. And in the note we find the conjecture, "Forte βόμβαξ, *vid. sup.*" Βόμβαξ, however, does not meet the case, nor does Πύππαξ (!), another ἐπιφώνημα, suggested by Alberti.

If now we turn to Πάξ (Hesych., ii. col. 856), we find the gloss, τέλος ἔχει (so we must read for τέλος ἔχειν, as is evident from the passage out of Cyril's *Lexicon*, given in the note). This τέλος ἔχει, it will be observed, is identical in sense with the gloss on κόγξ. ἐπὶ τετελεσμένοις (= the well-known phrase ἐπ' ἐξειργασμένοις). Perceiving this, Lobeck supposes the true reading of the disputed passage to be, Κόγξ. ὁμ. Πάξ. ἐπὶ τετελεσμένοις, where ὁμ. is an obvious abbreviation of ὁμοίως, as we find *sim.* for "similiter," or "similarly," in Greek-Latin or Greek-English Lexicons. Hesychius, or his annotator (for the words ὁμ. Πάξ were very likely written in the margin), intended to say that κόγξ was a synonym of πάξ, both being exclamations or interjections used under similar circumstances.

This account of the matter has commended itself to most (but for your correspondent's letter I should have said all) of those whose attention has been called to the passage of the *Aglaophamus* to which I made reference in my former letter. Your correspondent was possibly not aware of the exceedingly slender foundation on which the notions of Meursius, Warburton, &c., reposed, that in fact they had absolutely nothing to rest upon but a probably corrupt, and certainly by them mistranslated, gloss of Hesychius. I should add that Lobeck's conjecture has been adopted by the latest editor of Hesychius, Moritz Schmidt. In vol. i. p. 500, of his edition (Jenæ, 1858) we find κόγξ· ὁμοίως πάξ, and in his note he refers to Lobeck, in Seebod. *Misc. Crit.*, i. p. 627. Both Dindorf, in his edition of Stephens's *Lexicon*, and Liddell and Scott, *sub voc.* κόγξ, take the same view.

Your correspondent will observe that I pass no opinion upon the merit of his explanation, which I am willing to believe as ingenious as it is learned. But, as I have said, there is, and can be, no allusion to the Eleusinian or any other mysteries in the passage of Hesychius.

I may observe, parenthetically, that Wilford's explanation was known to Lobeck, and is disposed of by him in the *Aglaophamus*.

In cases like the present, learned men should remember the fable of Charles II., the fish, and the Royal Society, and be quite sure of their facts before they trouble themselves to seek explanations. Your correspondent ends his letter with a Latin quotation ("Nullius addictus," &c.); perhaps you will allow me to end mine with an equally recondite Greek one: ἐσθλὸς δ' αὖ κἀκεῖνος ὃς εὖ εἰπόντι πίθηται.

W. H. THOMPSON.

Trinity College, Cambridge.

Barker, in his addition to Stephens (*Thesaurus*, ccccxix.), as well as SIR JAS. EMERSON TENNENT, takes Col. Wilford as an authority for the use of the words Κογξ- Ομ- Παξ by the Bramins in concluding their sermons. But, unfortunately, such statement of Col. Wilford has never been confirmed, and, if true, must be well known to many persons now living in England, who may have attended a Braminical service. Wilford published this statement in 1797, but he was misled by his pundit, whose tricks he did not discover till 1804, and which accelerated his death. (*Penny Cyc.* xxvii. 378.) The hill, called *Koum Ombou* by Prof. Long, is probably Arabic, meaning "the inhabited hill" (*Egypt. Antiq.* L. E. K. i. 67; Freitag, p. 48.) One temple here was dedicated to Apollo (Aroeres), the other to Isis. (Smith's *Geog.* ii. 481); neither having the attributes of the Demeter or Ceres worshipped at Eleusis.

T. J. BUCKTON.

GRANTS AND CONFIRMATIONS OF ARMS.

(3rd S. vi. 304.)

The subject of your correspondent's remarks is one of great interest to heralds and genealogists. My idea of the confirmation to John Hilde is this:—Having evidently some knowledge that he was entitled to bear arms, he made application to

the heralds to search for the same. A search was accordingly made, the arms found, and confirmed to him and his family. Thus, his right to bear a certain coat of arms was formally acknowledged, and the document in question was incontestable evidence of such right.

It may be a matter of some surprise that this gentleman should actually be ignorant of the arms he was entitled to bear, but many examples are on record of persons *voluntarily* disclaiming the right to bear arms. Thus, in the Worcestershire Visitation of 1634, Thomas Symonds (whose coat was, sa. 3 cups arg. covered or), of White Lady, Aston, disclaimed arms under his hand; and said that both his father and grandfather were "yeomen, and so writ themselves."

I will not here pause to inquire why so many families of position adopted this course,* but the fact is incontestable, and it must be obvious that in such a case the family bearings must cease to be used; and not only so, but in order to avoid the pains and penalties inflicted by the heralds, they must be obliterated from all articles of plate, &c., and all traces of them destroyed. Hence it is not surprising to find that the descendant of a disclaimer had no knowledge whatever of the bearings of his ancestors; as from long disuse, they would in many instances be totally forgotten.

Several old confirmations were shown at the Heraldic Exhibition at the rooms of the Society of Antiquaries last year, and many will be found in the Harleian Collection.†

Warburton, *Somerset*, in the preface to his *London and Middlesex display'd*, inveighs against the "exorbitant and unjustifiable fees of the three Heralds, called Kings of Arms, *i. e.* thirty guineas for a grant of new, or *confirmation of old arms*, they making *no difference*."

Whether this is still the case, I do not know; indeed, I am not aware whether the College now issues confirmations, as I do not observe any mention of such in the return made in compliance with Mr. Roebuck's recent motion; but from a statement in Sims's *Manual*, it appears they are still issued by Ulster's office: the fee for a grant being thirty guineas, and for a confirmation ten guineas; and, I think, there must be some such regulation at the English College; and, if not, there ought to be. May I, in conclusion, propound a query?

The rule of the College of Arms is this, that in order to show a *legal* right to arms, a descent must be proved from an ancestor whose right has been acknowledged at the Visitations, or from a grantee.

Now a certain coat of arms has been borne by my family, without "let or hindrance," for 150 years at least. It is not recorded in any of the Visitation books, but was granted to one of my ancestors. The grant is lost; and of its date, and the name of the grantee, I am ignorant. In the books of the College the simple fact is recorded that it is the coat of ——— (the surname only). Of course, therefore, I cannot comply with the regulation, and consequently can show no *legal* right.

Now would the authorities, on this being represented to them, *confirm* this coat on payment of a *moderate* fee; or would it be necessary, as in Warburton's time, to pay the same price as for a new grant?

If the former, I think it would be worth while to take out a confirmation, and have the arms registered for the benefit of posterity; but if the latter, I strongly object to the payment of 76*l.* 10*s.* (which is the present expense of a grant) merely to record a notorious fact. H. S. G.

LEADING APES IN HELL.

(3rd S. v. 193, 289, 424; vi. 276.)

An explanation of this expression, as applied to unmarried ladies of a certain age, may be derived from our street amusements of a former day, when the dancing bear was often accompanied by an *ape*. (See Strutt's *Sports*, plate 23.)

The practice of leading about a bear for exhibition gave occasion in time to a secondary and metaphorical use of the term "bear-leading." This was when a tutor went abroad with a young gentleman of fortune for the purpose of accompanying him on the grand tour. We need hardly say that the practice was called "bear leading," in order to convey the obliging intimation that said tutor's office, while in charge of the hopeful youth, was neither more nor less than that of *leading a bear*. The expression, in the first instance, may have been applied to a travelling tutor by some *friend*, who deemed himself a far fitter man for the appointment, but *had not got it*. Now, seeing that in our streets the ape so often accompanied the bear, and seeing also that the term ape was sometimes applied to *children* (whom still, if they are more than usually "oudacious," we call "saucy young monkeys"), may we not suppose that, just as the tutor, who had charge of the young gentleman, was said to lead a *bear*, so the governess, who had charge of children, may on the same principle have been said to lead *apes*?

It is by no means indispensable to our argument that the former of the two expressions should be the elder. Shakspeare, on the contrary, with reference to unmarried ladies, twice speaks of their leading apes (*Much Ado About Nothing*, Act II. Sc. 1, and *Taming of the Shrew*, Act II.

* It will account for the absence from the Visitations of many really old *armigerous* families.

† Richard Grosvenor, of Eaton, had a confirmation from Dethicke in 1597, of the "Golden Talbot, the antient crest of the Grosvenours." How far this was *necessary* must remain a query.

Sc. 1); while the idea of leading a bear, in the sense of acting as travelling tutor, would seem to be of more recent origin. As the bear and the ape were so often seen together, the notion of leading apes, meaning children, may have preceded that of leading a bear, meaning a young man on his travels, just as naturally as the converse.

But now, granting that children's governesses may have been said to lead apes, on what principle was it deemed the special destiny of those governesses who lived and died unmarried, to "lead apes in *hell?*" The explanation is simply this: The lot of governesses is different; some marry, and follow the profession of "leading apes" no longer. Others remain single, continue governesses, and go on leading apes *to the end of their days*. Now the idea has been fancifully entertained, that whatever profession a person followed in the present life, he would follow the same in the life to come. And thus it was predicted of those who, remaining unmarried, went on leading apes to the day of their death, that they would "lead apes in" — Hades, the place of departed souls. SCHIN.

NGAMI, ETC.

(3rd S. vi. 287.)

MR. P. HUTCHINSON's proposal to write these African names in English more easily readable, would defeat the chief object of the traveller or comparative philologist, who is bound to regard accuracy more than easy reading. Such proposal made in reference to the Welsh names of towns would be met by an offer on the part of the Welsh to teach the Englishman how to pronounce the written letters. The African would say the same; and if he could not make the old Englishman pronounce accurately, he might say, Send me a young one, and I will teach him how to ask for bread and butter in Hottentot in a proper manner. English and French are the two languages in which it is most difficult to represent African or Oriental sounds, which arises from the variety and uncertainty of their pronunciation, as well as the paucity of the letters of their own languages. The German and Italian are preferable, because of the more uniform regularity of their pronunciation. The Russian, however, takes the precedence in this respect, because it possesses half as many more letters, and such as were designed to represent the oriental sounds unknown to European tongues. The modern Greek has a like difficulty, as he has no other way of writing "Bob," for instance, than by Μπομπ, his β being our *v*. The Chinese have still greater difficulty, for in putting *corpus* into their monosyllables, they write *co-lu-pu-su*, being their nearest approximation to the sound of that word. Africa presents still greater obstacles to the European who attempts to represent the sounds of their languages in the contracted vocabulary of his native tongue. Take the Hottentot for an example: here we have *k, g, ch* combined in one sound, as also *d, t, z;* the click of the tongue which we give when we want a horse to move in the stable, or to go faster on the road, is formed into three distinct alphabetical letters by the Hottentots, and is represented by Dr. Lichtenstein thus: — t'^1, t'^2, t'^3 (Adelung's *Mithridates*, iii. 292); and specimens of this kind from the Bushmen, as well as the Hottentots, may also be seen in the *Mithridates* (iii. 304). Latham, in his *Comparative Philology*, has properly adhered to the correct representation — correct as far as practicable — of the African languages designated Mpongwe, Mfut, Nso, Mbe, Ngoala, Ngoten, Mru, Ndob, Nkele, Mbamba, Mbaya, and Mbokobi. Adelung likewise properly represents in the Fantee Lord's Prayer, the words *mba, ndaina, mbrosa, ntoa, nsami,* and *ndejina* (iii. 190), as well as in the Akray, another African Lord's Prayer, the words *nghoi, dbai, nga,* and *n'gola* (iii. 209). If MR. HUTCHINSON's objection is valuable against African names, it must apply to Greek ones, and *Ptolemy* must be augmented to Eptolemy, and on the same principle the English *knapsack, knock,* and *knife*, must then be written eknapsack, eknock, and eknife respectively. There is the same difficulty, and more, in saying how the African words should be pronounced by an Englishman, who is incapable of forming the sounds, as there is in teaching him the true sound of the French *u* and the German *ch*, which, like sounds in music, can only be learnt by the ear. T. J. BUCKTON.

Your correspondent will find by referring to the note at p. 10 of Dr. Livingstone's *Missionary Travels*, that one at least of the "scribbling travellers" has been careful to explain the proper pronunciation of the initial N in these words.

F. S. RIX.

Beccles.

SYMBOLIZATION OF COLOURS IN HERALDRY.

(3rd S. vi. 251, 295.)

The origin, or very early examples of this useful invention, should not be looked for in books on armory. To these indeed it was, and still continues to be, a valuable adjunct; but its primary purpose was to substitute, at comparatively slight expense, the costly enamel colours of armorial devices upon cups, and other domestic utensils of the precious metals. It obtained the name of *taille-douce*, to distinguish it probably from that deeper cutting which was requisite to form beds for the enamel of the earlier process. Randle Holme, in his *Store-House of Armory and Blazon*, 1688 (p. 18), thus describes the practice of his

time, which, in the case of the metals, is of considerable interest: —

"There is a certain way of Hetching to signify any Colour or Mettle, as when a person hath his coat of arms engraven upon his plate—as Cups, Canns, Flagons, Dishes, and such like; by the several ways of Hetching, the field, the Colour or Mettle thereof, may be expressed. For example, if the Field or Charge be Gold, it is spotted all over . . . If the Field or Charge be Silver, then they are left plain, without any Hetching at all: But this is to be noted, if the plate be gilt plate, then it is Contrary, for the Field and Charge must then be plain, and without Hetching with pricks; and the field for Silver to be pricked: they ever occupying the place of one the other, according to the Colour of the Plates engraved upon. . . .

"If the Field or Charge be *Red*, then they are Hetched with Strokes or Lines, drawn down-right from top to the bottom.

"If the Field or Charge be *blew*, then they are Hetched by Lines drawn right overthwart the Escocheon.

"If the Field or Charge be *Black*, they are expressed by a double Hetched Line; one streight-down, and the other by Lines over-cross.

"If the Field or Charge be *Green*, it is Hetched or expressed by Lines Bend-ways to the Dexter side.

"If the Field or Charge be *Purple*, then they are expressed quite contrary: that is to say, by Lines Hetched Bend-ways to the Bend Sinister."

This system is employed by the author in all the numerous heraldic illustrations in his curious volume; but another, differing from it in various particulars, was in use long before. *Declaracion Mystica de las Armas de España*, Bruselas, 1656, at p. 3, contains a woodcut representing this earlier arrangement of lines and dots, which is employed in the heraldic illustrations of the volume.

G. J. F.

Certainly Silvester de Petra Sancta did not invent the useful mode of indicating colours now in general use. He merely appropriated another man's invention. The merit of this excellent system belongs to a Scotchman, Wilson de la Colombiere. I enclose a brochure on the subject, published by me a few years ago, which please to send to PROFESSOR DE MORGAN.

W. H. JAMES WEALE.

In Harl. MS., 1432, there is a cut of the arms of Sir Edward Dering, Bart., dated 1630, with the colours indicated by lines. Wanley thinks (Harl. Cat.), "by the hatching the arms in order to show the colours, *according to the way found out by Sir Edw. Bysshe*, that it is not so old." Has not this been discussed before in "N. & Q.?"

H. S. G.

PROPHECY OF NOSTRADAMUS AS TO JAMES II.

(3rd S. vi. 228.)

The prediction inquired after by A. A. occurs in a pamphlet, the title of which is as follows: —

"The great Prophecy of King William's Success in Flanders; or, the happy fourth Year of his Majesty's Reign: giving several famous Predictions of the Honour of England in his glorious actions to be performed this present Year, 1692. Licensed and entred according to order.—Printed at London; and reprinted at Edinburgh, 1692."—4to, 8pp. inclusive of title.

There are three alleged prophecies given in this production.

"The first," says the writer or editor, "shall be that ancient one going under the title of Mr. Truswell, the Recorder of Lincoln's Prophecy; found the best part of a hundred years ago in the Ruins of a Religious House near Lincoln, and possibly first written as long before, the barbarous Latin in which it was penn'd giving sufficient assurance of its Antiquity, being much about the Standard of the Learning of these Times. And that the Reader may be confident 'tis no modern Novel or Fiction, it has been in print these forty years, in a Treatise called 'A VOICE FROM HEAVEN,' printed Anno 1652. And consequently as near as it resembles the present 1692, can be no foisted Sham or Invention.

"THE PROPHECY.

"Lilium manebit in meliori parte, et movebitur contra semen Leonis, &c."

I shall not occupy the pages of "N. & Q." by a transcript of this prediction. With its translation and subsequent explanation or commentary, it occupies three-and-a-half closely printed pages.

The stanza in French, quoted by A. A., forms the second prophecy, and another in the same measure, the third and last. I subjoin it with the translation annexed, but omit, as too lengthy, the explanation: —

"Le grand D'Hongrie ira dans la Nacelle,
Le Noveau ne fera guerre novelle
A son voisin qu'il tiendra assiegé,
Et le Noire avec son Altesse,
Ne souffrira que par trop on le presse;
Durant Trois ans ses Gens tiendra rangé."

In English —

"The great one of Hungary shall go to the boat; the new one shall not make a new war against his neighbour, whom he shall besiege on every side. And the black one with his Highness, shall not suffer him to be overpressed. During three years he shall keep his people in order."

It may be as well, perhaps, to give the heads of the interpretation.

"The great one of Hungary" is said to denote the Emperor; "his going into the boat," his embarquing into the confederation; "the new one," the new king of France, *i.e.* such a one as France never before had; "his neighbour whom he shall besiege on every side," the Emperor whom he attacks directly himself and covertly by stirring up the Turks; "the black one with his Highness," the Spaniard with his Highness the Prince of Orange; "the three years," the first three years of William III.'s reign, &c. &c.

I have another pamphlet of a similar nature, entitled: —

"Dr. Martin Luther's Prophecies of the Destruction of Rome and the Downfall of the Romish Religion . . . . Here are likewise some . . . of the Prophecies of . . . . Michael Nostradamus, concerning England and France . . . . with an Account of some of the Prophecies of Nostradamus which have been fulfilled here in England already. . . .

"Licensed, May 7, 1679.

"Edinburgh, reprinted in the year 1679."—4to, pp. 8, including title.

J. D.

Edinburgh.

FENELON AND THE "TÉLÉMACOMANIE."

(3rd S. vi. 326.)

A very interesting notice of this work is given by Dr. West* in his *Horæ Subsecivæ*, from which I shall quote a few lines:—

"Unbounded as were the applauses which *Télémaque* received, there were not wanting some to decry it. The most remarkable of these was the Abbé Faydit, who, in the year 1700, published his elaborate *Télémacomanie*—a work consisting of nearly 350 pp. 12mo, which displays a vast deal of erudition and research, no small degree of bigotry, superstition, and bad taste, and some shrewdness and humour. As far as regards chronology, manners, and costume, his criticisms are correct, and some of them very amusing, as well on account of their manner as of the ludicrous anecdotes he introduces. Here, be it observed, *en passant*, that tho' the critique is addressed to a lady, whom he frequently apostrophises, he does not hesitate to detail most circumstantially and plainly some of the most indelicate stories that are to be found in those very plain-spoken gentry, the ancient Classics. This comes with a particularly good grace from one who objects to the licentious tendency of *Télémaque*, which he calls a Romance; and who complains of the warm colouring of the adventures in the island of Calypso. The *Télémacomanie* is divided into two parts: a Censure on the work as a Romance, and therefore a production odious to the Church, and inconsistent with the profession and dignity of the author; and a Critique upon it as a literary composition. In the Censure, after attempting to prove its dangerous and immoral tendency, he brings forward numerous quotations from the writings of various Saints and Fathers, to show the detestation the Church had, in early ages, for Romance writers; which he proves to have been even greater than that entertained towards heretics. Among other instances, he cites that of Heliodorus, Bp. of Tricca, the author of the Romance of *Theagenes and Chariclea*; who was deposed by a Council of Bishops, because he refused either to disavow or suppress it. The next is that of a priest in Asia, whom St. John the Apostle, although the mildest of men, suspended from his office and deprived of his benefice, for having composed a Spiritual Romance on the subject of the Travels of St. Paul and St. Thecla; bad news, by the way, for the numerous authors of Religious Tales of the present day. However, the *coup de grace* is given to the poor Abp. of Cambray, by the instance of St. Jerome, who assures us that he was severely flogged by *Angels* for spending too much time, and taking too much pleasure in reading Cicero and other profane authors. Now, as the said Angels inflicted the same punishment on a certain Natalis, for some heretical opinions he entertained, it is quite clear that the crime of reading Pagan Fables, and *a fortiori*, that of composing them, has always been considered by Angels as bad in a priest as that of falling into Heresy. It would be a pity not to mention that the Angelic castigation had the desired effect, as the worthy controversialist (*Si rixa est ubi tu cædis, ego vapulo tantum*) was so struck with the force of their arguments that he became fully convinced of the danger of his opinions, and retracted them forthwith."

"... Some of the remarks on the manners and costumes are also very just: that is to say, they shew clearly that those described by Fenelon were in most instances very different from those really belonging to the age and people to which they are attributed. To give an idea of the minuteness of this part of the investigation, and at the same time to introduce another curious anecdote, I shall select the description of Termosiris, the Egyptian Priest of Apollo. Faydit proves it to be incorrect in every particular. He does not even let the *long white beard* escape, but shows that the Egyptian Priests always kept their beard and chin most scrupulously shaved, and then proceeds thus:—'Accordingly, it is beyond all doubt, that if Termosiris had presented himself at the Temple, with the great white beard hanging down to his waist, given him by the Abp. of Cambray, his colleagues would have driven him away for a goat, or else would have shorn him on the spot; and treated him in the same manner as the Canons of the Cathedral of Clermont, in Auvergne, did their bishop, William Duprat. This prelate, who had a remarkably fine beard, of which he was very proud, having attended to celebrate High Mass on an Easter Sunday, found the gates of the Choir shut; and three Canons, one of whom was Dean, and another Chanter, dressed in their robes, and awaiting him there. The Dean had in his hand a pair of scissors and a razor, which he held high up in the the air, that they might be seen. One of the Canons bore the ancient Statute-book of the Chapter, and held it open at the place where it was enacted that no one should enter the Choir unless he was shaven (*barbis rasis*). On the other side stood the Chanter, with a small wand in his hand; with which he pointed out the passage in question to the Bishop, and at the same time read it aloud, shouting out *Barbis rasis*, Reverend Father, *barbis rasis!* The Dean then preparing his scissors and razor to act the part of barber, the affrighted Bishop at first represented to them that that was too high a Holyday to do such work; but when he saw the merciless Dean persisting, and about to cut off his beautiful beard, he took to his heels, and fled as fast as he could to his Chateau de Beauregard, nearly two leagues from Clermont; and then fell sick with vexation, and died. During his illness he made a vow he would never again set foot in Clermont, where he had been offered such a shameful insult; and to revenge himself further on that ungrateful city, he gave it a bishop so young that he had not a single hair on his chin, namely, Cardinal Salviati, nephew of Leo X., a Bishop of St. Papoul, with whom he exchanged sees.'"

One of the extracts quoted in this article, "to give an idea of the good Abbé's manner of animadverting upon what he considers the absurdities of the Story," is the following:—

"'Is it not contrary to nature and common sense, to make Telemachus and Mentor set out from Ithaca to traverse the world without making any preparations? He gives them neither horses, nor coach, nor ship, nor clothes, nor linen, nor gold, nor silver, nor attendants.—Do people travel without such things? It is only the Angels, says St. Augustine, who have no need of making preparations to pass from one country to another, be-

* The same who is frequently referred to by Mr. Hallam, in his *Introduction to the Literature of Europe*.

cause they do all that by mere operation of their will. They do not say, when they wish to set out: Coachman, put to the horses; Groom, saddle and bridle my horse; but are where they wish to be in a moment.'

"It is pretty certain that Ramsay saw this Critique of Faydit's, as he gives a general answer to the objections contained in it in his preliminary Discourse on Epic Poetry already mentioned. But it is singular that neither he, nor any of Fenelon's biographers that I have seen, mention the work by name."

Dr. West gives the following cotemporary Epigram on Guendeville and Faydit:—

"G—— et F—— ces critiques fameux,
Qui contre Télémaque ont fait mainte satire,
Depuis n'a guére ont un debat entr'eux.
Votre style plaisant (dit l'un) est ennuyeux;
Le votre, repond l'autre, est d'une pedant crasseux:
Qui l'auroit jamais osé dire?
Ils ont trouvé moyen d'avoir raison tous deux."*

EIRIONNACH.

Telemachus, on its first publication, had to run the gauntlet of the politicals and bigots. Your correspondent brings to notice one of the attacks; whether the *Critique Générale* came from the former or the latter class of opponents, I am not aware, not having seen the work; but the *Télémacomanie* is unmistakably from the pen of a rabid churchman. J. M.'s question as to the identity of the two has been answered in your editorial note; but it may be worth while to show the want of accord displayed by these champions for the purity of Church and State so outraged in *The Adventures of Telemachus!* Faydit, in his protest of 346 pages, is indignant that the same hand which presents to the devout the sacred chalice, should now insult them with *la Coupe du Vin empoisonné de la Prostituée de Babylone*—the innocent Telemachus! and taking the pestilential *roman* to be offered by its author as a faithful chronicle of past times, proceeds elaborately to demolish his historical and mythological conclusions. My object, however, is to furnish J. M. with a morsel of contemporary criticism upon his book, supplied from mine, having the same end in view:—

"Mais l'injustice de mes ennemis," says Faydit, "qui ont fait courir le bruit que la critique brutal et séditieuse, qui a paru depuis quelque tems contre le même livre, venoit de moi, et étoit celle-la-même à laquelle on sçavoit que je travaillois, et la malice du *Gazetier de Hollande*, qui, dans ses nouvelles du 10 Mars dernier, attribué mon exil en Auvergne à la composition de cet infame et scandaleux libelle m'ont enfin fait consentir, quoique malgré moi, qui la mienne fut imprimée, afin qu'on vit la différence de ces deux pièces et qu'on fut convaincu par là de mon innocence."

Faydit participates the horror in which the church holds all works of imagination, and upon that ground bases his censure upon the romance of Fenelon, which, in lieu of supporting religion and virtue, but panders, according to this authority, to vice and libertinage. To show how such a subject should have been treated by a son of the Church, our abbé published *Le Spirituel Télémaque, ou Roman Mystique, sur l'Amour divin et sur l'Amour Naturel*, 12mo, 1699; but, to exhibit the inconsistency of the Holy Roman Censors, the profane son of Ulysses, with its capital errors, was spared to corrupt the world, while *la foudre du Vatican* fell upon the *spirituel* substitute which, with the pious *Maximes de Saints* of Fenelon, fed the fires of the Holy Congregation of the Index.

A. G.

* See *The Dublin University Review*, vol. i. 1833, pp. 316—321, 484—487.

MR. FITZPATRICK'S "LIFE OF ARCHBISHOP WHATELY" (3rd S. vi. 378.)—I see in the present week's number of "N. & Q." a notice of the memoir of my father, the late Archbishop of Dublin, by MR. FITZPATRICK, with a mention of his having obtained information concerning my father from his intimate friends. I think it only right to correct the erroneous impression this notice would give. MR. FITZPATRICK compiled his work not only without the knowledge or sanction of any of my father's family or intimate friends, but without having had any information from any who were ever on terms of personal intimacy with him; and all who really knew my father would infer this at once from the character of the work, which also contains records of many repartees and jokes never uttered by my father.

E. JANE WHATELY.

64, Russell Square, W.C.

CAREY FAMILY (3rd S. vi. 174.)—It is singular that there should be any doubt as to the burial-place of Bp. Valentine Carey. Surely D. P. must have made some mistake about the quotation from Wescote's *View of Devonshire in* 1630. MELETES was perfectly correct in his statement.

"Valentine Cary, sometimes Dean of St. Paul's Church, and after Bishop of Exeter, lies buried on the South side of the Quire under a plain Stone, with this Inscription about it:—'Hic jacet Valentinus Carey, Sacræ Theologiæ Doctor, olim Decanus hujus Ecclesiæ, qui obiit Episcopus Oxon. Cujus Monumentum ibidem erectum patet, 1626.'"—Stow's *Survey*, ed. Strype, 1720, vol. i. b. iii. p. 168.

CPL.

HEWETT FAMILY (3rd S. vi. 335.)—I only write to make note as to the great Bishop of Avranches. It may be interesting to MELETES and to IOTA to know, with certainty, what were his arms. I have his book-plate, which gives his arms and an inscription. The arms are: Azure, in chief two ermine spots, in base three grelots. The arms are in an oval, on a cartouche. The cartouche is ensigned with a coronet; and above the coronet, with an episcopal hat (so constantly mistaken in this country for a cardinal's hat), stringed and

tasselled in four rows. On the dexter side of the cartouche is a mitre, on the sinister a crosier.

Below the arms, on a tablet, is this inscription: —

"Ex Libris Bibliothecæ quam Illustriss. Ecclesiæ Princeps D. Petrvs Daniel Hvetivs Episc. Abrincensis Domui Professæ Paris. P. P. Soc. Jesu Integram vivens Donavit anno 1692."

The book-plate is a very fine one. It measures 8¾ by 6 inches along the outside engraved lines which enclose the arms and inscription. The arms were also stamped in gold on the cover of the book, in which my copy of the book-plate was pasted. From one of these I made a rubbing.

D. P.

Stuarts Lodge, Malvern Wells.

Latin Puzzle (3rd S. vi. 288.)—The puzzle given by the Editor, "Fari rebar scio, sed re fabar nescio," seems not difficult of interpretation. It means, I suppose, "I intended to say *scio*, but in fact I said *nescio*." I would beg leave to propose another, which has not, as far as I know, appeared in the pages of "N. & Q.": —

"Nate mea Romam filia neque suam."

It is a pentameter verse, and is left unpointed.

The reading of "Cane Decane," &c. proposed by the Editor, appears to be more satisfactory than any that has previously been given; and the same may be said of his notion of the sense of the lines. That they refer to a Dean Hoare is a very happy conjecture. It may well be thought a little strange that nothing should yet have appeared to certify the authorship of lines so quoted, and exhibiting so striking a jingle of words. There has been nothing, I believe, to connect them with Porson except that a copy of them is said to have been found among his papers after his death.

W. S. J.

Modern scholars, if we may trust E. L. S., are not very well up in the classical *jeux d'esprit* of the last age. I therefore send for their amusement two translations of Porson's Macaronic lines which puzzled them, both made by a friend of mine; the first upwards of forty years ago, when he was a school-boy: —

"Come, clattering Canon, cease your cant canine;
To curing Christian curs your cares confine."

The second, written by the same hand, a few years since, is, to my mind still better: —

"You Dean, descant,
But can't you, Dean,
This cant you din about dogs controul?
O could you, Dean,
If you could you'd e'en
Do good, you Dean, to some old soul!"

If the latter be pronounced, as Hamlet says, "trippingly on the tongue," it will, I think, be found to hit off the jingling humour of the original very fairly: —

Your last Latin puzzle —

"Fari rebar scio sed re fabar nescio" —

may be thus translated: —

"I thought to say, 'I know,' but lo!
I really said, 'I do not know.'"

E. A. D.

Louis of Flanders (3rd S. vi. 228.)—I find i a folio volume in my possession, entitled *Recherch des Antiquitez et Noblesse de Flandres*, printed Douay, 1631, the following notice of Louis d Flandres (at p. 79, in the chapter "Des Gouve neurs de la dicte Comte de Flandres"): —

"En l'an 1555 fut proveu du dit Gouvernement et d l'estat de Capitaine-General de Flandres, Messire Lou de Flandres, Seigneur de Praet et de lo Woestine, Ch valier de la toison d'or, Seigneur d'Elverdinge, Vlame tinge, Spiers et Merschs, Conseiller et premier Chambella de l'Empereur Charles le Quint, qui fut aussi Chef de s finances, et Capitaine de son Chasteau et Ville de l'E cluse, et Bailly de la Ville de Bruges, et du terroir d Francq, &c.

"Il porta de Flandres plain, sauf que le lyon à la pr miere patte tenoit un anneau d'argent; autres disent qu avoit une espine au travers de ladicte patte."

I can find no other notice of him, or of h parentage; but the arms he bore (as above) woul seem to indicate illegitimate descent from th sovereign house of the Counts of Flanders.

Walter Sneyd.

Denton.

Hans Memlinc: "Massacre of the Inno cents" (3rd S. v. 74, 163.)—Many years ago, saw a "Massacre of the Innocents," which nearl corresponded with that described in the quot tion from Ward. I thought it was at Dijon, bu was probably wrong, as it is not there now. hung above a carved chimney-piece of Sienn marble, close to a "Last Judgment," said to b by Quentin Matsys. This may call it to th memory of some traveller who can tell us wher it is. It was elaborately finished, but coarsel imagined; and, I think, not in the style of Mem linc. I do not remember any inscription. Th Latin seen by Mr. Ward most likely was fro Prudentius: —

"Locum minutis artubus,
Vix interemptor invenit,
Quo plaga descendat patens;
Juguloque major pugio est.

"O barbarum spectaculum!
Illisa cervix cautibus,
Spargit cerebrum lacteum,
Oculosque per vulnus vomit."

Hymnus Epiphaniæ, l. 88—96.

Fitzhopkins.

Paris.

Truffles (3rd S. vi. 209.)—In default of bette and more recent information, which has not ap peared since Mr. Taylor's query, I venture t point out from a local guide-book the followin

notice in regard to Patching, a village in Sussex, nearly five miles east of Arundel: —

"Seventy years ago an experienced truffle-hunter, after four years' search in this country for the best ground on which to follow his avocation, fixed on Patching; pretty good evidence that that precious tuber was abundant there at that date. None have been found, perhaps not sought after, of late years."

EPICUREUS.

SNAILS (3rd S. vi. 268, 296.)—The story of the widow and the salted snails, inquired for by MR. KNOWLES, will be found in a highly entertaining work published last year by Edmonston and Douglas, Edinburgh, in 2 vols. 8vo, entitled *Life in Normandy; Sketches of French Fishing, Farming, Cooking, Natural History, and Politics, drawn from Nature*. The story is told of an Irishwoman, in vol. ii. p. 17, where ample directions are given for cooking both snails and slugs. It may be true, as MR. PINKERTON asserts, that the snail will melt away under the influence of salt, if applied to it living; but the method of curing is first to *scald* them, when they may be drawn from their shells like periwinkles, and preserved by salting. I have heard them spoken of by the poor as a remedy either in measles or hoopingcough; and in the autobiography of William Huntington, of S. S. notoriety, he gives an account of his being cured of some disease in his childhood by eating snails.

E. V.

LADY MEADOWS (3rd S. vi. 228.) — The name "Lady Meadow" will probably be found to have sprung, in most cases, from the circumstance of the land having formerly belonged to a church, chapel, or guild, dedicated to the Virgin Mary; or having adjoined to an image set up by the wayside to invite the passer-by to his orisons. The day which we call "Lady-day" is the day of the "Annunciation of the Blessed Virgin Mary." And I have a closer illustration. Among lands that were part of the possessions of the ancient *Guild of the Holy Cross*, in Birmingham, was one called "Seyncte Mary Wood," situated in the "Foreign of Birmingham," that is, outside the ancient borough (but within the modern borough). This place is now called "Lady Wood," and has given a name to "Lady Wood Lane." But the name may, in some cases, have arisen from the circumstance of the tenancy, by a yeoman, of land belonging to the lord or lady of the manor, adjoining to the lands belonging to the yeoman himself; the former having such a name given it for the sake of distinguishment. I have examples before me of lands belonging to the lord, also in the "Foreign of Birmingham," thus held by tenants, and known by the names of "Lady Crofte" and "Lordes Felds."

TOULMIN SMITH.

The Lady's Field is a very common name in North Yorkshire. May I throw out a suggestion that both derive such names from being part of the dower lands, and settled as the widow's income.

EBORACUM.

RED HAIR (3rd S. vi. 337.) — The following is an old French receipt for dyeing the hair, not exactly red, but of that light flaxen hue which is called *blond*: —

"On prend de la lessive de cendres de sarment deux livres; des racines de brione, de chelidonne, de curcuma ou safran des Indes, de chacun demi-once; safran et racines de lis, de chacun deux gros; de fleurs de bouillon blanc, de stœchas jaune, de genêt, de millepertuis, de chacun un gros;—on fait cuire le tout ensemble, et on le tire au clair. Il faut laver souvent les cheveux de cette lessive, et au bout de quelque temps ils deviendront blonds."

F. C. H.

Perhaps MR. PIESSE may like to see a recipe "To stain hair a light chesnut colour," which I have lately discovered in an amusing *repertoire* of toilette arts published in 1837: —

"The hair is to be previously cleansed with dry bran, or warm water in which alum has been dissolved. Then take 2 oz. of quick lime, which kill in the air; 1 oz. of litharge of gold, and ½ oz. of lead ore. Reduce the whole to a powder, and sift it; wet a small quantity of this powder with rose-water, rub the hair with it, and let it dry again in the air, or dry it with cloths a little warm. This powder does not stain the skin like the wash made of aquafortis and assaying silver."

ST. SWITHIN.

CHANGE OF NAME (3rd S. vi. 262.) — In Hart's monthly *Army List* for October appears the name of Captain "De la Bère" in place of that of Captain "Driver," given in the September *List*, as one of the officers employed in the payment and organization of out-pensioners at Portsmouth; so that this change of name has been officially sanctioned by the Horse Guards. Seeing that it was publicly stated a few months ago, during the session of Parliament, that the War Authorities had absolutely refused to allow a gallant and distinguished officer to assume the surname of St. Paul, it seems that what is legal for Capt. Driver is not lawful for Sir John Jones. The distinction between "resuming" and "assuming" a surname —each being done from "family" reasons and not out of mere caprice—does not at first sight satisfactorily account for the license being withheld in one case and granted in the other. Without further explanation, both cases would appear to rest on precisely the same grounds, and both would equally receive the sanction of the law. Mr. Joshua Bugg, *alias* Norfolk Howard, is pretty generally accredited as the pioneer of this *nominal* reform. Whence, I would ask, did he get the idea? If I am not mistaken, the suggestion came from *The Sun* newspaper, which, in giving an account of a Derby day, remarked on the numerous "Buggs" at Epsom, and expressed surprise that people should be found to willingly retain such an odious patronymic. Is it possible to turn up this passage in *The Sun*, and to supply, in connection

with it, the date on which Joshua Bugg threw off his *Christian* name as well as his surname?

JOHN A. C. VINCENT.

I was told the other day that the notorious case of Thomas Bugg, *alias* Norfolk Howard, was an entire fabrication from beginning to end. I shall be glad to learn if such is really the case, and whether Mr. Norfolk Howard exists in reality, or only in the fertile brains of the correspondents of *The Times*. Δδ.

DR. JOHN ASKEW (3rd S. vi. 218.) — The pedigree of the Askew family given in Hodgson's *Northumberland*, assigns to Dr. Adam Askew, the book-collector's father, a brother of the name of Anthony, respecting whom, however, there is no other information. In this pedigree the book-collector, Dr. Anthony Askew, is represented to have had five sons and six daughters. The statement that Dr. John Askew was another and the third son occurs in an Appendix of additions and corrections. Mr. Hodgson, however, speaks of him as if there were doubts of his identity. One account of him is, he says, that he was a proctor in Doctors' Commons, and married Louisa Damer; another is, that he afterwards took orders, was rector of North Cadbury, and married Mary Sunderland. Possibly two John Askews are here confounded together. I believe Dr. Anthony Askew, the book-collector, had *six sons* as well as six daughters. E. H. A.

"RENT" AND "FARM" (3rd S. vi. 328.) — To your correspondent M. C., who inquires the meaning of the word "farm" as used in a document from the Augmentation Office, I would reply in the words of Judge Blackstone (*Comment.*, ii. 318): —

"*Farm*, or *feorme*, is an old Saxon word, signifying provisions; and it came to be used instead of rent or render, because antiently the greater part of rents were reserved in provisions—in corn, in poultry, and the like; till the use of money became more frequent. So that a farmer, *firmarius*, was one who held his lands upon payment of a rent or *feorme*; though, at present, by a gradual departure from the original sense, the word *farm* is brought to signify the very estate or lands so held upon farm or rent."

I think, upon looking over monastic accounts, that there has commonly been made in them a distinction between *firma* and *redditus* of this kind—that *firma* is used to denote a rent paid upon a formal contract in writing, and for a longer space of time than one year; whereas, *redditus* would express any other rent, and any reserved for a less period. If this view of the subject is correct, the words for farm rent would mean, a perpetual rent formally reserved by written contract—the sense in which they are now used. W.

YORKSHIRE SIGN POST (3rd S. vi. 263.)—As the direction on the Yorkshire sign post has for years been an established "Joe Miller," it has either probably been preserved as the original curiosity itself, by careful road surveyors, or more likely still, been set up by some village wag, who thought himself very witty for embodying the old joke. P. P.

FAMILY OF PENDEREL (3rd S. vi. 188.) — A female descendant of this family resides, and has resided, at East Bourn in Sussex for many years, and enjoys a crown pension, but I do not know the amount of it. GEORGE F. CHAMBERS.

Junior Carlton.

STORY OF AN EASTERN TREASURER (3rd S. vi. 212.)—The original of this story will be found in —

"The Six Voyages of John Baptista Tavernier, a Noble Man of France now living, through Turky into Persia and the East Indies, finished in the year 1670, giving an account of the State of those countries. Made English by J. P (hillips), London, 1678."

It occurs in Chapter ix. "Of the Road from Kerman to Ispahan, and the Fortune of Nazar Mahomet Ali-Beg," p. 42. It appears from the history that Tavernier knew the Nazar (Grand Master of the House) personally.

JOHNSON BAILY.

ANTIQUARIAN ART (3rd S. vi. 306.) — Photography can be employed, and successfully, too, in reducing rubbings from brasses to moderate sizes, for purposes of illustration, preservation, &c.

My son, who is now at Mhow with his regiment, took a rubbing of the inscription in brass, on the slab covering the remains of the Rev. John Bragge, who was vicar of Gillingham, Kent, late in the fifteenth, or early in the sixteenth century. The rubbing is about eighteen inches long, and nearly three broad. On the 26th October, 1862, I had it photographed on a very reduced scale, as the enclosed specimen, about four inches by half an inch, will show you. The letters on the brass were somewhat difficult to make out, and the rubbing seemed a strange mass of letters in imperfect outline; but the photograph at once made all beautifully clear, intensifying every letter, so as to make each and all as easily to be deciphered as a page of black letter.

As the inscription has nowhere been copied, that I know of, perhaps it may be considered worthy of record in "N. & Q.":—

"Hic jacet dñs Johēs Bregge Vicari' de Gyllynghm̄ cui' aīe ppiciat' deus Amē."

Hasted, in his *History of Kent*, names Bregge among the vicars of Gillingham, but is silent as to the period that he held the cure.

ANON'S suggestion of applying photography to the reproduction of monumental details has, as this note proves, been anticipated nearly two years. M. S. R.

Brompton Barracks.

JOHN LAWSON, D.D. (3rd S. vi. 311, 340.)—Your correspondent ABHBA will be glad, I doubt not, to have the following information respecting this eminent scholar and divine, who, according to Kett, "Merits the particular attention of every young clergyman": —

"Died, Tuesday, Jan. 9, at his apartments in Trinity College [Dublin], the Reverend John Lawson, D.D., S.F.T.C.D., Librarian, Professor of Divinity, and Lecturer in History and Oratory, on which last subject he has lately published a most ingenious treatise. He is most sincerely lamented by all ranks of people for his many virtues, but by the poor in particular, to whom he was a liberal benefactor."—*Dublin Gazette*, 13th January, 1759.

"Friday, Jan. 12.—The remains of Dr. John Lawson were privately interred in the Chapel of our University."—*Ibid.* 16th inst.

Dr. Lawson was elected a Fellow of Trinity College in the year 1735; and in 1743 he was promoted to a Senior Fellowship. The third edition of his well-known work, entitled *Lectures concerning Oratory*, was published in Dublin in 1760, pp. xvii. 457, 8vo. I am not aware that any biographical sketch has appeared in print.

B. E. S.

ARMS OF A CONQUERED KNIGHT (3rd S. vi. 313.) MELETES asks—"What instances there are on record of the arms of a conquered knight being assumed by his victorious antagonist?" The following is from Fuller's *Worthies of England*, vol. i. p. 582: —

"Thomas Fisher, *alias* Hawkins, being a Collonel under the Duke of Somerset in Musleborough Field, behaved himself right valiantly, and took a Scotchman prisoner, who gave a Griffin for his arms. Whereupon the said Duke conferred on him the arms of his captive, to be borne within a Border Varrey, in relation to a prime Coat which the said Duke (the Granter thereof) quartered as descended from the Lord Beauchamps of Hatch."

R. J. F.

PLATES OF OLD SEATS, ETC. (3rd S. vi. 250.)—17. Ockholt or Ockwells House. In Lysons's *Berkshire* is a plate of the house, also two coloured plates of the hall windows. R. J. F.

GRIS DE FLANDRES (3rd S. vi. 147.) — The modern ware, imitating the old "Gris Flamand," is made at Strasburg. F. D. H.

VENERABLE BEDE (3rd S. vi. 358.) — It has been generally supposed that the title of "Venerable" was given to St. Bede from the circumstance of his Homilies on the Holy Scriptures having been read in churches during his lifetime; when, as he could not be styled *Saint*, it was customary to call him "*Venerable*." This title, it is said, having been thus inserted before his name in the books containing his Homilies, could never after be expunged. The late learned historian, Dr. Lingard, once assured me however that this story was wholly unfounded; and it is mentioned in Alban Butler's *Life of St. Bede*, May 27, that the title of "Venerable" began to be given to him only in the ninth century; whereas he had been, as Butler observes, styled "Saint," and placed in foreign martyrologies long before that time. F. C. H.

Feast of St. Bede,
Oct. 29.

I remember being told by a dignitary of the Roman church, on my asking him whether his proper style was "Right Reverend," "Very Reverend," or "Venerable," that he could only hope for the latter appellation after his death; but from the list of epitaphs given in page 161 of your present volume, it must have been of common application in Belgium, as one cannot suppose that it is used in those instances in the same sense as when applied to the "Venerable" Bede. F. D. H.

CLIMACHUS, ETC. (3rd S. vi. 114.) — The recent notices of Hagiography have sent me—not to the *Acta Sanctorum* or *Vitæ Patrum*, either of which would outweigh Nicholas De Lyra or Philemon Holland ten times over—but to Lalanne's *Curiosités des Traditions*, a portable florilegium and quintessential of sanctity. In this I stumbled on a list of reliques and reliquaries, the brevity whereof must be abbreviated before it can ask a place in "N. & Q."

Cataloguing a series of seventy sainted persons (whose names I spare the reader), it assigns to them a reliquarian stock of 238 entire bodies reposited in different churches and convents, besides 193 decollated heads, and 155 hands which were the living property of 54 thereof. Among these Sainte Julienne has 20 bodies, and 26 heads; Saint George and Saint Pancrace have each 30 bodies, Saint Paul 18, Saint Peter, the apostle, 16; while the two bodies of his namesake, Peter the Dominican, have between them 56 fingers.

I am persuaded that no Catholic of any Christian church will take offence at this extract. Lalanne's little volume is well worth reading.

E. L. S.

SYNESIUS (3rd S. ii. 330.) — The passage inquired for, as above, will be found in Synesius, *Epistola CV. Fratri*, which probably furnished the author of *Hypatia* with the basis of his diverting delineation of the character of the Bishop of Cyrene, as an ecclesiastical Nimrod: —

"Hoc unum ego non dissimulabo. Cum ludendi appetens sim (utpote cui jam inde a pueritia armorum atque equorum immoderatum studium probro datum fuerit), mœrore quidem afficiar, quomodo enim carissimos mihi canes venationis expertes intueri potero, vel arcus a teredinibus exesos? feram tamen utcunque, si ita Deus jubeat."

Although not having access to the original I can give the passage referred to only in the Latin

translation, the reflections of this Christian Platonist are worthy of consideration in these times of unreserved divulgations: —

"Animus certe quidem Philosophia imbutus, ac veritatis inspector mentiendi necessitati nonnihil remittet. Lux enim veritati, oculus vulgo proportione quadam respondent. Et oculus ipse non sine damno suo immodica luce perfruatur. Ac uti ophthalmicis caligo magis expedit, eodem modo mendacium vulgo prodesse arbitror; contra nocere veritatem iis qui in rerum perspicuitatem intendere mentis aciem nequeunt. Hæc si mihi Episcopalis nostri muneris jura concesserint, subire hanc dignitatem possim, ita ut domi quidem philosopher; foris vero fabulas texam, ut nihil penitus docens, sic nihil etiam dedocens, atque in præsumpta animi opinione permanere sinens. Sin ita etiam movere se oportere dixerint, ac Episcopum opinionibus esse popularem, ego me illico manifestum omnibus præbebo. Vulgo enim cum Philosophia quid esse commune potest? Divinarum quidem rerum veritatem occultam esse convenit: vulgus alio modo affectus esse debeat. Rursum ego et sæpius dicam, cum nulla necessitas cogat: Neque arguere neque argui sapientis esse duco. Sed si ad episcopale munus vocer, nolo ementiri dogmata. Horum Deum, horum homines testes facio. Affinis est Deo veritas, apud quem criminis expers omnis esse cupio. . . . . Dogmata porro mea nequaquam obtegam, neque mihi ab animo lingua dissidebit: Ita sentiens itaque dicens, placere me Deo arbitror. . . . . Veritatem enim scio Deo imprimis acceptam esse." — *Biblioth. Patr.*, 1618, vol. v.; *Bibl. Maxima*, 1671, &c., vol. vi.

BIBLIOTHECAR. CHETHAM.

MONKS AND FRIARS (3rd S. vi. 352.) — At the end of an article on St. Bridget's Fire, MR. PINKERTON reverts to a paper of mine under the above heading (3rd S. v. 427), and makes two charges against me, through mistaking my meaning. Let me then say a few words in explanation. First, he accuses me of asserting that the Augustines were not friars. I should have betrayed gross ignorance, if I had made such an assertion. But I never did. I merely said that the community at the hospice of Mount St. Bernard, though usually spoken of as *monks*, were neither *monks* nor *friars*, but canons regular of St. Augustine. I have visited the hospice, and corresponded with the superior, and know this to be their proper character and designation. If, at the close of my article, I said — "The *friars* are, the Franciscans, Dominicans, and Carmelites,"—I did not say, or mean, that they were the only ones, though I omitted to mention the Augustinians. I presume, however, that MR. PINKERTON is not ignorant that the hermits, or friars of St. Augustine, are altogether a different institute from the regular canons of St. Augustine.

The second charge is, that I observed that "*monks* and *friars* never differed on any doctrinal subject." It is evident that I was not speaking of any school opinions, or open questions, but of points of Catholic faith. For I had begun with the following words, the sentence, of which MR. PINKERTON quotes only the last part: "Nor is there any parity between the opposition of these religious Orders, and that of the Pharisees and Sadducees: for these differed on *essential points of doctrine*." And I continued the sentence thus: "whereas *monks* and *friars* never differed on any doctrinal subject." Now it is clear that I was speaking of essential points of faith; and when I said "any doctrinal subject," the fair interpretation of my words would have been, any subject in which a point of Catholic faith was involved. So a *monk* and a *friar* might have disputed on the doctrine of the Immaculate Conception, as long as such disputation was allowable, and the point remained undecided by the solemn definition of the Catholic Church.

F. C. H.

UTILISING OF POWER (3rd S. vi. 306.) — This is another illustration of the old proverb, that "There is nothing new under the sun." The sculptures at Nimroud, Persepolis, and Khorsabad show that the chariots of the Assyrians were constructed (though without springs) on the principle of throwing the weight right on to the backs of the horses. In fact, the pole ended in a pair of saddles.

The Egyptian and Shethite chariots were of exactly the same construction; the want of springs appears to have been compensated for by the elastic net-work of thongs, which formed the floor of the chariot.

JOHN WOODWARD.
New Shoreham.

BUTRY MONUMENT (3rd S. vi. 307.) — Elizabeth Butry, or Buttry, was the last prioress of the Augustinian nuns of the Order of Fontevrault, at Campsey, otherwise called *Campesse*, in Suffolk. She died in 1543, and was buried in St. Stephen's church in Norwich. The date, 1546, is probably that of the monument. F. C. H.

"Campsey, Campess, Caumpes, Campeseia (Domesday.) Nunnery and chantry. Situation. In the hundred of Loes, the deanery of Loes, and the archdeaconry of Suffolk. Convent. A prioress and nineteen nuns previously to the Dissolution. Elizabeth Buttry, the last prioress, died 1543, and was buried in S. Stephen's church, in Norwich." — Taylor's *Index Monasticus* for the Diocese of Norwich, p. 99 (where full particulars of the foundation, estates, &c. of this nunnery are given.)

C. J. E.

ABBEY OF JUMIEGES (3rd S. vi. 308.) — I fear that your correspondent H. E. H. J. was imposed upon by the owner of the ruined abbey, who wished to shift the disgraceful spoliation from the shoulders of his own countrymen. In the *Letters from Normandy*, by the late Dawson Turner, Esq., written in 1818, occurs the following account of the spoliation: —

"The Vandalism of the modern French appears in full activity. For the pitiful value of the materials, this noble edifice is doomed to destruction. The arched roof is beaten in; and the choir is nearly levelled with the ground. Two cartloads of wrought stones were carried

away while we were there; and the workmen were busily employed in its demolition."

Your correspondent indeed speaks only of the *cloister* having been carefully taken down, and re-erected somewhere in England, as he was informed: but this cannot be true, for in the same work, Mr. Dawson Turner says: "The cloisters which stood to the south-west of St. Peter's are now almost wholly destroyed." This is quite irreconcileable with the story of the cloisters having been taken to pieces carefully, and the stones numbered for re-erection. So that the "stupid and disgraceful barbarism," as Mr. D. Turner justly characterises it, is to be imputed, I suspect, exclusively to the French. F. C. H.

Woodward of Downe and Dassett (3rd S. vi. 348.)—The Woodwards of Downe, in Gloucestershire, and Avon Dassett, in Warwickshire, descended from the Woodwards of Butler's Merston in the last-mentioned county; Avon Dassett and Butler's Merston being distant from each other about six miles.

I am happy in being able to supply Mr. Cooke with the pedigree up to the year 1407. In that year John le Wodewarde was Ranger of Arden Forest. His son John le Wodewarde, of Solihull, had by his wife Alice ——, a son, John Wodeward, who married Petronilla, daughter and heiress of Thomas Clinton; their son, Thomas Woodward of Solihull, was father of John Woodward of Butler's Merston. He married Dorothy, daughter of Sir William Skipwith, by Alice, heiress of Sir Lionel Dymoke (champion of England), who died in 1554. Their son, Richard Woodward, also of Butler's Merston, was father of John Woodward, who, in 1589, was living at Avon Dasset. By his wife Elizabeth, daughter of Richard Palmer of Buxton (co. Warwick), he was father of Richard Woodward of Downe and Dasset, who was the husband of Frances, daughter of John Rudhall of Rudhall. Singularly enough, this Richard appears to have had another brother of the same name, who was living at one of the Comptons, but my copy of the pedigree is too indistinctly drawn to enable me to speak with certainty about this. Their arms were, viz. a pale between two eagles displayed arg.; and the crest, on a ducal coronet or, a greyhound sejant arg. If Mr. Cooke should desire fuller information, and will write to me, I shall be happy to furnish him with it. John Woodward.

New Shoreham.

Tailor's Supper (3rd S. v. 309.)—A "tailor's supper" is his own *goose*—the article he *irons* with. A tailor's *mense* * is *nil*.

Dumfriesiensis.

Sir Leonard Chamberlain (3rd S. vi. 109, 151, 330.)—I do not think any doubt can be entertained of the religious opinions of the Chamberlaine family. The following is an extract from an old manuscript: —

"Dr. George Chamberlain was born at Ghent 1576, the son of George Chamberlain, Esq. (second son of Sir Leonard Chamberlain of Oxfordshire, Governor of the Isle of Guernsey, who died 2 Eliz. 1560-1.) His mother was Mary Pring, daughter of a citizen of Ghent. His parents brought him up to letters from his youth, and from the time he was capable of distinguishing a state of life, he discovered an inclination for holy orders, and having laid a sufficient foundation of virtue and learning, he embraced the ecclesiastical state, and by degrees attained the highest preferments. He was Canon, Archdeacon, and Dean of St. Bavon's in Ghent, and in 1626, on the decease of Antoine de Hennère, was consecrated Bishop of Yprès, about which time his family resided at Shirburne in Oxfordshire, the lands whereof, having fallen to co-heiresses, one married to John Neville, Baron Abergavenny,—Bishop Chamberlain, being the next heir male, came over to England, not to put in his claim, but to resign it, in order to confirm the title of the heiresses, and prevent other pretenders.

"He governed his diocese with great edification, and died much lamented, Dec. 19, 1634, aged 58 years, 1 month, 19 days. He was a person much admired in all the branches of his character; one of the ablest preachers of his time, and could distinguish himself in that way in five different languages."

Jansenius was nominated Bishop of Yprès Oct. 28, 1635, and died of the plague May 6, 1638.

M. P.

Hybernation of Swallows (3rd S. vi. 337.) I am surprised to find Rhodocanakis producing as a novelty the old Swedish figment of the subaqueous hybernation of swallows, which is given in Goldsmith's *Animated Nature*, and mentioned in almost every work on natural history previous to Macgillivray's. How so extraordinary an averment originated it would be impossible to say; nor do I think this question has ever been fully and fairly dealt with. Beside, however, the obvious absurdity of the notion of birds retaining life under such circumstances, I may mention that some time since I met with an intelligent Swedish naturalist, who told me that the University of Upsala had offered a handsome reward to any person who would point out a cluster of hirundines thus "cold, asleep, and half dead," in a lake or river; but, said he, "the reward had not been claimed." Rhodocanakis says he has seen swallows suspended "like bunches of grapes" during the winter, in caverns in Italy and France. Permit me respectfully to suggest that he should re-state this curious circumstance in some work devoted to natural history, and verify with his real name a statement so much at variance with our generally accepted dicta on the subject. The plain question may, indeed, be asked — Do birds, of any kind, in this or other countries, ever pass the winter in a state of torpidity? J. H.

Rhodocanakis will find an account of the aquatic habits of swallows, quite as trustworthy

[*Manhood.]

as that with which he has recently been enlightened, in almost any mediæval treatise on natural history. In *Olaus Magnus*, lib. xix. cap. 29, is the story at length, and a lively woodcut instructs us in the manner in which men in spiked shoes, having cut holes in the ice, proceed to draw forth from the water in nets, bushels of agglomerated swallows, which come to life by thawing. The experience of the author, however, leads him to denounce this as a foolish custom. Knowing fishermen put them in again; for the birds thus untimely awakened by warmth soon die; but if left alone, they thaw at the proper time, and begin their merry life anew.

What are the facts connected with the clustering of swallows, which have come under the *personal* observation of RHODOCANAKIS?

J. ELIOT HODGKIN.

THE NAVAL FLAG OF GREAT BRITAIN (3rd S. vi. 267.)—In answer to MR. WOODWARD's query, I cut the following from the *Gazette* of Tuesday, Oct. 18, 1864:—

"Her Majesty has approved a memorial of the Lords of the Admiralty, recommending her to prescribe the discontinuance of the division of flag officers into the Red, White, and Blue squadrons, and to order and direct that the White Ensign, with its broad and narrow pendants, be henceforward established and recognised as the colours of the Royal Naval Service, reserving the use of the red and blue colours for such special occasions as may appear to us, or to officers in command of fleets and squadrons, to require their adoption; the white flag with a red St. George's cross to be borne by admirals, vice-admirals, and rear-admirals on their respective masts; commodores of the first class to carry a white broad pendant with the red cross at the maintop-gallantmast-head; commodores of the second class a similar broad pendant at the foretop-gallantmast-head: and senior officers, when two or more vessels are present, to bear the broad pendant at the mizentop-gallantmast-head. The Blue Ensign and Union-jack with a white border to be carried by all vessels employed in the service of any public office; by vessels employed under the transport department and the civil departments of the Navy (with the seal or badge of the office to which they belong, as at present), and, under our permission, by ships commanded by officers of the Royal Naval Reserve force, and fulfilling in other respects the conditions required to entitle them to the privilege. The Red Ensign and Union-jack with a white border continuing, as at present, the national colours for all other British ships, with such exceptions in favour of yachts and other vessels as we may from time to time authorise to bear distinguishing flags."

W. I. S. HORTON.

MURIEL, MERIEL, PENUEL (3rd S. vi. 168, 239, 279.)—MR. BINGHAM's pertinent reply confirms my own impression that Muriel is of French or Norman origin. In seeking the derivation of this name, it is important to remember that it is also a *surname*, still represented in England. The French "N. & Q.," recently started, might help us here.

In mediæval Scottish history we find mention of a Lady Muriel, wife of Malis, Seneschal of Strathearn in the thirteenth century; and of a Lady Muriel Campbell, Thane of Cawdor, born in 1498.

In a copy of the *Ladies' Calling*, Oxf. 1673, 8vo, which belonged to Lady Vaughan of Hengwrt, she has written her maiden name, "Meryell Williams."

J. L. mentions that, "Several Christian names of Hebrew derivation were introduced from Germany into Ireland by the Palatine refugees, in the reign of Queen Anne, and into England at much earlier periods." I should be much obliged to him for instances of this, and references.

No light as yet has been thrown upon the use of Penuel as a female Christian name.

EIRIONNACH.

MAYHEW FAMILY (3rd S. vi. 327.)—I have amongst my papers a short account of this family, including, with others, the following notices:—

"Thomas Mayhew came to Boston from England between 1630-1640 from Salisbury, Wilts."—*Vide* Pedigree.

"The Mayhews in America, including females who have changed their name, amount to 400 or 500, all of whom descended from the first-named Thomas Mayhew. He often told his children that the first Mayhew ever known in England came from Normandy, 1066, in the suite of William the Conqueror; that his name was Simon. He (Thomas) left a special request that, among his posterity, there might always be a *Simon*, which request has always hitherto been obeyed.

"Wm. Mayhew, a wine merchant, 54, Crutched Friars, London, has several portraits of the family; and also the patent of arms granted to Robert Mayhew, 1563. It refers to arms prior to that date."

There are also copies of grants of lands to Thos. Mayhew from James Forrett for Lord Sterling, and from Richard Keynet for Sir Ferdinando Gorges, Knt., and Lord Proprietor of the Province of Maine. For any further information C. H. may require, he had better communicate his address by letter to me. THOS. B. ALLEN.

Tombland, Norwich.

ANDREW SNAPE (3rd S. vi. 309.)—It may interest A CONSTANT READER to be informed that Mr. Andrew Snape Douglas, whose address will be found in the "Blue Book," is the son of a daughter of Sir Andrew Snape Hammond.

S. D. S.

PANCAKE BELL (3rd S. vi. 328.)—Just after I left a dame-school, and whilst too young to be admitted to a commercial academy, I attended a school where I well recollect listening for the pancake bell, which began to ring at eleven o'clock; when, being one hour before the time for leaving, the master* dismissed us with the words "There's the pancake bell; now, boys, go home and help your mammas to make pancakes." This is a remnant of the Romish custom of ringing a bell to summon the people to confession, or

* He was a sidesman at the Trinity Church, Hull.

shrift—hence called *Shrove* Tuesday; being the day before the strict abstinence of Lent, which begins next day, Ash Wednesday. In my young Protestant mind, the pancakes of the one day were associated with *hashed* mutton the next; and I believe many still make a like *hash* of the matter, unaware that, not *mutton* but *ashes*, were the order of the day, as symbolic of repentance—*quasi* penance. T. J. Buckton.

The following extract, from Hone's *Year-Book* (pp. 148–9), will answer the first question proposed by A. A. Delessert:—

"The great bell which used to be rung on Shrove Tuesday, to call the people together for the purpose of confessing their sins, was called *pancake-bell*—a name which it retains in some places where this custom is still kept up."

Shakspeare, through the Clown in *All's Well that Ends Well*, alludes to the pancake custom:—

"As fit—as Tib's rush for Tim's forefinger; as a pancake for Shrove Tuesday, a morris for May-day."

Of the pancake bell Taylor, the Water-poet, in his *Works*, 1630, i. 115, has a curious account:—

'Shrove Tuesday, at whose entrance in the morning all the whole kingdom is inquiet; but by that time the clocke strikes eleven, which (by the help of a knavish sexton) is commonly before nine, then there is a bell rung cal'd the pancake bell—the sound whereof makes thousands of people distracted, and forgetful either of manners or humanitie; then there is a thing called wheaten floure, which the cookes do mingle with water, egges, spice, and other tragical magicall inchantments; and then they put it, by little and little, into a frying-pan of boiling suet, where it makes a confused dismall hissing (like the Lernean snakes in the reeds of Acheron, Stix, or Phlegeton); untill at last, by the skill of the cooke, it is transformed into the forme of a flip-jack, cal'd a pancake—which ominous incantation the ignorant people doe devoure very greedily."

W. I. S. Horton.

Rugeley.

I have never heard the origin usually assigned for this disputed. When Lent was kept, by strict abstinence from flesh meat all through the forty days, it was customary on Shrove Tuesday to use up all the dripping, lard, and grease, in the making of pancakes. To consume all, it was usual to call in the apprentice boys, and others about the house, and they were summoned by a bell, which was naturally called the "Pancake bell." F. C. H.

Penal Laws enforcing Public Worship (3rd S. vi. 130, 198, 236.)—I send you a cutting from the *Eastern Morning News* of Oct. 10, 1864 (the source from which Eirionnach took his original note); and which, in justice to the memory of the late Mrs. Harrison, the mistress of the servant Isaac Watson, should find a place in your columns. The man appears to have been punished for disobeying his mistress's orders, and very properly punished too.

"A short time ago, the Driffield magistrates fined a farm servant for refusing to go to church. The circumstances are sufficiently known not to need repetition. Recently Mrs. Harrison, whose farm-manager took out the summons, has died; and her death has been made the occasion of harsh, unseemly, and, as many persons assert, unwarranted comment in the press. The *Leeds Mercury*, especially, has offended the people of Driffield, who, though disapproving such an application of law, refuse their sympathy to its victim, because he agreed on entering Mrs. Harrison's service to attend a place of worship every Sabbath—a stipulation she had a perfect right to make if she chose: his refusing to fulfil the agreement was an example of insubordination to the other servants, in a matter which the lady thought, justly too, of great moment; and what is more to the point, though fined for not attending the church, he was really at liberty to go to any place of worship he chose. That Mrs. Harrison, labouring under an incurable malady, had her mind distressed, and perhaps her days shortened, by the publicity given to the proceedings; and the attempt to make a martyr of her servant, and a bigoted persecutor of her, may be too much to doubt; but to say that it was the cause of her death, or that it was accelerated even by 'remorse of conscience,' is, I am assured, by persons competent to know, utterly untrue. Mrs. Harrison bore the character of an estimable benevolent lady; her anxiety that her servants should attend 'some place of worship' was neither bigotry nor intolerance, but a creditable feeling, and so I cannot help thinking is the desire of her neighbours that her fame should not suffer unjust aspersion."

Wm. E. Howlett.

Kirton-in-Lindsey.

Rev. Thomas Watson (3rd S. vi. 288.)—He was born at Lauder, in the county of Berwick, 1743, became minister of the old Presbyterian meeting house in Flowergate, Whitby, 1769, and died at that town August 29, 1825. Prefixed to Mr. Watson's *Sermons on various practical Subjects*, Lond., 8vo, 1826, is a memoir of him by the late Rev. Charles Wellbeloved, of York. See also a brief but interesting notice of Mr. Watson in F. K. Robinson's *Whitby*, 154.

C. H. & Thompson Cooper.

The Rev. Thomas Watson was a native of Lauder, in Berwickshire. His parents belonged to the body of Seceders. On completing his studies in the University of Edinburgh, he engaged as a private tutor. In the year 1769, he was appointed minister to the English Presbyterian congregation at Whitby, on the recommendation of Dr. Robert Henry, the historian, to whose notice he had been introduced whilst at Edinburgh. He died on the 29th August, 1825, having exercised his ministry during the long period of fifty-six years.

The following is a list of his publications:—

"Intimations and Evidences of a Future State." The same. Second Part.

"Popular Evidences of Natural Religion and Christianity."

"A Plain Statement of some of the more Important Principles of Religion as a Preservative against Infidelity, Enthusiasm, and Immorality."

"A Useful Compendium of many Important and Curious Branches of Science and General Knowledge," &c.

"Dissertations on various Interesting Subjects, with a view to illustrate the Amiable Moral Spirit of Christ's Religion; and to correct the Immoral Tendency of some Doctrines at present Popular and Fashionable."

"Prayers adapted to various Circumstances of the Christian Life: Objections to this Duty answered; and Prayer presented as a Rational, Edifying, and Important Service."

"Various Views of Death, for Illustrating the Wisdom and Benevolence of the Divine Administration, in conducting mankind through that awful Change."

A volume of Sermons; to which is prefixed a Memoir by his friend, the late C. Wellbeloved of York.

There is in the possession of the writer, his grandson, a treatise in MS., entitled "The Causes, the Evidences, and the Consequences of Infidelity." This treatise is copied out ready for the press, with the exception of one part treating on the subject now occupying so much of the public attention, namely, "The Inspiration of the Scriptures." JOHN ANDERSON.

RICHARD DAVIS (3rd S. vi. 166.)—S. Y. R. may obtain a more full and precise account of Mr. Richard Davis, of Rowell, from *Memorials of the Independent Churches in Northamptonshire*, by Thomas Coleman, 1853, pp. 53-65.

JOSHUA WILSON.

WILLIAM GURNALL (3rd S. vi. 195.) — The Rev. Robert Ainslie, who republished Mr. Gurnall's Funeral Sermon in 1829, was at that time minister of the Independent Congregation at Lavenham. JOSHUA WILSON.

Miscellaneous.

NOTES ON BOOKS.

The Gnostics and their Remains, Ancient and Mediæval. By C. W. King, M.A., Fellow of Trinity College, Cambridge. (Bell & Daldy.)

When it is considered that the mere English reader, who desires to know something of *The Gnostics*, will find little in his native language but the small and unsatisfactory volume published by Dr. Walsh, the value and importance of the present work will be sufficiently evident. Mr. King had, in his *History of Gems*, foreshadowed his fitness for the task he has here undertaken; and though he speaks of his sketch of the Gnostic systems very modestly—"as little more than a condensation of Mattei's admirable Introduction to his *Histoire Critique du Gnosticisme*"—the reader is soon struck with the learning and originality of view which distinguishes Mr. King's labours. In a notice necessarily brief, we can only sketch the outlines of Mr. King's history. He first traces the seeds of the Gnosis carried from India westward by the influence of that vast Buddhist movement, which in the fifth century, before our Era, had overspread all the East from Thibet to Ceylon. He then considers the influence of Egypt, and her primæval religion, upon the offspring of the Gnosis. The Abracadabra, Talismans and Amulets, Astrology, the Religion of Manes, Freemasonry and Mason's Marks—all more or less connected with the subject—are likewise treated of; and the book is so profusely illustrated with engravings of Gnostic gems, as to make it of special value to gem collectors, and gives it a separate interest from that higher one which it possesses, for all who desire to know the truth respecting *The Gnostics and their Remains*. It is long since a more important volume to the Archæologist and Art Student has been given to the world.

Arthur: A Short Sketch of his Life and History in English Verse of the First Half of the Fifteenth Century. Copied and edited from the Marquis of Bath's MS. By Frederick J. Furnivall, M.A. Camb. (Early English Text Society.)

Early English Alliterative Poems in the West Midland Dialect of the Fourteenth Century. Copied and Edited from a Unique MS. in the British Museum; with an Introduction, Notes, and Glossarial Index. By Richard Morris. (Early English Text Society.)

The Early English Text Society, recently formed for the purpose of publishing a series of Early English Texts—especially those relating to King Arthur—on the same plan as those which were printed by the Philological Society, have made a good selection for their opening volumes. The *Arthur*, which has been entrusted to the Editorship of Mr. Furnivall, has been copied, by permission of the Marquis of Bath, from the celebrated *Red Book of Bath*, and consists of some 642 English lines introduced into an old Latin (Brute?) Chronicle, in which the author, as if feeling that Latin prose was no fit vehicle for telling of Arthur, King of Men, breaks out into English verse. It is an interesting addition to what has been already printed on the subject of the Arthurian Cycle of Romance.

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HAM. *What coachman, my lady's coach,* for shame! Her ladyship's ready to come down.

Enter POTKIN, *a tankard-bearer.*

POT. '*Sfoot, Hamlet, are you mad?* Whither run you now? You should brush up my old mistress?

[*Exit* HAMLET.

Enter SINDEFIE.

SIN. What, Potkin! You must put off your tankard and put on your blue coat, and wait upon Mistress Touchstone into the country.

POT. I will forsooth presently.

Exeunt POTKIN *and* SINDEFIE.

Enter MRS. FOND *and* MRS. GAZER.

FOND. Come, sweet Mistress Gazer, let's watch here, and see my Lady Flash *take coach.*

. . . . . .

Enter GERTRUDE, MRS. TOUCHSTONE, SINDEFIE, HAMLET, POTKIN.

FOND. She comes, she comes, she comes.

GAZ. FOND. Pray Heaven bless your ladyship.

GER. Thank you, good people. *My coach, for the love of Heaven, my coach!* In good truth I shall swoon else.

HAM. *Coach, coach, my lady's coach.* [*Exit.*

GER. As I am a lady, I think I am with child already, *I long for a coach so.* May one be with child afore they are married, mother?

. . . . . .

Re-enter HAMLET.

HAM. *Your coach* is coming Madam.

GER. *That's well said.* Now, Heaven, methinks I am e'en up to the knees in preferment.

MRS. T. But must this young man, an't please you, Madam, *run by your coach all the way a-foot.*

GER. Aye, by my faith, I warrant him; he gives no other milk as I have another servant does.

MRS. T. Alas, 'tis e'en pity methinks: for God's sake, Madam, buy him but a hobby-horse—let the poor youth have something betwixt his legs to ease 'em.

GER. Go to, hold your peace dame, you talk like an old fool I tell you."—Act III. Sc. 2.

No one, I think, who looks to the footman's strangely chosen name, and to the persistent reiteration, or rather obstinate thrusting forward of such phrases as—"I thank you, good people, my coach, for the love of heaven, my coach"—can fail to perceive the gird at Ophelia's—"Come, my coach; good night ladies, good night sweet ladies:" an anachronism the more obvious, that coaches had only lately been introduced into England. If there were any doubt on the subject, it would be dispelled by Potkin's—"'Sfoot, Hamlet, are you mad:" a question that has engaged universal attention, from the days of Claudius and Polonius until now. But if Hamlet and Ophelia were to be laughed at throughout this scene, then as now, Hamlet, the footman, would as to dress and other particulars be a burlesque similitude of Hamlet, the prince; and the representative of Ophelia, the lady of the coach, the fantastically dressed and fantastical mannered Gertrude, would be dressed like Ophelia; and, in virtue of being a bride, probably in white, and with dishevelled and "untrimmed" locks. No actors would, or could, omit such ordinary means of raising laughter, and of giving point to their allusions. Similarly, it is more than probable that Potkin, the old servant of all work, would be the double of Polonius, the old counsellor of all work, to whom the very inquiry which Potkin makes was entrusted. Hence an audience, previously prepared as I shall afterwards show, for laughter-moving allusions to Shakspeare, and guided by these personifications, and Hamlet's calls and Potkin's inquiry, would readily take Gertrude's question to her mother as an allusion to Ophelia's wanton song: and the more so that, though Shakspeare's delineation is true to nature, the use of such words by a noble-born virgin like Ophelia, and the harping on such thoughts, was certain to excite the attention and cavillings of would-be critical spectators. If it is not an allusion, the question is absurd and out of character, Gertrude having been married the day before; and if the allusion be slight, a slight allusion to a well-known object passes when it is one among many, and made to an audience made

willing to listen and laugh. Besides, it allows Mrs. Touchstone to continue the allusion; and in the same words, and in an equivoque too coarse to be quoted, to make a hit at the deaths which, in the closing scene of Shakspeare's play, are brought about so abundantly and suddenly by the mere prick of a foil.

And now, before going further, let us inquire who are these actors who are thus made to ridicule Shakspeare? The title-page of our play informs us: "*Eastward Hoe*, as it was played in the Blackfriers by the children of Her Majesty's [Queen Anne's] Revels." The actors, in other words, were that "aiery of children, the little eyases that cry out on the top of question, and are most tyrannically clapp'd for it; who berattle the common stage (so they call them), and whose writers do them wrong to make them exclaim against their own succession." They were those whose popularity, combined with "the inhibition which came by means of the late innovation," drove the former delights of the fashionables—Shakspeare, Burbadge, Hamlet, and "the tragedians of the city"—forth into the country in the less reputable and less profitable guise of strolling players; and on this retreat of their competitors, the young cockrels crow to the utmost extent of their voices. Potkin's query—"Whither run you now?"—may have been moulded on Hamlet's "So runs the world away;" or, as is more likely, on Polonius's verbose explanation of how Hamlet, repulsed, fell into a sadness, then into a fast, and so on into the madness wherein he now raves; but Sindefie gives the meaning, when she tells Potkin "that he must doff his tankard, put on his blue coat, and wait upon Mrs. Touchstone *into the country*." So, too, Mrs. Touchstone and Gertrude. "And must this young man [Hamlet, that is, Shakspeare], an't please you, Madam, run by your coach all the way a-foot?"—must he walk beside the caravan of properties? "Aye, by my faith, I warrant him; *he gives no other milk as I have another servant does*." In like manner, there is no meaning in Potkin's "You should brush up my old mistress," unless it refer either to the necessity for revising Hamlet, or to the revisal itself.

After the foregoing analysis of this occamy of ridicule elaborated by three of the verbal alchemists of the day, the reader will I think be more ready to follow me in my answer to the query raised by the stage direction to the second scene of the first Act of *Eastward Hoe*. The direction is—

"*Enter* POLDAVY, *a tailor, with a fair gown, farthingal, and French-full, in his arms*; GERTRUDE, *in a French head-attire and citizen's gown*; MILDRED *sewing*; *and* BEATRICE, *leading a monkey after her*."

The question is: As Beatrice plays no part but a dumb one, is never spoken of or to, and is never married as both her sisters are, why is she introduced, and how do the audience know her to be Beatrice? My answer is: Because, dressed in imitation of Beatrice, she is leading apes to hell; while in her dumbness she imitates Hero's mother, and is in her person "Much Ado about Nothing."

The success of ridicule does not always depend on its quality; it is often sufficient that the object be well known, and commonly spoken of; and if we do not find proof that the objects of this satire were well known in "the tragedians in whom you were wont to take such delight," we can find at least probable proof in other parts of *Eastward Hoe*. For instance, it is probable that the drunken Quicksilver, with his remembrances of the playhouse, was thinking of *Macbeth* when he answers his master's exclamation with—"Who cries on murther? Lady, was it you?" And that he was quoting Pistol when he exclaims: "Hollo, ye pampered ladies of Asia." And again: "Lend me some money: have we not Hiren here?" (Act II. Sc. 1). Marston afterwards was evidently thinking of *Macbeth* when he wrote, in the *Insatiate Countess* (Act V.):—

"Although Neptolis cold, the waves of all the Northern sea,
Should flow for ever through these guilty hands,
Yet the sanguinolent stain would extant be."

And it is more likely that Quicksilver is quoting from Pistol, rather than from the originals: first, from the coincidence of his introducing these two close after one another as Pistol does; and secondly, because it seems to be the words, "'Sfoot, lend me some money," that reminds him of Pistol's "Give crowns like pins; have we not Hiren here?" It only remains to inquire whether the dates agree, and to this the answer is:—*Hamlet* was first published in 1602, and Shakspeare brushed up his old mistress in 1604; while *Eastward Hoe* was printed in 1605, and was probably written but a short time before, for there is a Virginian adventure in it, and a reference to the then unknown fate of the colonists of Raleigh's fourth expedition in 1587; and, if I remember rightly, it was about 1604-5 that voyages thitherward were again spoken of and undertaken. As to *Macbeth*, the two passages in the porter's soliloquy are obstacles in the way, as these give the earliest date as 1606. They may, however, have been added at an after revisal of the first sketch, and the play is one more likely to have been produced soon after James's accession than at a later date.

B. NICHOLSON.

TWO READINGS IN "HAMLET."

1. Act I. Sc. I. (Quarto of 1603 and 1604.)—

"So frown'd he once, when in angry parte,
He smot the sleaded pollax on the ice."

I always regarded "sleaded," or, as the modern editors read, "sledded," as nonsense. What a

ridiculous position it must have been, to see a king, in full armour, smiting down a sledded man, *i. e.* a man sitting in a sledge! It would rather not have been a king-like action. And it was of course not a remarkable, not a memorable fact, that in the cold Scandinavian country in winter-time, people were found sitting in a sledge; nobody would have wondered at it—perhaps more at the contrary.

When the king frowned in an angry parle, he must have been provoked to it by an irritating behaviour of the adversary, and Horatio, remembering the fact, will also bear in mind the cause of it, and so I suppose, he used an epithet which points out the provoking manner of the Polack; and, following as much as possible the form "sleaded," I should like to propose the word "sturdy," or, as it would have been written in Shakspeare's time, "sturdie."

2. Act I. Sc. 1. (Quarto of 1604) —

> "The graues stood tennatlesse, and the sheeted dead
> Did squeake and gibber in the Roman streets;
> As starres with traines of fier and dewes of blood,
> Disasters in the sunne; and the moist starre . . . ."

Not less than three readings I should like to prefer to the accommodation of a new line after "Did squeake . . . ."

These readings are: —

> "Ay, stars with trains of fire and dews of blood
> Did darken e'en the sun; and . . . ."

(Dews of blood falling as rain.)

> "Ay, stars with trains of fire and dews of blood
> Did enter in the sun; and . . . ."

("Did enter," meaning "did pass before . . .")

> "Ay, stars with trains of fire, in hue of blood
> Dy'd darkening the sun; and . . . ."

In every of the three readings is a climax: the graves . . . *ay*, stars . . . . *and* the moon . . . . And that is just what makes me inclined to accept one of them.

F. A. Leo.

4, Hafenplatz, Berlin.

A FAMILY JAR.

On breaking up the cover of an old folio, a short time ago, I found the following curious document worked up, with other waste paper, to procure the required substance; and as it touches upon the *paternal stroaks* it may be lawful to administer to a *cursing* daughter, it may not be out of place among the odds and ends of "N. & Q."—

"*Answers for John Alexander, Doctor of Medicine, to the Petition given in by Mary Drummond.*

"It is Answered, that the desire of the Petition is most unjust, and it is admired with what Confidence such Calumnies could be presented to your Lordships, especially as to Doctor Alexander's pretended Rigiditie and Cruelty, and were it not for the charge and expense of a probation, and that the Doctor does not desire that Domestic Jars go abroad, he could be content to perill the Cause as to Marie Drummond's Misbehaviour towards him, and that she not only *Cursed* him, but likewayes raised strife and contention betwixt him and his spouse, yea, sometimes according to her strength and abilitie, layed violent hands upon him, so that the Doctor was not desirous to keep her in his Familie, nor denyed to give her a Localitie for her aliment; but all the Controversie was that she, at least her Mother in her name, demanded too great an aliment, as likeways desired that the Doctor might be personally liable for the same, which he judged unreasonable and contrair to the common practice in the like cases, and therefore he choosed that the hail Lords should modifie and give her a Localitie, and is content how summarily the probation be advised by the whole Lords, but judges it contrair to common practice that it should be remitted to any Lord, but Especially to my Lord *Aberuchil*, who is the Petitioner's Relation.

"As to what is pretended, that there is some rests due to *Marie Drummond's* School Master and Mistress, the samen is altogether denyed, for Doctor *Alexander* payed all that his wife said was due, and if there be anything resting it is more than he knowes; And to what is alleged due for aliment for some litle time she was out off the Familie, the Doctor does not judge himself lyable, she having run away at her own hand. And as to her Cloaths and School Books, the same are all payed, nor is it condescened on what is resting, whereas it is said that the Doctor has given in an Accompt for Reparation of the houses this last year, greater than all the years preceding, the contrair can be made appear. And as to the Money on the Estate of *Castle Milk*, &c. The samen comes to be Answered the Time of the advising, therefore an Answer thereto is now forborn. Lastly, as to that point of the Petition, anent Doctor Alexander's alledged beating of *Mary Drummond* as said is, any Stroaks that can be proven he gave her were only paternal stroaks, and with the palme of his hand as a correction for her cursing, to which he judged himself in dutie bound, especially considering her Mother's too great Remissness, and as to which likeways, if it were not for the expense of a Probation, he is content Witnesses be adduced; but albeit it were proven that the Doctor hade beat her since the intenting of her process; Yet it is hop'd that he, being her Father-in-Law, and in place of a Parent, such Beating would not fall under the compass of the Act of Parliament, nor is it worth the Expense or Time, especially considering that, as said is, the Doctor never refused to give her ane Aliment, but did only Contravert the *Quota* and maner of Payment. In Respect whereof, &c."

J. O.

ROBESPIERRE AND BONAPARTE.

In the *History of Great Britain* by J. R. Miller, p. 312 — I quote from Jones's University edition, not being aware that any other edition has ever been published — I find the following passage, after describing the coronation of Bonaparte: —

"This ceremony took place on the nineteenth of November, in the Cathedral of Notre Dame at Paris, the same church in which, with more zeal, the Parisians had, a few years before, worshipped a naked prostitute as the Goddess of Reason, in obedience to the commands of Bonaparte's friend and predecessor, Maximilien Robespierre."

This is one of the inaccuracies in which the work abounds, and which tend to throw the shade of doubt and difficulty over that portion of the history which is more faithfully given. I refer to it as the authority of Miller is given in a very able essay, intended for publication, and written by a friend of my own. The act referred to, profane and indecent as it was, is much exaggerated in some of the contemporaneous accounts; and it has been the practice of careless writers to ascribe all the atrocities of the early days of the Revolution to Robespierre; and this one among the rest. It was not, however, his act, nor was it done at his suggestion, nor with his concurrence; nor had he at that time the power to prevent it. It was inconsistent with the character he assumed at that period, and with the professions which gathered about him some of the more enthusiastic supporters of the Revolution.

The female who was selected to represent the Goddess of Reason was covered with a light blue drapery, and was surrounded by a number of ladies from the opera; and the licentiousness of the occasion does not admit of description. The scene was got up by Hébert, Chaumette, and their immediate associates; but Alison relates, that when they made their appearance in the Convention, at the head of the group of opera dancers, Robespierre and St. Just were observed to cast a look of indignation upon the scene, and left the assembly; and Robespierre declared afterwards that Chaumette deserved death for the abominations he had permitted to be practised on the occasions of these celebrations. This disgraceful episode in the frightful history of that time was in fact the first commencement of that wild attempt to subvert religion, and prescribe its teaching, which led to such fearful results; but Robespierre, ambitious and cold-blooded as he was, had no participation in those scenes of frantic folly.

I think there is no foundation, either, for terming Robespierre the friend of Bonaparte; and the term predecessor is without meaning. Bonaparte was the friend of the younger Robespierre: but he refused the command of the National Guard when offered to him, and emphatically expressed his dislike and distrust of the elder Robespierre. In his rejection of the offer he used these words: "Robespierre the younger is an honourable man; but his brother is no trifler; if I went to Paris I should be obliged to serve him. I serve such a man! Never."

The history of Napoleon during the first period of the Revolution is somewhat obscure; but there is sufficient evidence to show that, in no way was he the friend, associate, or *employé* of Robespierre.

T. B.

EPITAPH ON A DOG.—A few months ago some "Epitaphs on Dogs" appeared consecutively in this periodical, and the contribution of more was suggested. Thinking that the following one may prove interesting, not merely on account of the high reputation of its gifted author, but for its intrinsic poetical merit, I offer it for insertion. It has only once, I believe, been printed, and that was in a provincial newspaper, about thirty years ago; from whose columns the accompanying copy was cut out at the time:—

Epitaph on a Dog left by a Brother Officer in the Island of Minorca, on his return to England, A.D. 1772. *By the Hon. Thomas Erskine, Lieut. R.N.*

"Approach, vain man! and bid thy pride be mute;
Start not!—this monument records a brute.
In sculptured shrine may sleep some human hog,—
This stone is sacred to a faithful dog.
Though reason lend her boasted ray to thee,
From faults which make it useless he was free:
He broke no oath, betrayed no trusting friend,
Nor ever fawned for an unworthy end;
His life was shortened by no slothful ease,
Vice-begot care, or folly-bred disease.
Forsook by him he valued more than life,
His generous nature sank beneath the strife;
Left by his master on a foreign shore,
New masters offered,—but he would no more;—
The ocean oft with seeming sorrow eyed,
And pierced by man's ingratitude, he died."

T. A. H.

NOVEL FAMILY ASSEMBLAGE; OR THE DAYS OF THE PATRIARCHS REVIVED.—I enclose a cutting from the *Western Daily Mercury* of Oct. 28, 1864. Perhaps some of your west country correspondents can verify the statement, which, if correct, is interesting, and worthy of being preserved in "N. & Q.":—

"A child was christened on Sunday last, at the Sennen parish church, who was of the fifth generation of the Mathew Nicholases, of Sennen Cove—a name well known throughout the countryside for the last century; and the christening caused the font to be surrounded by those who showed the five generations to be still represented. The babe Matthew Nicholas had his uncle Matthew Nicholas near him; his grandfather Matthew Nicholas; his great grandfather Matthew Nicholas; and his great great grandfather Matthew Nicholas. This might be only a singular instance of rapid reproduction; but, to show the longevity of the family of this ilk, and the wholesomeness of the Land's End climate, we will add that the child has two grandfathers and two grandmothers, three great grandfathers and a trio of great grandmothers, and two great great grandfathers alive and well. All witnessed the christening. The great grandfather, Matthew Nicholas, is 88! How old must the great great grandfather be? This oldest inhabitant, Great Great Grandfather Matthew Nicholas, has one sister and two brothers living, and their united ages are 340!"

W. H. C.

QUICK TRAVELLING IN 1620.—"*Barnard Calvert* of *Andover*, rode from St. *George's* Church in Southwark to Dover, from thence passed by *Barge* to *Callis*, in *France;* and from thence returned back to St. *George's* Church, the same day. This, his

journey, he performed betwixt the hours of three in the morning and eight in the afternoon."—*Medulla Historiæ*, 1683.

The above is a verbatim extract, with the words marked italics, orthography, &c. G. E.

THE POET GRAINGER.—In Dr. Robert Anderson's Life of Grainger, prefixed to an edition of his *Poetical Works* (Edinburgh, 1836, 2 vols. 12mo), it is stated that he was a native of Dunse, in Berwickshire; but some doubt is apparently thrown on this in the last edition of the *Encyclopædia Britannica*, voce "Grainger." I am able, however, to place the fact of his Scottish birth beyond question: for there is now before me a copy of the Latin thesis which he wrote in 1753, when he obtained his degree of M.D. from the College of Edinburgh; and he there designates himself, "Jacobus Grainger, *Scoto-Britannus*." The subject of the dissertation is, "De modo excitandi Ptyalismum et morbis inde pendentibus." G.

Edinburgh.

ARCHBISHOP WHATELY'S UNANSWERED RIDDLE. In Mr. Fitzpatrick's *Memoir* of the late Archbishop, vol. i. p. 271, the following riddle, to which it is said the deceased prelate "withheld the answer," is given:—

RIDDLE.

"When from the ark's capacious round
The world came forth in pairs;
Who was the first to hear the sound
Of boots upon the stairs?"

To which I beg to submit the following—

ANSWER.

"To him who cons the matter o'er,
A little thought reveals;
He heard it first who came before
Two pairs of *soles* and *(h)eels*."

HERBERT WELCH.

SEWED NOT SEWN.—In the course of a recent trial at the Old Bailey, judges, counsel, and witnesses are reported (even by *The Times*) as uttering the barbarism *sewn*. Surely they cannot all have so blundered!

The past participle of "to sow," is *sown*.

The past participle of "to sew," is *sewed*.

If such grave personages will deign to consult those sewers *par excellence*, the ladies, they will find that *sewn* is a vulgarism to be eschewed by the educated. AMBERLEY.

ANTIQUARIAN ART.—

"All students of Irish antiquity are aware of the great value of the learned Catalogue of Antiquities in possession of the Irish Academy which has been prepared gratuitously by Sir William Wilde, and is illustrated by 630 woodcuts. It appears that the articles of silver and iron, ecclesiastical remains and acquisitions since 1857, are still uncatalogued. Most of the letter-press of the unfinished portion of the catalogue is completed; the work is standing still for want of funds, and about 400*l.* or 500*l.* is required for the purpose. The Museum contains 9,500 specimens, and is the most important Celtic collection in the world."

A Correspondent suggests that all the objects in the Irish Academy illustrative of Celtic Times should be photographed, as they have done the Mediæval Collection at Mechlin; and was this printed by photography on cards or separate slips of paper, the sale of these, in the days of travelling by rail, would pay itself. ANON.

A correspondent is very much obliged for the answers returned by MR. WEALE and M. S. R., as to the employment of photography as the means of copying antiquarian objects. The last fixes not only the date of the discovery, but its importance in restoring to sight what at first would appear imperfect inscriptions; and in this respect it is superior to the electrotype, which would only give the copy as it would appear to the eye. The following discovery leads one to think that the camera might be used at Pompeii. Lately, it is said:—

"A new quarter of Pompeii is now being brought to light. Among the most recent discoveries is that of a magnificent temple of Juno, in which between 200 and 300 skeletons were found. The statues with which the temple is adorned are in an excellent style of preservation, and plentifully decked with jewels."

Now what would be more curious than having these discoveries taken by photography *in situ*, fresh from their tomb of centuries? The sale of the cards, on which they were depicted, would be useful in raising funds towards the prosecution of the work of exploration. I recommend this to the attention of M. Fiorelli, whose excellent work, the *Giornale degli Scavi di Pompei*, all antiquaries must admire. ANON.

Queries.

"THE OLD ENGLISH GENTLEMAN."

In the recently-published *Memoirs of Mr. H. Phillips*, a trial to decide upon the copyright of the music to "The Old English Gentleman" is reported; but so indefinitely, that I cannot ascertain the court, the judge, the parties, or the verdict.

Mr. Phillips first sung the song at the concert room of the Italian Opera House. The next morning Mori obtained permission to publish it; and did so in less than a week, with a conspicuous notice that no copy was genuine unless published by him and signed by Mr. Phillips. The sale was good for a few days; when Mr. Purday, of Holborn, published an edition, and several other musicsellers did the same. Mr. Purday claimed the copyright; "and an action was fixed to take place with as little delay as possible, in Westminster Hall."

The question seems to have been, whether the song was old or new. The latter part of the thirteenth chapter is occupied by the trial, and the fourteenth begins: —

"All means and witnesses having failed to stamp the song as an original melody, the decision was left in the hands of the jury; and Mr. Purday became the sole possessor of 'The Old English Gentleman.'"—Vol. i. p. 212.

Here are things which I think, in law, could not have been. Purday could not have acquired copyright by publishing after Mori, nor sole possession by the failure to prove the melody original. There are also some matters of fact rather strange.

After several witnesses had been called, Mr. T. Cook was put into the box, and asked if he could play the tune. A fiddle was sent for, and he played it slowly and deliberately. Then followed: —

"*The Judge.* Is that all?

Tom. It is, my Lord.

Judge. Well; that appears to me to be very simple and easy.

Tom (*holding out the bow and violin*). Will your Lordship like to try it?

(This sally was followed by roars of laughter.)

Counsel. Define what is a melody.

Tom. It's impossible.

Counsel. Can you decline a verb, Sir?

Tom. I think I can.

Counsel. Do, then.

Tom (seeming to think, and casting his eyes about him with a satirical smile) said—I am an ass, he is an ass, you are an ass.

(Roars of laughter, in which the judge joined.)

Counsel. Let that witness stand down."

Musical and Personal Recollections by Henry Phillips, London, 1864, vol. i. p. 210.

This looks like a report of a cause before Nicholson, C.B.; but he did not sit in Westminster Hall, and he always kept the best joke for himself. That some such trial occurred I have no doubt. Probably the names of the parties were Purday and Mori. The nearest approach to the date given by Mr. Phillips is, "previous to my becoming so celebrated for the singing of 'Farewell to the Mountain.'" I shall be obliged by a reference even to a newspaper report. AN INNER TEMPLAR.

AVENUES OF LIME TREES. — At what period of the last or preceding century was it the fashion to make avenues of lime trees? E. KING.

CHURCHILL'S EXECUTOR. — What relation was John Churchill (whose imprint appears to an edition of the poet's works issued in 1774, and who there styles himself executor to the late C. Churchill) to the author of *The Rosciad?* The fourth volume contains Sermons, preceded by an incomplete dedication in verse inscribed to the Bishop of Gloucester. To this is attached the following note, bearing the MS. signature of "Jno. Churchill": "It is presumed the sudden death of the Author will sufficiently apologise for the Dedication remaining unfinished." WILLIAM GASPEY.

Keswick.

"COUSINS," A SONG.—Are the following lines by Praed? And if so, why not included in the late edition of his poems? If not, whose are they? —

"Had you ever a cousin, Tom?
Did your cousin happen to sing?
Sisters we have by the dozen, Tom;
But a cousin's a different thing." *

W. M. F.

DISEASE AND SUICIDE.—In Disraeli's *Curiosities of Literature* (Routledge's edition, vol. ii. p. 468), I find the following note to the article "Medicine and Morals": —

"A physician of eminence has told us of the melancholy termination of the life of a gentleman, who, in a state of mental aberration, cut his throat. The loss of blood restored the mind to a healthy condition, but the wound unfortunately proved fatal."

This fact is supported by Dr. Southwood Smith in the *Philosophy of Health* (first edition, vol. i. p. 109), as follows: —

"More than one case has come to my knowledge in which inflammation of the brain having been excited by mental suffering, suicide was committed by cutting the throat. During the flow of blood, which was gradual, the brain was relieved; the mind became perfectly rational; and the patient might have been saved had a surgeon been on the spot, or had the persons about the patient known where, and how, to apply the pressure of the finger to staunch the flow of blood until a surgeon had arrived."

It is not improbable that Dr. Southwood Smith had been the authority, upon which Disraeli states the circumstance referred to by him. As I am engaged now in an important inquiry as to the coincidence of homicidal with suicidal insanity, I should be very grateful to any of your correspondents who would assist me by references to any facts similar to those stated by Disraeli and Dr. Smith. I am in possession of most of the published works on diseases of the mind, as well as those on medical jurisprudence; but there may be illustrations on this point which have escaped me, and others in works with which I am not acquainted. T. B.

ERIN GO BRAGH!—About what time did this cry become popular in Ireland? From an expression in Bishop Stock's *Narrative of what passed at Killalla during the French Invasion in the Summer of* 1798, it would appear to have been a novelty at that period. The Bishop, in describing the forcible occupation of his own episcopal residence, the Castle of Killalla, by the Irish, who

[* This song appeared in *The Family Herald* of May 27, 1848 (vol. vi. p. 49), without name or initials. On the title-page of the music, by John Wass, it is stated that the words are taken by permission from the *New Monthly Magazine*.—ED.]

rushed to support the French force, says, "A green flag was mounted over the castle gate, with an inscription ERIN GO BRAGH; *importing, as I am told, Ireland for ever!*" (p. 24.) Hence it would appear to have then been new to him.

Campbell, in his song of the "Exile of Erin," would imply that it had long been a national melody: —

"The daystar attracted his eye's sad devotion,
For it rose o'er his own native isle of the ocean,
Where once, *in the pride of his youthful emotion*,
He sang the bold anthem of Erin go bragh!"

And again: —

"To cover my harp with the wild woven flowers,
And strike to the numbers of Erin go bragh."

But there has not, within my memory, been any popular air so called — certainly none so nationally accepted as *Garryowen*, or *Patrick's Day*. Erin go bragh would seem to have been a *war cry*, rather than the refrain of a national tune; and it would be interesting to know, whether there is any record of it earlier than the brief notice by the Bishop of Killalla. J. EMERSON TENNENT.

EXETER CATHEDRAL. — It strikes me—judging by the eye—that in the cathedral at Exeter, the choir is narrower at the eastern end than it is at the entrance. Can any of your correspondents say, from measurement, whether my impression is correct or not? STAFFORD CAREY.

FUNGI.—What are best works on fungi? Are there any sources of information besides Greville's *Cryptogamic Flora*, Frie's *Systema Mycologicum*, Corda's *Icones*, Endlicher's *Genera Plantarum*, and Badham's *Edible Fungi?* μ. κ.

THE HALL OF LOST STEPS.—Why is the Scotch bar called the "Hall of Lost Steps"? (Vide *Life of Christopher North*, alias Professor Wilson.)

SPES-BONA.

Cape Town, S. A.

HAYWARD OR HAYWARDE FAMILY, COUNTY OF KENT. — William Haward of Harty, who was buried in Gillingham church, married Alice, daughter of Thomas Clyve (or Cliffe) *generosus*.

He had two sons; first, Samuel Haward of the Grange, Gillingham, who, by Elizabeth, daughter of Wm. Leucon of Kent, had a son William, and two daughters, first, Alice (query whether married to Idus Caslock of Faversham?), and, second, Abigail married to Thomas Southouse, gent.

The second son, Thomas Haward, also of the Grange, married Anne, daughter and co-heir of Rowland Odell, and it is presumed had by her a daughter Anne, who married Sir William Delaune, Kt., and who had issue by her a daughter Anne. (Query, to whom married?)

Any additional particulars relating to the family will be much esteemed, especially copies of the monumental inscriptions to John Caslock and Thomas Southouse from Faversham church, where the former was buried in 1651, and the latter in 1676.

William Lemon, the father of Elizabeth, wife of Samuel Haward of the Grange, married Helen, daughter of Edward Kempe, by Agnes his wife, daughter of Edward Page of Shone. Required, the *locale* of the Lemon family, no parish being given in the Visitation of Kent, the description being "William Lemon of Kent" only.

J. J. HOWARD.

HUBERT DE BURGH, EARL OF KENT.—Have the articles of accusation against this celebrated man ever been printed? I allude to those brought forward on his impeachment in 1231-2. They are not given in Lord Campbell's *Lives of the Chief Justices*, nor in the *Fœdera*. I have sought long and vainly for them, and shall be greatly obliged to any one who would tell me where they may be found. HERMENTRUDE.

HUNTING SONG.—Where can I obtain the complete words and music of a hunting song, the first verse of which runs somewhat as follows? —

"There were three jolly huntsmen,
And they would hunt the fox:
And where d'ye think they found him?
Among the crags and rocks.
Tally-ho! Tally-ho!
Stick to't, my boys!
Aloud the huntsman cries;
With a hip, hip, hip, and a holla,
As through the wood he flies."

W. M. J.

IRISHTOWN CASTLE, CO. DUBLIN. — A drawing of this ruin, taken by Gabriel Beranger about the middle of the last century, now lies before me. Can any of your Irish correspondents tell me in what part of the county of Dublin the castle stood? and if it, like many other ruins, has disappeared, in what year it was demolished? Is anything known of its history? ABHBA.

MARRIAGE CUSTOMS.—In Wornum's *Epochs of Painting* (p. 205, or rather opposite 205), is an etching of a Jewish wedding, "Lo Sposalizio," by Raphael, in the Brera, Milan. On the right of the priest stand the bridesmaids with the bride, and on the left the bridegroom and his attendants. The bridegroom is bearing a rod, with a trefoil head, in the left hand; and is assisted by the priest in putting the ring on the finger of the bride with the right. At the back of the bridegroom, and at his left are two young men: one of which is standing, and has just broken a stick; the other, with a scaled armour cap on his head, is bending forward breaking, or in the act of breaking, a stick on his knee.

Will some of the learned readers of "N. & Q." be so good as to explain these customs? A similar practice prevails amongst the modern

Jews, in shattering a wine-glass, or some other glass vessel, by dashing them to the ground. A chapter on the different customs observed at marriages would be interesting.

EDWARD PARFITT.

NUMISMATIC. — I have a coin about which I should be glad to obtain some information. It is a shilling of George III., date 1816, very much worn, the reverse being quite obliterated. On the neck of the portrait of the king, however, is a circular stamp impressed by a beautifully executed die. It represents a lion passant within a ring, on which, in clear raised letters, is this inscription — "HABILITADA POR EL GOBIERNO." This looks like an English coin, made current by authority in Spain, or some Spanish colony. I am aware of Spanish dollars, &c., having been so treated by us, but the present case is new to me.

W. J. BERNHARD SMITH.

Temple.

PARLIAMENT. — Is the exact derivation of this word established on any authority satisfactory to "N. & Q.?" If so, could I be referred to the number? * We know, on the authority of Blackstone (book I. c. 2) that the word is comparatively of modern date, and derived from the French. The difficulty seems to lie in the final syllable, concerning which, though I have made all available inquiry, I have found no explanation which is satisfactory. All the derivations of *ment* seem as laboured as that given by Richardson, who tells us, *sub voce* that it is from the Latin *mens* or *monēre;* and that *mens* is from Greek μένος, impetus (*sc. animi*); and μένος from μενεῖν, *manere*, where I think such an unsatisfactory solution may well be allowed to *remain.*

Another authority asserted that *ment* came from *Mentz* in Germany, where, if I remember right, it said the first "talking" took place—*parler au Mentz!* No doubt, however, the derivation of the word has been one of the *vexatæ questiones* "N. & Q." has cleared up; if so, some of your readers and contributors at a distance, who have lately been holding a quiet court of inquiry on the subject (unanimous verdict, "Send it to Notes"), would be glad to know. SPES-BONA.

Cape Town, S. A.

"THE PAULINE MAGAZINE," 1836. Who was the editor? R. INGLIS.

ST. BARTHOLOMEW THE GREAT, SMITHFIELD.— In demolishing this ancient church, it is remarked by a writer in the *Saturday Review:* —

"One discovery puzzled the explorers for a long time. A whole deposit of small earthenware sticks was found in one place—all of them exactly alike, about five inches long, and in shape something like a thin baluster. The authorities of the British Museum pronounced at once that they were wig-curlers! It would seem as though some defunct hairdresser of Queen Anne's time had chosen to be buried in his wig, with the curling-pin in each curl."

The writer omits to mention what these "small earthenware sticks" really were. INQUIRER.

THE SOLAR SYSTEM. — Davis, the American mystic, published a pamphlet on the Solar System between the years 1846-1850, which he afterwards suppressed. But few copies of the work are now extant. I am particularly desirous of ascertaining the *exact date* of this remarkable performance, and the place of its publication. A. Z.

BISHOP JEREMY TAYLOR. — Bishop Heber, in his *Life of Bishop Jeremy Taylor*, states that he was a lineal descendant of Dr. Rowland Taylor, the celebrated martyr. Can any of your readers furnish me with a clue by which to trace the relationship? * J. D.

MRS. TEACHWELL. — Can any one inform me what was the name of a lady who published, about the end of last century, some juvenile works under the *nom-de-plume* of Mrs. Teachwell? One of these books was *The Juvenile Tatler*, by a society of Young Ladies, under the tuition of Mrs. Teachwell, 1790. Another (published by Marshall) was a *Spelling Book*, date 1787.

R. INGLIS.

TO TAKE UP ONE'S CROSS. — Was this phrase in use before Christianity, to express the undertaking of a painful duty? If not, how could our Saviour use it as he does? For, though he foreknew the manner of his death, his disciples did not, and the expression would be unintelligible to them unless already familiar. Is it to be found in any heathen author, Greek or Latin? The common notion is that it is exclusively a Christian phrase, arising from the death on the cross voluntarily undergone by Jesus. STYLITES.

ARCHBISHOP WHATELY. — In the recently published *Memoirs of Archbishop Whately* an anecdote is related of him to the effect, that a young friend, being rather sceptical as to the archbishop's reputed versatility, tried to make him expose himself by getting up a discussion while at dinner on fencing: the result was as might be expected. Whately not only upset the young aspirant's arguments, but quoted the chief authorities against him.

Now a very similar anecdote is current here. If for Whately we substitute the name of Dr. Whewell, and for fencing substitute Chinese music. In so glaring a coincidence, may we not suspect fiction? On what foundation, then, do either of these anecdotes rest? QUERY.

Trin. Coll. Camb.

[* *Vide* "N. & Q." 1st S. ii. 85, 139.]

[* The last editor of Jeremy Taylor's *Works*, the Rev. Charles Page Eden, M.A., failed to discover the relationship between the Martyr and the Bishop.—ED.]

WESTMINSTER HALL.—Is it true that the floor of Westminster Hall is now fourteen feet above its original level? MELETES.

FAMILY AND PERSONAL QUERIES.

[The number of these which we now receive is so great, that in future we must decline to insert such of them as are not of general interest, *unless the Querist specifies in his communication where Replies may be addressed to him.* We will endeavour to find room for Family Queries, *when accompanied by the address of the Inquirer*; but we cannot undertake to insert answers, which clearly are of no interest to the great body of our readers.]

SMITH AND LOWE.—

"Mrs. Lowe, wife of John Lowe, Esq., Deputy-Chamberlain of the Exchequer, dyed 29 Oct. 1700, bur. in St. Margaret's Church, Westminster, 31 of the same month, without issue. Her name was Smith. Sab. on a mount vert a lyon passant reguardant arg." — Le Neve's *Memoranda.*

Any genealogical particulars of either of the above will oblige. H. S. G.

WILLIAM CLEBORNE, OR CLEBURNE, B.D., of the University of Cambridge, vicar of Nidd, Yorkshire; installed Dean of Kildare, March 8, $162\frac{5}{6}$; prebendary of St. Patrick's, 1630; died 1645. I wish to know the date of his marriage, the number and names of his children, his place or places of residence, and the locality of his death and burial. S. N.

YORKE QUERIES. — 1. Can the pedigree of Yorke, of Erthig, be traced beyond Simon Yorke, who died 1682? 2. To whom was the said Simon Yorke married? 3. What relationship exists between the families of Yorke, of Erthig, co. Denbigh, and Yorke of Beverley Hall, co. York?

CARILFORD.

Cape Town.

POLEY FAMILY OF BOXTED HALL, SUFFOLK.—I am desirous of knowing some particulars respecting this family previous to their settling at the above hall, viz. when of Wrongey, in co. Norfolk. Also when, and under what circumstances, the arms of this family were granted.

GEORGE VICKERS.

Shimpling, Suffolk.

SEWARD: WARDE: PITT.—Thomas Seward, of London, merchant, 1673, left two daughters and co-heirs: Katherine, wife of Thomas Warde, Esq., and Margaret, wife of Thomas Pitt, Esq. I want the arms of this Thomas Seward, for a quartering by one of his descendants. Mrs. Pitt desired to be buried at Blandford, co. Dorset, near her late deceased husband, 1719. I believe this was the family of the Earl of Chatham. Will any one kindly examine the monuments at Blandford, and inform me if there is one showing any arms for Seward? C. J.

Queries with Answers.

RESPICE FINEM.— Will any correspondent of "N. & Q." be good enough to tell me from what author these words originate? I thought that something had been said on the subject in the pages of "N. & Q.," but I have sought the Indexes to no purpose. O. E. A.

[Shakspeare (*Comedy of Errors*, Act IV. Sc. 4) may have met with these words in a popular pamphlet of his time written by George Buchanan, entitled *Chamæleon Redivivus: or, Nathaniel's Character Revers'd.* A Satire against the Laird of Lidingtone, 1570, which concludes with the following words, "Respice finem, respice funem." Or, he may have seen the familiar phrase (as suggested by Mr. Collier) in Ulpian Fulwell's work, The Firste Parte of the *Eyghth Liberall Science*, 1579, 4to: "Wherefore, gentle Maister Philodoxus, I bid you adew, with this motion or caveat, *Respice finem*," where there is a marginal note added in these words, "All is well that endes well," which may still further connect the passage with Shakspeare.

We doubt, however, whether the exact words, "Respice finem," are to be found in any classical author. Buchanan and Fulwell both appear to employ the phrase as *citing* it; but from what source we are unable to say. An *idea* somewhat similar occurs in various quarters. Τέρμα δ' ὁρᾶν βιότοιο was the saying of Solon; whence Ausonius: "Expectare Solon finem docet, ortus Athenis." And Juvenal:

"Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ."

The same thought recurs in Sophocles, Euripides, Ovid, &c. "Quin hodieque," says Erasmus, "passim omnibus est in ore. Ab exitu rem spectandam esse."]

"CHRONICLE OF DUNSTAPLE."—What is the *Chronicle of Dunstaple?* Carte (*History of England*) makes a statement which I am very anxious to verify, and refers me to the *Chronicle of Dunstaple* as his authority. I am told by a bibliophilist that Hearne edited this work; but the Catalogue of the British Museum contains no trace of such a book. Another authority informs me that this Chronicle is identical with the Brut; but the Brut, which I have consulted, is entirely silent upon the point in question. Will somebody help me out of this dilemma? Did Hearne edit the book, and if so, where can it be seen?

HERMENTRUDE.

[This Chronicle was edited by Hearne from copies in the Harl. MSS., and is entitled *Chronicon sive Annales Prioratus de Dunstaple* una cum Excerptis e Chartulario ejusdem Prioratus. 2 vols. Oxon. 8vo, 1733. It is better known by the common title of "Brute, or Brute of England," being an English Chronicle composed in the time of King Edward III. and continued (in some copies) to the reign of King Henry V. A copy of the work is in the Reading Room of the British Museum, press 2073, a.]

THE COLLEGE OF SUDBURY.—Any information about the history of the college of Sudbury, and especially of its suppression, will greatly oblige.

J. C. J.

[Tanner (*Notitia Monastica*, ed. 1787) has given the following account of this college:—"About the year 970, Aitheric gave one moiety of Northoo to St. Edmund's Bury, and the other moiety to St. Gregory's in Sudbury. Nothing more occurs of this church than of its being only parochial, appropriated to the nuns of Eaton in Warwickshire till A.D. 1374, when it was purchased of them by Simon de Sudbury, then Bishop of London and John de Sudbury his brother, who the next year procured the same to be made collegiate, and founded in the place, where their father's house stood, a goodly college for six secular priests, of whom one was to be warden or master. It was endowed 26 Hen. VIII. with 122*l.* 18*s.* 3*d.* per annum (not 222*l.* as in Weever), surrendered 36 Hen. VIII." At the dissolution of the college in 1534, the king granted its revenues, including the "site of the manor, and the capital farm of Balidon," with several parcels of land, to Sir Thomas Paston, knight, of Paston, in Norfolk; who in the same year, conveyed it to Thomas Eden, Esq., Clerk of the Star Chamber, in whose family it continued for many generations. For other particulars of this college, consult Weever's *Funeral Monuments*, edit. 1631, p. 743; Newcourt's *Repertorium*, ii. 99; and Davy's Suffolk MSS. in Brit. Museum, Addit. MS. 19,078, pp. 305, 319, 320.]

THOMAS BUDD.—He wrote "*Good Order Established in Pennsilvania and New Jersey in America*, being a true Account of the Country: With its Produce and Commodities there made . . . . . Printed in year 1685." Where was this printed, and what other books did Budd write? He settled in America, and probably arrived at Burlington, New Jersey, in 1678. (*Vide* Smith's *Hist. of New Jersey*, p. 108.) For a literary purpose I would be glad to learn anything about his condition, family, or occupation before he left England. If there is a copy of the work above referred to in the possession of any of your correspondents, a statement of its size, number of pages, and edition would oblige me much. ST. T.

[A Copy of Budd's *Good Order Established in Pennsilvania and New Jersey*, 1685, is in the British Museum. It consists of forty pages of small quarto, and has neither the printer's or publisher's name. We are inclined to think that the author was connected with the Society of Friends.]

CABERFEICH.—What is the meaning of this word as applied by Highland sportsmen to the head and antlers of a stag? CHARING CROSS.

[*Cabar* means a horn, and *féidh* is the gen. sing. of *fiadh*, a deer. *Cabar féidh*, therefore, signifies a deer's horn, or antler. (See Armstrong's *Dictionary*.) The chief of the M'Kenzies has long been known by the name, owing, it is said, to one of the ancestors of the family having saved Alexander III. from the charge of a deer, who in consequence bestowed on him the arms which the clan retain to this day, viz. "Azure, a deer's head cabossed, or." The arms again appear to have extended the signification of the word from the mere antler to what is commonly known among deer-stalkers as a head of horns.]

LAIRSTALL.—What is the meaning of this word? It occurs frequently among the receipts in an account-book kept by the churchwardens of the parish of Pittington, co. Durham, commencing 1588. Thus—

"Item. For a child's lairstall.
" From —— for his wife's lairstall."

Speaking from memory, I believe the sum received in every case is 3*s.* 4*d.* J. B.

[Lairstall corresponded to the old Swedish word *lægerstælle*, a sepulchre. The A.-S. was *leger-stow*, a burial-place. Lairstall, however, has also its more modern affinities, though for some of them we must look farther north than the county of Durham. Thus *lair*, *layre*, or *lare*, a place for lying down, was, and we believe is, sometimes in Scottish, a burying-place, a tomb. "The keeper of the register charged himself for the burial-lair [grave] of a child." So Bishop Kennedy "maid his lair very curiously and costly;" i. e. "*sepulchrum* sibi magnifice extruendum curavit." Conf. *lair*, *v.* to bury, and *lair-stone*, a tombstone.

With regard to the latter syllable of lairstall, *stell*, *v.* is in Scottish to place; *stallit*, set, placed. Teut. *stellen*, to place. Thus lairstall is exactly burial-place.]

Replies.

SCHILLER AND W. VON HUMBOLDT.

(3rd S. vi. 348.)

The work referred to is still, I believe, unpublished. It is, "On the Varieties of Languages and Nations." Nevertheless, the following extract is given from it by his younger brother, Alexander von Humboldt, near the end of his first volume of the *Cosmos*, which indicates the views of William von Humboldt on Race:—

"We do not know, either from history or from authentic tradition, any period of time in which the human race has not been divided into social groups. Whether the gregarious condition was original, or of subsequent occurrence, we have no historic evidence to show. The separate mythical relations, found to exist independently of one another in different parts of the earth, appear to refute the first hypothesis, and concur in ascribing the generation of the whole human race to the union of one pair. The general prevalence of this myth has caused it to be regarded as a traditionary record transmitted from the primitive man to his descendants. But this very circumstance seems rather to prove that it has no historical foundation, but has simply arisen from an identity in the mode of intellectual conception, which has everywhere led man to adopt the same conclusion re-

garding identical phenomena: in the same manner as many myths have doubtlessly arisen, not from any historical connexion existing between them, but rather from an identity in human thought and imagination. Another evidence in favour of the purely mythical nature of this belief is afforded by the fact, that the first origin of mankind—a phenomenon which is wholly beyond the sphere of experience—is explained in perfect conformity with existing views; being considered on the principle of the colonisation of some desert island, or remote mountainous valley, at a period when mankind had already existed for thousands of years. It is in vain that we direct our thoughts to the solution of the great problem of the first origin; since man is too intimately associated with his own race, and with the relations of time, to conceive of the existence of an individual independently of a preceding generation and age. A solution of those difficult questions, which cannot be determined by inductive reasoning or by experience—whether the belief in this presumed traditional condition be actually based on historical evidence, or whether mankind inhabited the earth in gregarious associations from the origin of the race—cannot, therefore, be determined from philological data, and yet its elucidation ought not to be sought from other sources."

T. J. BUCKTON.

Is there not some mistake, in entitling *William* von Humboldt "Baron von Humboldt"? William's brother, *Alexander*, was the baron, and I think the individual, to whom Schiller wrote, and who held certain ideas respecting race. Though I cannot answer the query of J. M. O., the following may not be an uninteresting note respecting the great *savant*. Mr. Geo. Catlin (I fear I should say the *late* Mr. Catlin), the American traveller amongst the Indian tribes of both Americas, visited Berlin and Potsdam in Sept. 1855; and painted the baron's portrait in oil, and afterwards those of the late King of Prussia and his queen, at Sans Souci; with so much success, that the queen commissioned him to paint a second portrait of the king, which he did.

While engaged on the baron's portrait, Mr. Catlin made a pencil copy of it for himself—a little smaller than what is called Kit-Cat size; and this pencil portrait he presented to me, in Oct. 1860. At the foot, Mr. Catlin has written:—

"Humboldt, in his 87th year, by Geo. Catlin, from his original portrait, painted in September, 1855, in Berlin."

This late portrait of the venerable philosopher, I believe to be the only one of the date in England. These facts will introduce the following letter from Alexander Humboldt to Catlin, in which is a slight reference to "races":—

(Copy.)

"Herr G. Catlin (aus Amerique).—Je ne saurais, mon cher Monsieur, vous remercier affectueusement des deux interessants lettres que vous avez bien voulu m'adresser en dates du 5 et du 7 Septembre. La lettre de Para *imprimée* est pleine de naturel et de charme. Quand on vous aime, et admire votre noble et désintéressé ouvrage, on se plait à vous voir decrit au milieu de votre vie aventureuse, mais je mets un plus grand prix à vos deux esquisses sur le Distribution des Races sauvages.

"J'ai été charmé de ces *importants communications*—et je rentrerai demain, pour quelques heures, en ville (à Berlin) pour aller vous voir à votre hotel du Crown Prince, à deux heures (2 o'c.) . . . , affectueuses hommages,

A. v. HUMBOLDT,

Potsdam, ce 8 Spt. 1855."

I have a lithographed *fac-simile* of the above note. It is written in a small and tolerably clear hand, the ends of the lines sloping upwards; and this peculiarity Mr. Catlin explained to me as resulting from the aged philosopher writing, not at a table or desk, but on a small board laid across his knees; and in this way, Humboldt told him, most of the *Cosmos* was written. Another note (in *fac-simile*) makes an appointment for Mr. Catlin to wait on the king, on Tuesday, Sept. 11, 1855, after dinner, at five o'clock, or a little before, at Sans Souci; and to bring with him "some of your fine works." These slight notices, of course, derive their interest from being among the latest memorials of Alexander von Humboldt, who died, I think, a year or two afterwards.

CRUX.

WHITE MARE CRAG.

(3rd S. vi. 348.)

I am not sufficiently acquainted with the history of Dorset to enable me to supply the information to EBORACUM which he seeks, but I think there is a similar legendary story related of some other places in Great Britain, besides those mentioned by him. I am well acquainted with the Hambletons, and therefore with that part of the range called the Whitestone Cliff, sometimes called White-Mare-Crag, but more generally by the population of the neighbourhood, the *White Mear*—which latter is simply a corruption of White Mare. The legend to which your correspondent refers is variously told, according to the imagination of those who relate it. In my boyhood its most popular form was this—that a white mare, on which was mounted a young lady, an only child, took fright and bounded over the cliff, and by some relators it was stated that the remains of the young lady were never found. I think it more probable that the name was derived from the supposed resemblance of the face of the cliff to an object of worship by the ancient Britons. I cannot at this moment call to mind the authority, but I believe there is some place in Berkshire which is called the White Horse, from its similitude to a British idol, but I think this is a vale, and the resemblance is observed from the surrounding acclivities. In the whole neighbourhood of the Hambletons there are found many Druidical remains.

It is said by some gentlemen who have explored the heights of the Hambletons, that the face of

this cliff in question has been fashioned by artificial means, but of this I have much doubt.

I may notice a slight error, which is no doubt typographical. The lake at the foot of the White Mare Crag is called *Gormire*, not *Gormine*.

It may be of some little use to notice an error, into which many tourists of late years have fallen, by confounding the figure of the White Horse, which appears on the face of the principal ridge of the Hambletons, with the cliff and legend referred to. I believe they have no connection beyond this, that the name of the cliff may have suggested the making of the White Horse. As the passenger passes northward from York, he may notice the figure of a horse, cut upon the side of Hambleton. It is tolerably well proportioned, with the exception of the head, which exception arises from the ground not being favourable at that part to give the proper proportions. It may be observed when the train reaches Raskelf station, but is more distinct at Thirsk, and for some miles beyond that station. It can be seen over a very large district of country. It is cut out of the turf, and the white effect is produced by lime laid upon the earth, from which the turf has been cut. This white horse is of modern creation, it having been cut so late as 1857. Its total length is 180 feet, the height 80 feet; and to make a fence round it would enclose two acres of ground. It is also said that six tons of lime were used to give it the requisite whiteness. I have been informed in the neighbourhood, that it is the design of a native of Kilburn, a hamlet at the foot of the Hambletons, who having removed to London and made a fortune there, thought this an appropriate commemoration of his early connection with the place. In all probability the story of the white cliff suggested the figure of the white horse, but the legend itself had an existence some centuries before the gentleman who designed the lime-made monster saw the light.

I should be well pleased to ascertain the particulars of the White Horse in Dorset, and also of the White Horse in Berkshire.* T. B.

PYNSENT AND TOTHILL FAMILIES.

(3rd S. vi. 48, 97, 138, 279.)

Z. Z. says, plainly in contradiction of a statement I had made in a former communication on the subject, "Sir Wm. Pynsent is *not* buried in Erchfont church." The following evidence from the Burial Register of Erchfont shows the correctness of what I had asserted: —

"1765, Jan. 30, was buried Sir Willm Pynsent, Bart."

Accuracy to the letter can alone make information valuable, and therefore I correct the assumed copy of the inscription on the Tothill monument in two particulars: 1. Robert Tothill is described on it as *Senior*, not *Junior* Clerk of the Privy Seal, and the ages (omitted in the copy professedly given in "N. & Q." Oct. 1), are actually stated thus, Olive Tothill the wife, *dyed* Nov. 14, 1731, aged fifty-three years. Robert Tothill, the husband, *dyed* Feb. 13, 1753, aged seventy-eight years. Everybody can appreciate the utility of an ascertained age in genealogical inquiries.

Let me supply one or two items of information touching this monument. Z. Z. probably overlooked the very important notification just above the plinth, *P. Scheemakers fecit*. The arms are now obliterated, the crest still remains; not "apparently a parrot," but "a dove close," holding in its beak an olive branch. Thirty years ago I carefully copied the arms on the monument, and still have some fragments of Robert Tothill's hatchment. They were as follows: Azure on a bend argent, cottissed or, a lion passant sable for *Tothill*, impaling or, on a fess between three lions rampant sable, three mullets ar. for *Mathews*.

Robert Tothill bequeathed certain estates and properties to Eleanora Ann, then only surviving child of Sir William, and at that date aged forty-five. She died before her father, and left all her property to him. Sir William seems to have enjoyed it without molestation, but at his death a litigation ensued between Lord Chatham, whom Sir Wm. Pynsent made his heir, and certain descendants of Olive Mathews's sister Elizabeth, named in Robert Tothill's will. The case was decided in 1771 in favour of Lord Chatham. My question yet unresolved is, how nearly was Robert Tothill the kinsman of Sir Wm. Pynsent? As stated on the monument, Sir William's great aunt, Grace Pynsent, married Wm. Tottle of Bovey, Devon. Was he father or grandfather of Robert Tothill buried at Erchfont? The Pynsents had a large vault in the chancel of Erchfont church, but no monuments or inscriptions to their memory. The vault has since been used by a family who hold the rectory under the Dean and Chapter of Windsor. There were two Pynsent hatchments, now destroyed. One for the first baronet Pynsent, 1 and 4 gules, a chevron engrailed between three *estoilles*, ar.; 2 and 3 ermine, a lion rampant sable. The (name I wish to ascertain from a Pynsent pedigree) impaling *Bond* ar. two bendlets, and in sinister chief point, a cross-crosslet sable. The second, probably Robert Pynsent, ob. 1738, the coats of Pynsent and —— ar., lion rampant sable, without impalement.

Lord Chatham doubtless considered that he had manifested gratitude enough in erecting the pillar to Sir Wm. Pynsent at Burton Pynsent.

[* For some notices of the White and Red Horses in Wiltshire and Warwickshire, consult "N. & Q." 2nd S. vii. 28, 288, 485; and for the White Horse in Berkshire, viii. 255.—Ed.]

The eccentric old man (Lord Macaulay speaks yet more harshly) is buried in Erchfont church, as I can assure Z. Z., though no stone tells where he lies, and his memorial has all but perished.

E. W.

"THE MISERS" OF QUENTIN MATSYS.

(3rd S. vi. 145, 170, 218, 314, 374.)

The excellent account of this painter, given in the official Catalogue of the "Musée d'Anvers," which is said to be derived from the combined researches of M. Leon de Burbure, Van Even, and Van Lokeren, differs slightly from that of your last correspondent. The name is there spelt *Massys;* and the author says, out of the numerous entries in the various records, it is thus spelt nine times. It is also written *Mascys*, *Macys*, *Messys*, *Metsys*, and *Mertsys*.

The first record cited is dated in 1440; and states that Aert Massys of Herenthal, and Claes Massys of Lichtaert, had paid for the right of *Buytenpoorters*, outer, or foreign freemen of the town of Louvain. The next, in point of date, are among the archives of the cathedral at Antwerp, prepared by "Johannes Massys *alias* Mertsys, clericus cameracensis dyocesis, publicus imperiali auctoritate ac venerabilis curiæ leodiensis notarius." These are of the dates 1446, 1454, and 1455. The signature in one place is "Johannes Mertsys de Mechlinea."

The following notes, from the fabric rolls of Notre Dame of Antwerp, are then cited:—In 1453-54, for ironwork in the choir, Jan Metsys receives 20 schillings and 11 deniers. In 1464-65, for ironwork, Jan Metsys, 3 lb. 11 sc. 8 den. In 1465-66, Jan Metsys receives 18 escalins from the church of St. Jacques, "van der clocken te stellen"—probably for hanging the bells. In 1467-68, vrouwe Metsys receives from the cathedral 3 lbs. 12 sc. for stone; and for ironwork vrouwen Metsys, 4 lbs. 3 sc. and 5 den. In 1478, the name of "Egidius Messys, clericus cameracensis dyocesis," occurs as a witness to the will of a canon named Jean Pullois. In 1490-91, we have a record of the death of "Jan Masceyns;" and, in 1491-92, the like of "Jan Massys wive." From these extracts, one would suppose the great smith was Jan and not Josse.

The author of the Catalogue combats the notion that Quentin was born at Louvain. The only authority cited to that effect being a vague note in the Italian historian Guicciardini, to the effect, that there was a Flemish painter called Quentin of Louvain; and also the mention by Peter Opmeer, in his *Opus Chronologicum Orbis Universi*, 1611, of a medal on which is a head bearing the inscription: "Quint. Lovanien. *pict.*" But he acknowledges that the Italian author fixes the residence of Josse Metsys, a locksmith and master clockmaker at Louvain, from 1469 to 1530. Aert and Claes Massys lived, the one at Herenthals and the other at Lichtaert; and John Massys, or Mertsys, at Mechlin. All the others seem to have either lived at, or been closely connected with Antwerp.

Perhaps, as the author does not name Quentin's father or mother, some facts have come out since the Catalogue was written. If so, I am sure we should all be deeply obliged to your last correspondent if he would afford us the authorities for his statement as to Quentin's parentage, his birth at Louvain, and his residence there in 1490. Of course, the fact of his being admitted free master of the Academy of St. Luke is unquestioned. The *Liggere* proves this. The author of the Catalogue speaks very doubtfully of a lately discovered MS., supposed to be by John Molanus, but appears only to have seen extracts from it.

He also states, on the authority of some notes by M. Van Ertborn, that the first wife of Quentin Massys was Alyt van Tuylt, and the second Catherine Heyens; and gives a list of his children, and many family particulars which would be too long for your pages.

The picture at Antwerp, No. 45 in the Catalogue, and which is called "Le Comptable" therein, is about 2 ft. 3 in. high, and 1 ft. 7 in. wide; and is on panel. The figures are much the same as in the Windsor picture; one man writing in a book, while the other leans on his shoulder, and is conversing earnestly with him. The first is in a grey sort of loose robe, and has on his head a cap, which looks like coarse wool dyed red; something of the same kind goes round his neck. The book is longer in proportion than that in the Windsor picture, and has a sort of tuck on the side. He has no jewel in the cap. The second is in a dark brown robe, almost black; and has on a dark green cap. In his hand is a short scroll, like a rolled up bill. His expression is not like that at Windsor, but has a somewhat sinister cast. There are no jewels on the table, no inkstand, no parrot, no scissors. The coin is chiefly copper and silver, scattered about; and one small pile of gold. The picture is very freely dashed off, and has rough dabs of paint here and there. It is also lower in tone than the Windsor picture, and looks exactly as if it were a first sketch or study for a larger work.

There is no sort of reason to believe that it is a copy. It came from the famous collection of Van Ertborn, who valued it very highly, and never doubted the truth of the constant tradition that it was the production of Quentin Matsys.

The picture at Hagley is extremely like this. It is much nearer in point of size, 2 ft. 4 in. by 2 ft. 10 in.; the others are 3 ft. 1 in. by 3 ft. 9 in. Very like in tone, except that it is much more

highly finished. The sinister and eager expression of the second figure is almost identical. In fact, except that one is evidently a slight sketch, and the other a finished picture, and except the scissors hanging from a nail, and a few more adjuncts on the shelf, we might say one was a copy of the other. It seems as if that at Hagley was the first finished picture from the original sketch at Antwerp. If so, LORD LYTTELTON may be congratulated as the fortunate possessor of what a classic bibliographer might style the *editio princeps* of this very interesting work; and if so, the valuation put on it by the dealer is quite inadequate.

There is a very fine picture, said to be by the great painter, in the Louvre; from which No. 128, at Antwerp, is probably a sketch. It is called "The Money Changer and his Wife." They are two half-length full-face figures. The former is a youngish man, has on a blue dress with a black cap, and is carefully weighing coin with a small pair of scales. By his side sits a young woman in a red dress, with a brown cap, over which is a sort of white starched *couvrechef*. She is carelessly turning over the leaves of a richly illuminated book, probably the *Horæ;* and is watching her husband with an earnest expression. On the table is a small globular mirror, a crystal reliquary, some rings threaded on a piece of paper, a string of pearls, &c. On a shelf above are a bottle, a plate, a censer, and some books; and behind, is a view through a window. This is beautifully painted, with great finish; but not so warm in colour as the Windsor picture, nor the great triptych at Antwerp.

I would now venture a few remarks upon some of the other pictures by this master, which in point of date I should arrange in this order:—No. 44. A Magdalen, at Antwerp, which is a clever picture, well drawn, but crudely coloured. No. 42 and 43. A head of our Saviour, and another of the Virgin; but very unlike his later style, especially in the colouring. Then the "Antwerp Misers," described above; then the Louvre picture; then that at Windsor (or Mr. Kibble's). The colouring of these is richer than any of the others, and shows a further advance in that branch of this art, though not in drawing. Then the celebrated triptych at Antwerp; which is not only a wonderful conception, but most beautifully finished, and one of the most gorgeous pieces of colouring in the world. Of course, there are probably others which I have not seen, and many others may have perished by time or accident; but this seems the natural order in which they may be ranged.

John Molanus, who was related to the family, says expressly that Matsys was brought up as a smith, and executed some very fine ornamental iron work; that he afterwards studied painting at Brussels, and finally moved to Antwerp. This may be true, and even the romance of the story may have some foundation. Now, when we see the wonderful works in iron and steel of the middle ages, we can readily believe that their designers must have been good draughtsmen; but it by no means follows they were colourists; in fact, as they had no occasion for that branch of art, the probability is the reverse. Now if by any chance the attention of one of these good *designers* had been turned to *painting*, it is probable that his first efforts would have exhibited a style of drawing of high character, while the colouring would be inferior, and each succeeding work would show such progress as practice only can give.

It is not improbable that this may have really been the career of Quentin Matsys; and it is not at all improbable that the strongest of all inducements—a fair lady—may have made him change his pursuits and become a painter. It is of course a very difficult thing to compare pictures which you cannot place side by side, the more so if they are many miles apart; and so a considerable time must elapse before you can carry the remembrance of one, to the examination of another. Still, to say the least of it, there is a probability that the foregoing conjectures may be correct. If so, it is likely that LORD LYTTELTON may have the very picture which won the fair lady's hand. And if so, it would be scarcely possible to measure its money value. A. A.

Poets' Corner.

IVORY POCKET KNIFE (3rd S. vi. 369.)—The annual entertainment given at Guildhall on the 9th of November is paid for by the Lord Mayor and the Sheriffs for the time being. For this outlay the latter have the privilege of inviting about twenty-five friends each to the upper table. After the invitations given to the Ministers and other public functionaries, the remaining tickets are absorbed by the Aldermen and their ladies, and their "coach orders," and the Common Councilmen and their ladies. It was customary to invite the past sheriffs, but this year that courtesy is omitted, by which means the corporators get a few more tickets to dispose of. The Sheriffs, who pay for half the cost of the entertainment, have also the privilege of nominating one friend each to be on the Entertainment Committee; the other members are chosen from the Common Councilmen. The first thing done by the members of this committee is to vote themselves penknives, perfumery, and, what is very necessary, soap, for the more effectually carrying out the hospitality of this great Corporation. The knife to which your correspondent alludes was doubtless the product of such a resolution at the first meeting of the committee when

Alderman Lucas was Lord Mayor. How the member of the committee came to part with this trophy of office it would be idle to speculate.

CIVIS.

The knife described by R. D. is one of those distributed by the committee always appointed for the management of the banquet on Lord Mayor's day among the city officials, under the idea that their assistance may be required to cut the ligatures that confine the corks of the bottles of champagne placed on the table. I know not whether it is a general custom, or whether it was adopted on that occasion only, in favour of some member of the committee who happened to be a cutler.

D. S.

ROBERT SCHUMANN (3rd S. vi. 371.) — Allow me to add to the information given under this head, that JUXTA TURRIM will find a lengthened notice of Schumann's life and works in the recently published volume of Fétis's *Biographie des Musiciens*, which will perhaps be more to his purpose than Wasielewski. There is a charming *naïveté* in your correspondent's question. He will be surprised to find that Schumann (though he wrote no "songs without words") was as voluminous a composer as Mendelssohn, and that in Germany he divides (and more than divides) public favour with him. I counsel him to possess himself of the Thematic Catalogue of Schumann's works, and of the small French edition of forty of his songs (either of them may be got at Augener's, 86, Newgate Street, the latter for 7*s.*); and if he wishes to hear his orchestral works performed, he will often have an opportunity at the Crystal Palace concerts. His chamber compositions and songs are frequently to be heard at the Musical Union, Mr. Chas. Hallé's Recitals, the Monday Popular Concerts, &c., &c., and are becoming more and more appreciated every day.

[G.]

HARRISON'S CASE: JONATHAN BRADFORD'S CASE (3rd S. vi. 388.) — I have no doubt that the writer in *Reynolds's Newspaper* and Mr. Charles Phillips intend to relate the same case, and in all probability the former is indebted to the latter for his knowledge of the circumstances, but in the process of abbreviation, from having hastily read the statement, or from writing from recollection, has given a somewhat different version. Errors of this kind are unfortunately very common. It is to be deplored that writers on historical and argumentative subjects do not exercise more care in the use of facts, and that they do not give, by footnotes or otherwise, references to the sources of information, so that the reader may examine for himself. In this case Mr. Phillips has quoted his authority, *Legal Recreations*, p. 572. I have not the means of referring to this work at this moment, but I believe that AN INNER TEMPLAR will find, if he consults it, full particulars of the case of Harrison, the leading facts of which are, I think, faithfully copied by Mr. Phillips. The editor of *Vacation Thoughts*, by which I have collated the two statements, is that published in 1858, p. 101.

I am sorry that I cannot assist AN INNER TEMPLAR to the original trial of Jonathan Bradford. In this case, as in many others, Mr. Phillips has contented himself by giving it as it appears in *Chambers's Tracts*, and this is the version so familiar to all readers. In this shape it appears in Cecil's *Curious Narratives*, Leigh Hunt's *London Journal*, and many other miscellanies and treatises. I am not aware that any of the leading facts have been challenged, but the authority from which they are taken is in no case given. This inattention on the part of Mr. Phillips is inexcusable, as ready access to proper authorities, in legal matters, would be within range of his every day pursuits. The value of his book is much diminished by his neglect of this precaution. Your correspondent would do well to consult Wilson's *Celebrated Trials*, although I fear that that work is not compiled with sufficient care to make it a trustworthy guide; but I think it will give references to other works which may be more safely relied upon. If AN INNER TEMPLAR succeeds in finding the original of Jonathan Bradford, I hope he will acquaint the readers of "N. & Q." as to his success.

T. B.

STYLE OF COUSIN BY THE CROWN (3rd S. vi. 368.)—The style of cousin given to peers, is said to have originated in the time of Henry IV., who by his mother, wife, or sisters, was actually related to every Earl in the kingdom. I suppose custom is the only reason which can be given for its retention.

CHARLES F. S. WARREN.

ST. BRIDGET (3rd S. vi. 351.)—A correspondent in "N. & Q." of Oct. 29, expresses surprise that in a *Life of St. Bridget*, published by me in 1859, I should have spoken of her times as "those heathen days." His words are,—

> "I cannot imagine what the writer means by 'those heathen days,' believing that it was the days of St. Bridget, and other holy persons like her, that gave to Ireland its glorious appellation of the Island of Saints."

As I should not like to be misunderstood by your correspondent, I offer the following explanation: — The days of St. Bridget, and the noble company of saints who then adorned Ireland, caused it indeed to receive the title *Insula Sanctorum*; but with reference to a large body of the people in Ireland, in Scotland, in England, in Germany, and in Gaul, they were days of heathenism. And this is certain from the subsequent labours of St. Columbe, of the monks of Lindisfarne, of St. Columbanus, of St. Boniface, and of many others. These saints and missionaries flourished after the time of St. Bridget, and they were all

of them engaged in preaching Christianity in lands or districts where it had not hitherto penetrated; consequently, in the days of St. Bridget, vast regions of western Europe were still "heathen," and Satan had a more deadly hold over them than afterwards, when the Cross of Christ and Christian baptism had broken his power: this is the substance of what I meant.

As to the fire of Kildare, about which there is some controversy in your pages, I may observe, that I made no allusion to it in the little work referred to, because I believe the alleged miracle to be without authority. It is not mentioned in any of the ancient and credible Lives of St. Bridget. I could not, therefore, receive the story of the miracle, simply because there was no real evidence in its favour. And I may venture to say that this was also the opinion of my lamented friend, Professor O'Curry, who perused my manuscript, and approved of it before I put it to press.

W. G. Todd.

Greenwich, Feast of All Saints, 1864.

Chillingham Castle, etc. (3rd S. vi. 384.)—Oxoniensis has found a complete mare's nest. Sir Walter Scott never claimed accuracy as one of the features of his novels: on the contrary, he openly avowed his adhesion to the declaration of Monk Lewis, that if it would have increased the effect of the story to make his heroine green—green she should have been. Oxoniensis is most unfortunate, moreover, in his example of inaccuracy. If he will peruse the novel once more, he will find that there is no inconsistency with probability, far less possibility, in the passages he quotes. He misunderstands the meaning of them. If, however, he wishes for a real instance of Scott's inaccuracy, let him turn to the 19th and 20th chapters of *The Antiquary*. There he will find Captain M'Intyre starting at full gallop on a free-going horse, after having borrowed the groom's spurs; leaving his uncle and Edie Ochiltree in front of Mucklebacket's cottages to follow on foot. Yet, on his arrival at Knockwinnock, the first person he encounters is the ubiquitous Bluegown, returning with Miss Wardour from their interview beneath the "briery bank," when the latter had informed her of his having been watching all the morning for the Edinburgh coach.

Chillingham never could possibly have been the original of Osbaldistone Hall, for many reasons.

Rusticus.

Restoration of Ancient Buildings (3rd S. vi. 353.)—Would that Mr. Ferrey's restorative abilities were applied to desolated and desecrated Holyrood Chapel, which, on every occasion of my visits to it—close beside the well-kept palace—fills one with shame and sorrow at its state of ruin! Surely a subscription might be set on foot among the nobility and gentry of Scotland, for the purpose of restoring the Chapel Royal to the purposes of divine service. Most assuredly, from all we know of the Duke of Buccleuch, his grace would not be behindhand to assist in so religious and patriotic a work.

Iona.

P.S. A friend, who is better acquainted with the history of Scotland than I can profess to be, informs me that, "besides being the Chapel Royal, Holyrood possesses claims on the attention of the Scottish nobility, and indeed of the nation at large, as the proper chapter-house of the Knights of the Thistle; who at the present time are not installed like their brethren of the Garter."

Art Curiosity (3rd S. vi. 179, 227, 276.)—Photographic copies of two or three of these so-called Shibboleths may be had of Mr. C. S. Alger, Diss, Norfolk. One is taken from a tankard-board said to have been used in the time of the civil wars, when the cavaliers, instead of toasting the king by name, bowed to the tankard on which his majesty's image was reflected. The best reflection for these reduced copies is a Daguerrotype plate, 3¼ inch. by 2¾ highly polished, and bent on a roller to the required shape.

Joseph Rix, M.D.

Dramatic Curiosities (3rd S. vi. 347.)—The anecdote about the Duke of Buckingham and Dryden's play is given in Spence's *Anecdotes* (ed. Singer, London, 1820, p. 62), on the authority of Dr. Lockier, Dean of Peterborough, who was born 1668.

Walter Rye.

Imitation of Virgil (3rd S. vi. 309.)—Virgil has so many followers, that it is difficult to say whom Mr. Owen intended by "the meanest." I think it probable, however, that he applied the term (very unjustly) to Valerius Flaccus:—

"Principio muros obscuraque limina portæ,
Qua gressum extuleram, repeto; et vestigia retro
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent."
Æn., ii. 752.

"Auxerat hora metus; jam se vertentis Olympi
Ut faciem, raptosque simul montesque locosque
Ex oculis, circumque graves videre tenebras.
Ipsa quies rerum, mundique silentia terrent,
Astraque, et effusis stellatus crinibus æther."
Argonauticon, l. ii. v. 38.

In Virgil, the silence of devastation is terrible. In Valerius Flaccus, it is only a calm night at sea. The sound of breakers would have been more alarming than silence to experienced mariners; which, with the exception of Hagniades, the Argonauts do not appear to have been.

For an excellent appropriate quoting of "ipsa silentia terrent," see "N. & Q.," 2nd S. xii. 369.

THE LAD.

"In the caverns of the west,
By Odin's fierce embrace comprest,
A wondrous boy shall Rinda bear,
Who ne'er shall comb his raven hair,

Nor wash his visage in the stream,
Nor see the sun's departing beam,
Till he on Hoder's corse shall smile,
Flaming on the funeral pile."

Gray, *The Descent of Odin.*

In the westernmost part of Europe, the only wondrous point in the boy would be his early going to bed. Is his history known? After the cremation of Hoder, did he become cleaner and keep more reasonable hours? I cannot trace the epigram. H. B. C.

U. U. Club.

Ightham Mote House, Kent (3rd S. vi. 347).—A. B.'s query revives in me many pleasant memories of walks which I have had about this secluded old mansion. I do not find it mentioned in Lambarde's *Perambulation of Kent* (first published in 1576), wherein he gives a list of the castles in Kent; but he incidentally mentions Iteham and Ightam in that work. The only books which contain an historical account of the Mote House, that I now have at hand, are: *The Beauties of England and Wales*, Kent, 1808, vol. viii. p. 1336 *et seq.*; Murray's *Handbook of Kent and Sussex*, 1858, p. 111 *et seq.*; *Gentleman's Magazine*, February, 1837 (wherein is an engraving of the house); same work, 1853, vol. xl. (N. S.), p. 290 *et seq.*; and *The Marygold Window*, by T. H. White, 1849. The latter contains a very picturesque word-sketch of the building. At a meeting of the British Archæological Association, held July 25, 1853, the Mote House was described. Dame Selby, who lived here, and whose curious monument is in Igtham church, is mentioned in "N. & Q.," 2nd S. ii. 248, 314, 415. And somewhere, in the same work, I found a note upon bees which had established themselves in the chapel of the Mote House. In the *Archæological Journal* (vol. xiii. p. 416), is an account of Dame Selby. Her portrait was at the house two or three years ago, and it may be there now. Several years back I saw, in a printseller's shop in London, an engraving of the hall of the house. It was a fancy sketch, introducing, if I remember rightly, a few figures in ancient dresses. I have in my possession a photograph representing the chapel of the house; and in that, also, are introduced some old-fashioned folks. The photograph is, I think, a copy of an engraving. There was in the Royal Academy Exhibition, of 1861 or 1862, a painting of the house. I once read in a periodical, which was published at Sevenoaks many years ago, an interesting account of the families which had occupied the house. I do not remember the name of the periodical, but I would ascertain it if it were important to A. B. No doubt that gentleman will find the historical information which he seeks in the works of Philipott, Hasted, and others, relating to Kent. This house was visited by the Archæological Institute on July 30, 1863. Much historical matter relative thereto, and also to the Selbys, is contained in the *Gentleman's Magazine*, 1863, pp. 444, 624, 757; and 1864, pp. 95, 226. Edward J. Wood.

Psalm cx. (Vulgate cix.) v. 3 (3rd S. vi. 250, 232.)—Your learned correspondents, Mr. T. J. Buckton, F. C. H., and Mr. Job Workard, passed over in silence the variation in the third clause of this verse between the Masoretical (בהדרי), and other copies, printed and in MS. (בחרי, Cod. plurim., Jerom., Sym., Hebrew text, revised by S. Davidson, D.D.) Admitted by Origen in the Hexapla under a twofold recension (ἐν ὄρεσιν ἁγίοις, al: ἐν δόξῃ ἁγίων), considered valid by Hieronymus and Symmachus, the reading, be it only in a philological point of view, deserves a brief note and consideration. Herder, in his work *Vom Geist der Ebräischen Poesie*, states as his opinion that the words, "in den Glänzen der Heiligkeit," have no meaning whatever ("geben durchaus keinen Sinn," p. 382, ed. 1825), and proposes the version of "auf meinen heilgen Bergen," with a reference to Symmachus and Ps. ii.

In *A new Version of the 90th and 110th Psalms*, published in 1755, Mr. Green of Cambridge held, that the translation, "in the beauties of holiness," gave birth to idle interpretations, and confounded together the literal with the spiritual meaning. By him the verse is thus rendered:—

"Thy people shall freely offer themselves
On the day when thou shalt assemble thy forces
*Upon the holy hills.** The youth of thine army
Shall be like the dew from the womb of the morning."

S. Cahen of Paris, an erudite editor of the O. T., adopts this reading in his text, as conveying a more satisfactory meaning, and as being more in harmony with the remainder of the verse. "Ton peuple généreux au jour de (la réunion de) ton armée *sur les saintes montagnes* (afflue) vers toi, comme du sein de l'aurore la rosée de ta jeunesse," is his translation. By some it is supposed an alteration has occurred in the text; the Rabbinical commentators, whose glosses are concise, do not favour such a supposition.

Aben Ezra says, that נְדָבוֹת is a short mode of expressing פְּנֵיכֶם נְדָבוֹת, and the meaning is, "If thou needest to make war, Thy people will hasten to thee as copious showers."

אם הוצרכת לעשות מלחמה עמך יבואו
אליך ביום כנשם נדבות

and he supports the reading of "the sacred heights."

Raschi connects מרחם with the last words of the first hemistich, and translates משחר in the sense of "to fall, come forth," as in the Talmud, משילין.

* "Upon the holy hills," viz., the hills of Sion and Moriah, on which Jerusalem was built.—Cf. Ps. lxxxvii. 1.

"thy holiness which thou hast had ever since thy coming forth from the womb," and continues, לך טל ילדתך, "in thy favour shall be reckoned the good conduct of thy youth, as the dew."

WILLIAM PLATT.

Conservative Club.

LAMB'S ESSAY ON WORDSWORTH'S "EXCURSION" (3rd S. vi. 345.)—As an admirer of Charles Lamb's writings, I think the words of Elia, quoted by EIRIONNACH, contain the best of all reasons why the Essay on the *Excursion* should *not* be reproduced in the forthcoming editions of Lamb, who certainly always possessed the power of clearly showing what he was "driving at;" but in the letter quoted he says, alluding to the small amount of the "Lammy" that was left, "without conjuration, no man could tell what I was driving at." Again, "the language he has altered throughout." The language of Lamb is too precious to have Gifford engrafted upon it. As Elia regretted that he "did not keep a copy" (of himself!), surely it would be *most* kind not to produce the "spurious one." It would be giving us Lamb without the green peas. EDWIN ROFFE.

Somers Town.

TOISON D'OR: COMTE DE SEPTE (3rd S. vi. 251, 355.)—I beg to thank your correspondent SCHIN for his very interesting reply to my query. At present I must confess my inability to supply any further elucidation of the matter. Beltz, from a note in his *Memorials of the most Noble Order of the Garter*, p. xciv. (London, 1841), does not appear to have been aware that Henry was invested with the Golden Fleece while still Prince of Wales. He says (p. xci.):—

"The ceremony observed at the investiture of *King* Henry with the Golden Fleece, is detailed in a contemporary MS. in the Cottonian Collection, Vespas., c. xii."

Henry was also a Knight of the French Order of St. Michael, and of the Elephant of Denmark.

JOHN WOODWARD.

New Shoreham.

SHEPSTER (3rd S. vi. 149, 260.)—

"Tourne thee to thie shepsterr swayne;
Bryghte sonne has ne droncke the dewe
From the flowres of yellowe hue;
Tourne thee, Alyce, backe agayne."

Chatterton's *Ælla* (*Works*, 1803, vol. ii. p. 110).

In the Glossary, *shepster* is marked as one of the words interpreted to signify "shepherd" by Chatterton himself. *Shepster* occurs in Piers Ploughman, and has the meaning given to it of "sheep-shearer," but with a note of interrogation, as if doubtful. In the Glossary to Bamford's *Dialect of South Lancashire*, "shepster" appears with the meaning of *starling*. J. MACRAY.

THE POET GRAY (3rd S. vi. 249.)—In the short announcement prefixed to a *Catalogue of a most interesting Collection of Manuscripts and Books of the Poet Gray*, which were sold by auction on Aug. 28, 1851, by Messrs. Leigh Sotheby and John Wilkinson, it is stated that "material for a goodly octavo volume of 'Marginalia' might be selected from the various books, so profusely are the MS. notes scattered over the pages of many of them." Can you inform me if these "Marginalia" were ever published; or if they still remained buried and lost to the world in the books that contain them? Surely the name of Gray, the poet, attached to any genuine productions from so distinguished a scholar and man of genius, would at once command the respectful attention of our Murrays and Longmans for the honour of having to usher them into the world.

J. M. O.

DUKE OF MONTAGUE (3rd S. vi. 308, 352.)—The *sobriquet*, "the eccentric quart-bottle Duke," applied by Mr. Cunningham to this nobleman, is an allusion to his contrivance of the famous "Bottle-Conjuror" hoax. W. H. HUSK.

FITZPATRICK'S "ANECDOTICAL MEMOIR OF ARCHBISHOP WHATELY" (3rd S. vi. 378, 397.)—

[We have received a long communication from MR. FITZPATRICK in reply to MISS WHATELY'S letter, which appeared in our last number. The greater portion of it is occupied with questions not raised by that lady—viz. that "the absence of *this* sanction" (that is, the family's sanction) "is often the best proof of the candour of the book;" and the advantages of there being different memoirs of the same individual. We can find room, however, for those passages only which contain MR. FITZPATRICK'S answer to MISS WHATELY'S statement, "that the book was compiled without the knowledge or sanction of the archbishop's family or intimate friends, and without the author's having had any information from any who were on terms of intimacy with him."]

The family had ample opportunity of remonstrating against the projected publication, and, although the life of a public man is public property, the family cannot doubt, from what some of them know of my views, that had any such protest come, it should have been treated with the courtesy due to it. But they remained silent; and "silence," 'tis said, "gives consent."

MISS WHATELY is under error in assuming that no person who was intimately acquainted with the archbishop assisted me. But as such persons are aware of her jealous feeling on the subject, they naturally desire that their aid should remain *sub sigillo*.

In conclusion, will MISS WHATELY kindly point out the jokes and repartees which His Grace never uttered? WILLIAM JOHN FITZPATRICK.

Stillorgan, co. Dublin.

QUOTATIONS WANTED (3rd S. vi. 389.)—Some time ago I expressed surprise in "N. & Q." at an unanswered query about the authorship of a part of Gray's "Ode to Eton College." I cannot but

to some extent feel the same at seeing the first of these passages here. At all events I will venture to recommend to Rho the study of Wordsworth. The lines he has quoted are from his greatest work by far, the Ode on the Intimations of Immortality from the Recollections of Early Childhood, stanza ix. *Works*, ed. 1832, ii. 320.

LYTTELTON.

Hagley, Stourbridge.

"PARTY IS THE MADNESS," ETC. (3rd S. vi. 386.)—MR. GASPEY speaks of the famous saying, "Party is the madness of many for the gain of a few" as undoubtedly Swift's.

I venture to repeat the question I asked in "N. & Q." some months ago—What reason there is for supposing it not to be by Pope, but by Swift?

Whether it is in Swift, I do not know; but it is unquestionably the final sentence in the first letter of Pope to Blount, dated August 27, 1714; *Works*, ed. Warton, 1822, viii. 6. Nor is it given as a quotation.

The exact words are, "Party-*spirit*, which *at best is but* the madness," &c. LYTTELTON.

Hagley, Stourbridge.

AUGMENTATION OFFICE (3rd S. vi. 346.)—I believe that the documents formerly in the Augmentation Office are now visible at the Public Record Office in Chancery Lane. H. M. L.

Miscellaneous.

NOTES ON BOOKS.

The Judges of England, with Sketches of their Lives and Miscellaneous Notices connected with the Courts at Westminster, from the Conquest to the Present Time. By Edward Foss, F.S.A., of the Inner Temple. *Vols. VII., VIII., and IX.* (Murray.)

We congratulate Mr. Foss on having brought to a successful conclusion a work which, depending in a great measure for its value upon its strict accuracy, could only be accomplished at a cost of time and labour such as a man of learned leisure could alone bestow upon it. But to this great merit of accuracy, and we may add impartiality, Foss's *Judges of England* may fairly lay claim: for that such merit has been recognised by those best qualified to form an opinion is evident from the fact, that nearly twenty of the living Judges—acting and retired—have placed in the author's hands materials for the account which he has here given of their legal and judicial career. Of the three volumes now published, the first completes the legal history of the Stuart dynasty; and the remaining two that of the Hanoverian family, including the reign of her present Majesty. In these three volumes are included notices of the lives of 266 Judges: making, with those recorded in the six previous volumes, no less than 1589 wearers of the ermine, of whom, thanks to Mr. Foss's industry, we have the leading incidents in their judicial career faithfully recorded; and in the case of deceased Judges, their legal acquirements temperately discussed. But as in addition the work narrates the gradual change which has taken place in our Courts of Law, and incidentally touches upon many points of practice and forms of procedure, it will be obvious that it has claims to a place in every legal library, as well for its illustrations of the history of English law as for its notices of that law's authorised expounders.

Home Thoughts and Home Scenes in Original Poems. By Jean Ingelow, the Hon. Mrs. Norton, &c.; *and Pictures by* A. B. Houghton, *engraved by the* Brothers Dalziel. (Routledge.)

Messrs. Routledge begin the Season of Christmas Books with one which will assuredly be very popular, for as Dora Greenwood, one of the seven Poetesses who furnish the literary portion of this handsome volume wisely says, in one of the many *Songs of the Affections* which are to be found in it—

"Children love to hear of children;"

and this is essentially a book of and for children. The poems, which are graceful and appropriate, treat of the joys, cares, and amusements of childhood: and the engravings,—oh! how many little critics will turn over with delight the thirty-five pictures which Mr. Houghton has designed for them! pictures which will, if possible, add to the reputation of the Brothers Dalziel, and it would be hard to give them higher praise. The Editor speaks of the theme here chosen as certain to excite wide and general interest. It could not fail to do so under any circumstances. It cannot fail when set forth with the good taste and beauty which characterise *Home Thoughts and Home Scenes.*

A Catalogue of the Works of Cornelius Vischer. By William Smith, Esq., F.S.A. *Reprinted from the Fine Arts Quarterly Review.*

The name and reputation of Mr. Smith are a sufficient guarantee for the completeness of this interesting Monograph, with which we can find but one fault, viz., that "it is printed for private circulation only."

The Life of Wesley, and the Rise and Progress of Methodism. By Robert Southey, Poet Laureate. (Bell & Daldy.)

This new edition of Southey's popular biography of the great leader of Methodism, forming a volume of Bohn's *Standard Library*, has some additional notes by the present Editor, who has had the advantage of information and assistance from the Rev. Thomas Jackson, one of the oldest and most respected Ministers of the Wesleyan body.

The Autograph Souvenir: A Collection of Autograph Letters, Interesting Documents, &c., selected from the British Museum and other Sources, Public and Private, executed in fac-simile. By Frederick G. Netherclift. *With Letter-press Transcriptions and occasional Translations by* Richard Sims. *Parts VI. to XI.* (Netherclift.)

We find that we have no less than six Monthly Numbers of these admirably executed lithographic fac-similes to bring under the notice of our readers. The variety and interest of the Letters and Documents here reproduced can scarcely be exceeded. We have Letters of Mary Queen of Scots, Henry IV., Louis XVI., William III., the old Pretender, the Duke of Monmouth, and the Lady Arabella, as examples of royal autographs. Richelieu, Sully, Pitt, and Fox are the Statesmen; and Bullinger, Jeremy Taylor, and Archbishop Usher, are the Divines whose Letters are here copied. Literature, Science, and the Drama are represented by Galileo, Polydore Vergil, Goethe, Schiller, Hogarth, Dugdale, Pepys, Evelyn, Waller, and Marvell; Peg Woffington and Kean are the Dramatic Worthies who figure in the numbers before us; and Titus Oates and Paul Jones give variety to a Collection which possesses a historical, no less than an autographic interest, from the intrinsic value and curiosity of the original Documents.

"THE PARADOXES."—Gentlemen who desire to secure copies of the Reprint of this interesting little volume, so frequently attributed to Bacon, but now shown to be the work of the Puritan, Herbert Palmer, should at once intimate their wish to the REV. ALEXANDER GROSART, 1st Manse, Kinross, as the List, both for the large and small paper copies, is rapidly filling.

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Notices to Correspondents.

G. VICKERS. *The brass in Pebmarsh church is that of a member of the Fitzralph family*, circa 1320. *It is mentioned in the works on* Monumental Brasses *by Waller, Boutell, and Haines.*

H. FISHWICK. *The "call" bequeathed in the will referred to was a "cap." See Chaucer's* Wife of Bath's Tale—

"That wereth or a kerchef or a calle."

M. A. *From the old Heroes of Romance Mr. Halliwell quotes an early allusion*—

"Soche strokes were never seen yn londe
Syth *Olyvere* dyed and *Rowlonde*."

JAMAICA.—MR. J. DILLON, *whose query respecting Jamaica appeared in* "N. & Q." *July* 18, 1863, *is requested to state where a letter may be addressed to him.*

Z. *We stated* (ante p. 378) *on the authority of Nichols's* Literary Illustrations, i. 476, *that Edward Capell, Esq., was buried at Fornham All Saints: we find, however, that he was interred at Stanton All Saints, in Suffolk. Davy* (Addit. MS. 19,079, p. 346) *has given the following extract from the register of the latter church: "Edward Capell, Esq., buried 5th March*, 1781." *Another error also occurs in the same page of the* Lit. Illustrations, *where it is said that Mr. Capell died on* Jan. 24, 1781, *whereas he died on* Feb. 24, 1781.

CLUTHA. *Several works on the mystic number Seven are noticed in three articles on this subject in our* 1st S. v. 532, 596, 617.

J. R. *Ten articles on the various systems of Short Hand Writing appeared in our* 2nd S. vols. i. ii. iii.

"MELHADO," *ante* p. 350. *We were clearly wrong in attributing* Captain Clutterbuck's Champagne *to Michael Scott, as we are informed by H. S. of Edinburgh that it was written by Captain Hamley of the Marines.*

ERRATA.—3rd S. vi. p. 376, col. ii. line 36, *for* "Berringham" *read* "Bermingham;" p. 387, lines 21 and 41, *for* "Clonfort" *read* "Clonfert;" in the same p. and col. line 27, *for* "Treasurer" *read* "Chancellor."

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

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No. 152. SATURDAY, NOVEMBER 26, 1864. {Price Fourpence. {Stamped Edition, 5d.

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LONDON, SATURDAY, NOVEMBER 26, 1864.

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Notes.

"THE STAR-SPANGLED BANNER."

In one of Mr. De Sala's amusing letters from America, published in the *Daily Telegraph* of November 4th, he states that "The Star-spangled Banner" "was written by a Southern man detained as a prisoner of war in England," and in a note to this sentence it is observed that—

"The air of 'The Star-spangled Banner,' which our cousins, with their customary impudence of assertion, claim as their own, is, almost note for note, that of the fine old English song, 'When Vulcan forged the bolts of Jove'; but the patriotic words of the modern version were written, under the circumstances above stated, by a citizen of Maryland named Key."

There is an error here that should be corrected. Francis S. Key, the author of the words of the song in question, was a well-known lawyer in the city of Baltimore. In September, 1814, he went on board the hostile British fleet, then in the waters of the Chesapeake, to negotiate the release of a friend. This negotiation was successful, but the British, being about to make a combined attack, by sea and land, on Baltimore, detained Key, lest he should carry intelligence of their preparations to his countrymen. Being a non-combatant, he was not made a prisoner of war, but simply detained on board one of the English ships for a few days. He thus, with his friend, witnessed the bombardment of Fort M'Henry, the key of Baltimore, anxiously watching his country's flag all day floating over the fort, catching occasional glimpses of it through the night, by the explosions of shells and rockets, and again delightedly saw it, when the morning dawned, still waving over its patriotic defenders. The song, in fact, is just a description of the scene and his feelings on the occasion, the first two verses being as follows:—

"O! say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming;
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming!
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there;
O! say, does the star-spangled banner yet wave,
O'er the land of the free, and the home of the brave?

"On the shore, dimly seen, through the mists of the deep,
Where the foe's haughty host, in dead silence reposes,
What is that which the breeze o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
Its full glory reflected, now shines on the stream:
'Tis the star-spangled banner, O! long may it wave,
O'er the land of the free, and the home of the brave!"

The air of "The Star-spangled Banner" may be "almost note for note that of 'When Vulcan forged the bolts of Jove,'" but it certainly is, wholly and completely, that of a still finer and better-known old English song, "To Anacreon in Heaven," of which the first verse runs thus:—

"To Anacreon in Heaven, where he sat in full glee,
A few sons of harmony sent a petition,
That he their inspirer and patron would be;
When this answer arrived from the jolly old Grecian:
'Voice, fiddle, and flute, no longer be mute,
I'll lend you my name and inspire you to boot;
And, besides, I'll instruct you, like me, to entwine,
The myrtle of Venus with Bacchus's vine.'"

Like most of the very popular songs, this was abundantly parodied. The following lines form the first verse of one of those, entitled—

"BRITANNIA.

"To Neptune enthroned, as he governed the sea,
From my cliff-skirted isle, I despatched a petition,
That he its protector and patron would be;
When this charter arrived without let or condition:
'Navigation and trade, no more be afraid,
The ocean is yours, I'll lend you my aid:
Besides I'll instruct you, like me, to entwine
The fruits of fair commerce round liberty's shrine.'"

The French Revolution gave occasion for another parody of this most popular song, of which I also give the first verse, entitled—

SATAN'S VISIT TO THE JACOBIN CLUB.

"To old Satan in Hell, where he sat in full glee,
The Jacobin Club lately sent a petition,
That he their inspirer and patron would be;
When this answer arrived from the Prince of Sedition:

'To blast branch and fruit of religion's firm root,
I'll lend you my aid, and to favour your suit,
I'll meet you in Paris, and there we'll combine,
To destroy all that's moral, that's just, and divine.' "

There were other songs, however, not mere parodies, written and sung to the air of "Anacreon in Heaven." An early one of those was "Bibo," mentioned by UNEDA (2nd S. xii. 310), and "The Star-spangled Banner" was another of the same kind. "Bibo" commences thus: —

"When Bibo went down to the regions below,
Where Lethe and Styx round eternally flow,
He waked in the boat, and would be rowed back,
For his soul it was thirsty, and wanted some sack;
But Charon replied, 'You were drunk when you died,
For you ne'er felt the pain that to death is allied.'
'Take me back,' cried old Bibo, 'I mind not the pain;
For if I was drunk let me die once again.'" *

"When Vulcan forged the bolts of Jove," was written by Thomas, "the last of the three Dibdins," and probably is very little, if at all, older than "The Star-spangled Banner." I add the first verse, to show the difference in rhythm that exists between the airs of Anacreon and Vulcan:—

"When Vulcan forged the bolts of Jove
In Etna's roaring glow,
Neptune petitioned he might prove
Their use and power below;
But finding, in the boundless deep,
Their thunders did but idly sleep,
He with them armed Britannia's hand,
To guard from foes her native land."

"To Anacreon in Heaven" is not, by any means, the only English air claimed as their own, by our transatlantic cousins. In United States' ships of war our well-known English air, "The Landlady of France," the lady, it will be recollected, who discovered that —

"Love is like the colic cured with brandy O,"—

is, or used to be (I am speaking of some five and twenty years ago), played in harbour at eight A.M. when the yards were crossed and colours hoisted, as a national air, under the rather high-sounding appellation of "The British Defeat." I can only account for this strange travesty of a lively English air, by observing that a doggrel American sailor's song was written to it on the capture of H. B. M. ship "Guerrière," Captain Dacres, by the U. S. ship "Constitution," Captain Hull, of which I can just recollect one verse —

"When Dacres came on board to deliver up his sword,
He was loth to part with it, it was so handy O.
'O keep it,' said brave Hull,
'And do not look so dull,
Come below and drink a glass of Yankee brandy O.'"

The "Beat to Quarters" in an English ship of war is the air to the chorus of "Come, cheer up, my lads," the music of which was composed by Dr. Boyce, the words written by David Garrick, as follows: —

"Hearts of oak are our ships,
Jolly tars are our men;
We always are ready,
Steady, boys, steady,
To fight and to conquer
Again and again."

The air rolls well out on the drum, and has a peculiarly animating and spirit-stirring effect on even the dullest souls, as is well known by those accustomed to hear it. This the Americans, certainly without designing any compliment to the British service, have annexed also, their "Beat to Quarters" being simply a servile imitation of our own. And in a land of heroes, to use Byron's words, which I quote from memory —

"When every week, at least, sends forth a new one,
Till after cloying the gazettes with cant,
At last they find that he is not the true one,"

the old English air, "See the conquering Hero comes," is in almost continual requisition; being found as applicable to the elected rowdy of a municipal ward as to General Butler or President Lincoln. American officers too, both naval and military, march in to dinner to the well-known time-honoured air of "The Roast Beef of Old England." The small states, into which the great Spanish dominions of South America are now divided, have, in turn, adopted the three last airs, probably from hearing them played on board United States ships of war. So I have seen Mexican naval officers going to their mess of garbanzas and garlic, while their band, represented by one man with pandean pipe and drum, played the ever-memorable —

"Officers, officers, come in to dine
On a piece of roast beef, and a bottle of wine,
Plum-pudding and pie, and everything fine.
O the roast beef of Old England!
And O the Old English roast beef!"

WILLIAM PINKERTON.

A FEW WORDS FOR GEORGE THE THIRD.

Many will, I trust, like myself, feel exceedingly obliged to QUEEN'S GARDENS (3rd S. vi. 154) for drawing that just distinction between *stubbornness* and *steadfastness*. Therein, I think, the royal nail has been hit upon the right head; and I have little doubt, as the world wags onward, it will be found that more and more "Good Words" can, and ought to be said for George the Third. Here are a few such words, not without interest at the present time: —

"One of our best and most intelligent artists, Samuel F. B. Morse, President of the National Academy, has mentioned to the writer an anecdote connected with this subject. He says, that on one occasion, when he entered Mr. West's painting-room, long after the death of George

* Another version commences —
"When Bibo thought fit from the world to retreat,
As full of champagne as an egg's full of meat," &c.

the Third, he found the artist engaged in copying a portrait of that King, and as he sat at his work, and talked according to his custom, 'this picture,' said he, 'is remarkable for one circumstance: the king was sitting to me for it, when a messenger brought him the Declaration of American independence.' It may be supposed that the question, 'How did he receive the news?' was asked. 'He was agitated at first,' said West, 'then sat silent and thoughtful; at length, he said, "Well, if they cannot be happy under my Government, I hope they may not change it for a worse. I wish them no ill."' If this was George the Third, we find no difficulty in reconciling his attachment to Benjamin West with the American's honest love of his native land."

I have had this extract by me some years, but it was made before I was sufficiently imbued with the great doctrine of Cuttleism, consequently I cannot name the page; but a "mem." to the extract notifies it to be from W. Dunlap's *Art and Artists in America*. The book was lent to me by the late Abraham J. Mason, the excellent engraver on wood, and himself the author of a small volume, entitled *Poetical Essays*, 1822, "embellished with eleven engravings on wood, executed by the author from designs by the late John Thurston."

If the above narrative be truly set forth, it will come as another proof how deserving George the Third was of our affection. His speech to West, short as it is, shows, I think, not only *steadfastness*, but much *manliness*; such as is not likely to be found where *stubbornness* is the spring of action. I find still some worthy individuals, who entertain very frivolous notions concerning George the Third: notions which I have reason to see, are derived from their having, in early life, perused the writings of that filthy toad, Peter Pindar. I call him filthy toad for more reasons than one. One reason I have for so doing is this: the late Thomas Uwins, R.A., told my father, that having to sketch the portrait of Wolcott, they were no sooner seated than he, Wolcott, immediately commenced contaminating the ears of the young artist with a flood of indecency. I can, however, well imagine—from what I myself know to have been the character of Mr. Uwins, and the repugnance he had to the least taint in conversation—how astonished Peter Pindar must have been to find himself suddenly checked, for Mr. Uwins was not the man, at any period of his life, to hide his just indignation, even had fifty thousand Wolcotts been before him.

As a point in connection with this theme, I think the following extract, from "Antiquity" Smith's *Nollekens and his Times*, is very well worth remembering:—

"Those who recollect the figure of Dr. Wolcott in his robust upright state, and the diminutive appearance of Mr. Nollekens, can readily picture to themselves their extreme contrast, when the former accosted the latter one evening at his gate in Titchfield Street, nearly in the following manner: 'Why, Nollekens, you never speak to me now; pray what is the reason?'—*Nollekens.* 'Why, you have published such lies of the King, and had the impudence to send them to me; but Mrs. Nollekens burnt them, and I desire you'll send no more: the Royal family are very good to me, and are great friends to all artists, and I don't like to hear anybody say anything against them.' Upon which, the Doctor put his cane upon the Sculptor's shoulder, and exclaimed, 'Well said! little Nolly; I like the man who sticks to his friends; you shall make a bust of me for that.' 'I'll see you d—d first,' answered Nollekens; 'and I can tell you this besides—no man in the Royal Academy but Opie would have painted your picture; and you richly deserved the broken head you got from Gifford in Wright's shop: Mr. Cook, of Bedford Square, showed me his handkerchief dipped in your blood: and so now you know my mind. Come in, Cerberus, come in.' His dog then followed him in, and he left the Doctor at the gate, which he barred up for the night."

Dr. Samuel Johnson, in his magnificent letter to Lord Chesterfield, observes, "no man is well pleased to have his all neglected, be it ever so little;" and by the same token, it is absurd to find fault with any man, be he King or Commoner, for not employing better talent than he can find. Amongst other whimsical notions, one has been that George the Third did not display much taste in employing West. The King, however, was wise enough to take the best he could get, and as he at times wanted Scripture subjects, he employed West for that purpose: besides, West's "Death on the Pale Horse," "King Lear in the Storm," and the "Death of General Wolfe," as designs, have still to be beaten. Here are some remarks made upon West, by Abraham Raimbach, the celebrated line-engraver, whose works from the paintings of Sir David Wilkie have a world-wide reputation:—

"It is melancholy to reflect on the almost total oblivion into which his works have now fallen. Surely there must be at some future time a revival of them, or we shall, as a nation, in a measure justify the libellous imputations of being incapable of appreciating the higher productions of art."

This extract is from the *Autobiography of Abraham Raimbach*, of which charming book copies were printed for private distribution only. In conclusion, George the Third was fond of music, and he seems to have appreciated highly Handel's compositions. I have an impression that Beethoven pronounced Handel to be "the master of masters."

EDWIN ROFFE.

Somers Town.

P.S. As George the Third died on the 29th of January, 1820, and Benjamin West on the 11th of March following, the words of Mr. Morse—"long after the death of George the Third"—may appear inconsistent with truth. As I consider it a matter of strict duty towards "our respected chief," and friendliness to each other, to do all we can to render "N. & Q." as perfect a work as possible, I have, with some little trouble,

ascertained that the narration of Samuel F. B. Morse is to be found at page 69, vol. i. of a *History of the Rise and Progress of the Arts of Design in the United States*, by William Dunlap, 2 vols. New York, 1834. In another part of this work it would appear that Mr. Morse returned to America in 1815, and, as the "Regency" had existed for several years before that, it is easy to see how Mr. Morse's mind may have become—in after time—somewhat dim as to the precise period of the poor King's death.

ON THE AUTHORISED VERSION, 1611, FOLIO.

On a former occasion I noticed that I was engaged in preparing for publication a description of the great Bible, 1539, and the Cranmer Bibles, 1540 and 1541, and the large folios of the Authorised Version. I am still proceeding with the work, and have now compared every leaf of 113 copies (nearly all of them imperfect.) I have done this to enable me to identify the several editions, the reprints and variations, and to prove that portions of these editions which read together have been mixed to make up copies. Of the Authorised Version, 1611, I have compared every leaf of seventy copies (nearly all imperfect), also a large number of subsequent editions. I formerly alluded to the use of the engraved title by Cornelius Boel, and the woodcut title. The statement in Lea Wilson's Catalogue, that both these titles were in his copy, has led to the conclusion that the two titles were necessary to make the Bible perfect. I requested any gentleman who had any Cranmers or the Versions of 1611 with any title, either 1611 or 1613, to communicate with me. I was then favoured with some letters, but none of them afforded me any information to cause me to alter my views on the use of these titles. I now repeat the invitation, and shall be very happy to hear from any gentleman on the subject. I shall state in my book, from my present knowledge, that only one of these titles was issued in the same copy. I have not been able to learn that any Bible exists, in an original state, with both titles. I know that Lea Wilson's copy had only one—the engraved title—when he bought it, and that he inserted the woodcut title to make it perfect, as he no doubt supposed. The best authorities, with whom I have the pleasure to be acquainted, agree with me in the opinion that only one title was issued in the book. It is a curious fact that some copies of the Bible of 1611 have the title of the next edition, that of 1613. I have compared every leaf of twelve copies having this title, and may say that these Bibles are only the second issue of the 1611, and therefore consider that those Authorised Versions designated as 1613-11 are no special edition, but are the second issue, having the title of 1613 in them. The ten copies alluded to have some leaves of reprints in all of them, but they differ from each other; no two copies have the same reprints used in them. FRANCIS FRY.

Cotham, Bristol.

"DONKEY."

Is this word—now that we have had a "Donkey Show" in London—to be henceforth considered the legitimate equivalent of *ass*? Hitherto *donkey* has been simply a nickname, and even now we could not use the word in serious composition. What is the earliest instance of its appearance in print?

In an early volume of "N. & Q." (1st S. v. 78), a correspondent, C. W. G., observed that the word *donkey* was not found in any dictionary, and added that he had heard antient men say it had been introduced within their recollection. A second correspondent (1st S. v. 237) suggested an etymology (donkey from *dun*), which seems to me very improbable. It is quoted, however, as from "N. & Q." in Worcester's *Dictionary*.* A third correspondent (ACHE, 2nd S. ix. 131) observes that Pegge, who died about 1800, classes the word among provincialisms, and writes—"Donkey, an ass, Essex." The word does not appear in Todd's *Johnson* in 1818. In Rees's *Cyclopædia* it stands thus—"Donkey, in Rural Economy, a name often provincially applied to the ass." This portion of the *Cyclopædia* must have been published about 1800. But soon after that date we meet with the word in *Rejected Addresses* (printed in 1812), and in a form which clearly shows it to have been at that time an established and familiar term:—

"I had a grandmother, she kept a donkey."

Before we derive donkey from *dun*, we must be quite sure that the latter word was really applied to the ass. What reason is there for asserting this? The quotation from Chaucer, "Dun is in the mire," does not prove it. This phrase had already in Chaucer's time become proverbial, and the host uses it in the sense of—We are stuck fast; "in a fix," as a Yankee would say; and to enliven the company he proposes that one of them should tell a tale. The Manciple's Prologue begins thus:—

"Wete ye not wher stondith a litel town,
Which that ycleped is Bob up and down,
Under the Blee in Canterbury way?
Ther gan our Hoste to jape and to play,
And sayde—Sires, what? *Dun is in the mire*;
Is there no man for praiere ne for hire
That wol awaken our felaw behind?
A thefe him might full lightly rob and bind;
See how he nappeth, see, for cockesbones,
As he wold fallen from his hors atones."

* The definition given by the two American lexicographers, Webster and Worcester, is curious—"An ass *or mule* for the saddle."

In Nares's *Glossary* (*voce* "Dun") there is an explanation to the effect, that to "draw Dun out of the mire" was a rustic game, in which a log of wood was supposed to represent a dun *horse*. Gifford so mentions it in a note to Ben Jonson. The expression is also used by Shakspeare, Beaumont and Fletcher, Shirley, and Butler (*Hudibras*). Nares does not allude to the word *dun* as being ever applied to the ass, nor do any of the authors he quotes from. I need not transcribe Nares's references, as his *Glossary* is so common a work.

J. Dixon.

Note in Season. — If you insert the following extract in "N. & Q." published on Saturday next (November 26, 1864), it will be exactly one hundred and thirty-seven years since the "Grand Master," Dr. John Byrom, made the note, which is to be found in his *Remains*, printed by the Chetham Society: —

"Sunday, November 26th, 1727, Mr. Folkes, White, Glover, and I walked home, and were much diverted with the bellman's verses: —

"If that we do believe a future state,
Let us repent before it is too late;
Although we now may be in health and strength,
The life of man is but a span's length;
Let's make our calling and election sure.
Past one o'clock!"

Edwin Roffe.

Somers Town.

Demosthenes, Brougham, and Berryer. — Lord Brougham, at the Berryer banquet, when describing M. Berryer's power in putting down all who defended oppression, applied to him the lines from "The Task," in which Cowper says of Demosthenes —

"No sycophant or slave, that dared oppose
Her sacred cause, but trembled when he rose;
And every venal stickler for the yoke
Felt himself crush'd at the first word he spoke."

As the reporters, one and all, seem to have missed this happy quotation, pray preserve it in "N. & Q."

M. S.

An Intricate Consanguinity.—According to a French newspaper, the name of which I do not recollect at present, a rich farmer, rather advanced in years, residing in the neighbourhood of the city of Lille, and reduced to widowhood, fell in love with a young girl eighteen years of age, and married her. After the lapse of six months, his son, by his first wife, became also enamoured of the young and handsome widow, mother of his father's young bride, then thirty-six years old, and married her last May. Consequently we have a father, son-in-law of his son, and a wife, becoming not only daughter-in-law of the son of her husband, but mother-in-law of her mother; who, in her turn, becomes daughter-in-law of her daughter, while her husband is father-in-law of his mother-in-law, and father-in-law of his father.

Rhodocanakis.

Early English Almanack.—In "N. & Q." (2nd S. vii. 88) it is noted that the earliest English almanacks were printed in Holland, and have occasionally been preserved by being pasted in the covers of old books. Seeking verification thereof, at p. 114 mention is made of a "fragment" in the Lambeth Library by Jasper Laet de Borchleon, A. D. 1500. Query: Is this date correct, or has a portion been torn off? The following may, however, interest collectors of these curious relics: — A few months since I purchased —

"An Almanack and Prognostication for the Yeare of our Lord M.D. and XLVIII. by M. Alphonsus Laet, brother of M. Jasper Laet, Doctor in Physycke and Astronomy.— Imprinted at London by Richard Jugge, dwelling at the north doore of Paul's."

It is on a single folio sheet, red and black; the letter-press $14 \times 10\frac{1}{2}$, and contains the usual information given on such sheets at the present time; with the peculiarity that on the Sundays reference is given to the Gospel of the day — "The Chosen dayes to let blood or to take recieptes or such necessary thinges, with these signes following — Good to let blood +, metely to let blood ∓.—Good to take medicine — meetely to take medicine — Good to bathe — Good to sowe or plante." There is also a representation of the "Eclypse of the Moon xxii daye of Apryle in the xii degree of Scorpius," and stating the beginning and ending, with another woodcut of the influence of the planets on the human body.

Johnson's *Typographia* notes the first *dated* book of Jugge's (who was an eminent Bible printer), as 1548, so this is one year earlier. With the exception of being wormed, it is beautifully perfect, having been preserved in a volume of Erasmus's *Paraphraze*, 1548, and is probably one of, if not the very first sheet almanack printed in England.

James Dix.

Wellington Park, Redland, Bristol.

Flannel Shirts.—The following extract from a periodical of 1823, showing when the use of flannel as a dress next the skin commenced, is worth preserving in "N. & Q.": —

"Flannel was first used in Boston, as a dress next the skin, by Lord Percy's regiment, which was encamped on the common, October, 1774. There was hardly flannel enough then in the whole town for that one regiment. Some time after Lord Percy had begun with flannel shirting, Sir Benjamin Thompson (Count Rumford) published a pamphlet in America, assuming to have discovered the utility of this practice. He might, perhaps, have suggested the use of it to Lord Percy. Flannel has not been in general use until within some thirty years."

This was in 1823, so that it commenced about 1790.

W. P.

Queries.

W. Alexander. — In 1847 was published, a (posthumous ?) volume of poetry containing *Christian Dramas*, &c., &c., by W. Alexander, of "the University of Pennsylvania." I would be obliged to any of your American readers who would give me any information regarding the author, and the titles of his *Christian Dramas*. I only know the book from the notice of it in Alibone's *Dictionary of English and American Authors*. R. Inglis.

Barham's Lines on Dean Ireland. — Where can I find a copy of these satirical verses, which, I believe, commenced as follows ?—

"Oh! Peter, if thou be'st the Peter,
And for the office none were meeter," &c.

B. L.

William Bertram.—In Warburton's *Treatise on the History of Guernsey*, I find it stated, that in the year 1448 William de la Pole, Duke of Suffolk, having at that time the wardship of Anne, Countess of Warwick, placed in her right William Bertram, Esq., in the government of the Isles of Guernsey and Jersey. Any information respecting William Bertram will oblige. P. S. C.

"Blue Book." — A term now commonly applied to the Parliamentary Reports, from the circumstance of their being stitched up in blue covers. But what does it mean in the following passage ? —

"Dr. Ames's death has put them in hope that they shall not be troubled so much with blue books as heretofore."—*Calendar of State Papers*, Nov. 7-17, 1633, p. 279.

W. P.

Maréchal d'Asfeld. — Where can I obtain correct information respecting the descendants of the celebrated Maréchal d'Asfeld, who died in 1743, and of his brother, Baron Benoit d'Asfeld ? The *Annuaire de la Noblesse* states the family to be *extinct;* while the *Armorial Général* of Rietstap publishes to the contrary. The Maréchal was the friend of Berwick, and succeeded him in command at Philipsbourg.

G. D'A.

Fenwick Queries. — Where can I find a fuller genealogical account of the Fenwicks of Northumberland than is given by Burke in his *Extinct and Dormant Baronetcies*, or by Wallis in his *History of Northumberland ?* According to Burke's *Dormant and Extinct Baronetcies*, Alan (Alexander) Fenwick was the second son of Sir John Fenwick, Bart. (1579-1658), of Northumberland, by his second wife, Grace Lorrain. Wanted any particulars concerning him or his descendants.

Is Fenwick ever pronounced as if written Phœnix at the present day ? The canting crest of the Northumberland family of that name, a phœnix, would seem to show that such was the early pronunciation of the name. P. W. S.

George Fox.—There was printed in Liverpool, in 1836, a pamphlet by Elisha Bates, entitled *An Appeal to the Society of Friends*, in the composition of which the author had access to MSS. then "in possession of a Friend, into whose hands" they came "by descent from one of Judge Fell's daughters." There was much original matter in them which had not then, and, as far as I can discover, has not since been published, but without which, it is plain, from the few extracts given by Mr. Bates, a just character of Fox cannot be drawn.

"An enormous mass," says the writer of the pamphlet, p. 28, "remains behind; and I shall be truly glad that it may not be found needful to bring it forward; but I fear the present state of things will not warrant the suppression."

The *Appeal* had a bearing upon some controversy then going on, but as this, and all feeling engendered by it, have long since died away, I venture to ask whether the manuscript papers have ever been published; and if not, are they now accessible ? St. T.

Hall Inscription. — On the oak ceiling of a hall in some part of England, I once noticed the following sentence in quaint old English letters— "Merry is the hall when beards wag all." Where was it ? P. W. S.

Date of Lord Lovat's Birth. — Mr. John Hill Burton, in his *Life of Simon Fraser, Lord Lovat*, says he was born about the year 1676, and adds this note : —

"There are discrepancies in the authorities, but his own statement at this trial, and *the inscription on his coffin*, are relied on as the best."

The inscription on his coffin is given (pp. 265, 266), as follows : —

"Simon Dominus Fraser de Lovat, decollat April 9, 1747, ætat. suæ 80."

If he were in his eightieth year on 9 April, 1747, he could not have been born after the year 1668. S. Y. R.

Mastmaker.—I met the other day with "mast-maker," not any one connected with our "wooden walls." What was the trade ? D.

Mum. —

"I do not question but that we might make good strong sound Beer, Ale, and Mum that would keep well to Barbadoes. . . . . Great quantities of Beer, Ale, and Mum is sent yearly from London, and other places to Barbadoes, Jamaica, and other Islands in America, where it sells to good advantage."—*Good Order Established in Pennsilvania and New Jersey*, by Thomas Budd, 1685.

Was this mum made in England; if so, was it similar to the present Brunswick mum ? and is any beer of that name now brewed in England ?

St. T.

Mr.—I shall feel obliged to any one who will inform me when this pronoun came to be pronounced, in ordinary conversation, so as to rhyme with *lie, fly*. It was most certainly in the present century; for Walker, whose *Dictionary* appeared in the last decade of the last, knew nothing whatever about it; and of course it was equally unknown to Garrick and Kemble, to Pitt, Fox, and Wyndham. Yet the late Mr. Thackeray made the pronunciation of these great actors and speakers one of his topics of ridicule of the unhappy Irish. All I will say is, that by using this new-fangled mode in reading Shakespeare—and, indeed, I may add, all the poets anterior to the present century—we frequently destroy the rhythm which requires *my* to be pronounced very short, the vowel being nearly elided. The same is the case with *thy*—at least in comic scenes—of which the Quakers and the peasantry have retained the original pronunciation. Thos. Keightley.

Life of Newcomen.—Can any of your readers inform me if any life of Newcomen, the inventor of the steam-engine called by his name, has been published; and if so, what is its title? Or are they aware whether any descendants of the family survive, and where they are to be found?

Fire Engine.

Colonel Rainsborough.—Information is requested concerning Col. Thomas Rainsborough (or rightly Rainborowe), who was killed by Cavaliers at Doncaster, October 1649.

I should be especially glad to have my attention directed to any letter of his, either in public or private custody.

If any portrait of Rainsborough yet exists, it may possibly be identified by the arms,—Chequy or and azure; in the fess point a Saracen's head couped proper. Edward Peacock, F.S.A.

Bottesford Manor, Brigg.

The Ring and the Turkey Cock.—Wanted a copy of this poem, which, under the title of "The Conjuror; or, the Ring and the Turkey," was printed as a child's book some fifty years since. T. R.

Royal Arms.—In which quartering must the Royal Arms be placed when borne by right of descent? W. H. M.

Silent Worship.—What Christian sects have practised silent worship besides the Pietists of Germany and Switzerland, and the Quakers?

St. T.

Shelton Abbey.—In the picture gallery of Shelton Abbey, near Arklow, is a painting of the Seven-eyed Shepherd whom Orpheus was beguiling with his music whilst his sheep were stolen. Who was the painter, and where is the legend to be found? G. A. B.

Queries with Answers.

Andrew Yarranton is cited in a MS. of 1685 as the author of *England's Improvements by Sea and Land*. I desire some biographical account of him, and a list of his works. S. T.

[Andrew Yarranton, a native of Astley, co. Worcester, was born in the year 1616, and in his sixteenth year was put apprentice to a Worcester linendraper. During the civil wars he joined the army of the parliament, and held the rank of captain. On quitting the army he carried on the manufacture of iron at Astley. In 1660, he was imprisoned for conspiring against the king's authority; and after a confinement of two years succeeded in making his escape. A few years later he published in London a 4to tract, entitled *A full Discovery of the First Presbyterian Sham Plot*. Yarranton was no sooner at liberty than he was again occupied with his plans of improved inland navigation and agriculture. To perfect himself in various branches of manufacture he made a tour in Saxony, Holland, and Germany. In 1677, he published the first part of his *England's Improvement by Sea and Land*—a remarkable book, full of sagacious insight as respected the future commercial and manufacturing greatness of England. The second part appeared in 1681. In this year he proceeded to Dunkirk for the purpose of making a personal survey of that port; and on his return he published a map of the town, harbour, and castle on the sea, with accompanying letter-press. When and where his death occurred has not been discovered. In Dove's *Elements of Political Science*, 8vo, 1854, pp. 402-470, is a long account of the labours of Andrew Yarranton, which has been republished separately in a 12mo volume. But the best biographical sketch of this remarkable man will be found in Smiles's *Industrial Biography*, 8vo, 1863, pp. 60-76.]

Hymn to the Vernacle.—Where can I find a mediæval hymn to the Vernacle, commencing—

> "Salve sancta facies
> Nostri redemptoris,"

and ending—

> "Ut nobis non noceat
> Hostile gravamen,
> Sed fruamur requie
> Dicamus omnes Amen"?

Is the author known? W. H. James Weale.

Bruges.

[This Hymn is printed in the *Acta Sanctorum*, Feb. vol. i. p. 452; and two versions of it in Daniel's *Thesaurus Hymnologicus*, i. 341; ii. 232, Halis, 1841-46, 8vo. The author is unknown.]

"Godfrey of Bulloigne."—I have a copy of this book which, unfortunately, wants the title-page. It is a thick small 8vo volume of 659 pages. An address to the reader by Sir Roger L'Estrange serves to show the approximate date of publication, but I infer from the remarks, as well as from a

prefixed poem "occasioned by the present edition" by Robert Gould, that the translation was made at an earlier period. I shall be glad of information of the work in question, as well as of any other translation of the poem; and if any of your readers can give me a copy of the title-page it will much oblige CHARLES WYLIE.

75, Victoria Street, S.W.

[The following is a copy of the title-page of our correspondent's imperfect volume: "Godfrey of Bulloigne: or the Recovery of Jerusalem. Done into English Heroical Verse by Edward Fairfax, Gent. Together with the Life of the said Godfrey. Licensed to be reprinted, Sept. 18, 1686, Ro. L'Estrange. Dublin: Printed by and for A. Rhames, opposite the Pide-Horse in Capel-street, 1726." The earlier editions of Fairefax's translation were published in 1600, 1624, sm. folio, and 1687, 8vo. It was reprinted again in 1749; by Charles Knight in 1817; by S. W. Singer, in 2 vols. 12mo, 1817; and again by Charles Knight, 2 vols. 12mo, 1844. Six years previous to the publication of Fairefax's version, the first five cantos of the *Jerusalem Delivered* were printed in London in Italian, together with an English version in octave stanzas, by R. C. Esq., who has been supposed to be Richard Carew, author of the *Survey of Cornwall*. For other English translations see Lowndes's *Bibl. Manual*, art. "Tasso." Consult also the *Retrospective Review*, iii. 32-50; and the *Quarterly Review*, xxxiv. 1-19.]

HISTORY, ETC., OF SHETLAND. — I should feel obliged to any of your correspondents who would inform me what are the best works to consult on the topography, history, antiquities, &c., of Shetland and Orkney. G. T.

[We subjoin a list of the works relating to these islands:—1. Description of the Island of Shetland, 8vo, 1753. 2. Samuel Hibbert's Description of the Shetland Islands, comprising an Account of their Geology, Scenery, Antiquities, and Superstitions, 4to, 1822. 3. Sheriff's General View of the Agriculture of Shetland. 4. Catharine Sinclair's Shetland and the Shetlanders, 8vo, 1840, 1856. 5. James Wallace's Description of the Isles of Orkney, 12mo, 1693, and 8vo, 1700. 6. George Eunson's Ancient and Present State of Orkney, 12mo, 1788. 7. Dr. John Barry's History of the Orkney Islands. Second edition, with additions, by the Rev. James Headrick, 4to, 1808. 8. Peterkin's Notes on Orkney and Zetland, 2 vols. 8vo, 1822. 9. Sheriff's Agricultural Report of the Orkneys.]

LUTRENSIS. — What does this word mean in Latin of the sixteenth century? Could it be a contraction of *Lutetiensis* (Parisiorum), and thus mean *Parisian?* P. W. S.

[Lutry, Lutri, or Lutre, is a small place in Switzerland, canton Vaud. Lutrensis would be the proper form to express in Latin "an inhabitant of Lutre," as Atheniensis an Athenian, &c. There are other names of places besides the Swiss "Lutre," to which Lutrensis might be referred; but our correspondent has not favoured us by stating where or in what connection he fell in with the word, and we forbear to speculate.]

DR. CLARKE WHITFELD. — Wanted information respecting this composer of songs and anthems, Professor of Music I believe at Cambridge at the commencement of the present century. I shall be thankful for direction to any original sources of information. JUXTA TURRIM.

[The best account of John Clarke, afterwards John Clarke Whitfeld, Mus. Doc., who died at Holmer, near Hereford, on Feb. 23, 1836, will be found in the *Annual Biography and Obituary*, xxi. 129-135. Consult also the *Gent.'s Mag.* for April, 1836, p. 438.]

SIR THOMAS MORE. — *Domestic Life of Sir Thomas More*, by Margaret Roper. Is there any doubt whether the book was actually written by her? W. W. T.

[The work entitled *The Household of Sir Thos. More. Libellus a Margareta More, quindecim annos nata, Chelseiæ inceptus*, post 8vo [1851], is by Miss Anne Manning, and may be placed on the same shelf with *The Maiden and Married Life of Mistress Milton*, and other spurious literary relics. On the title-page of the fourth edition, 1860, it is stated to be "By the Author of Mary Powell."]

QUOTATION. — Who is the author of —

"Medio de fonte leporum
Surgit amari aliquid"?

W. W. T.

[Lucretius, *De Rerum Natura*, lib. iv. 1126.]

Replies.

POSTERITY OF HAROLD II., KING OF ENGLAND.

(3rd S. v. 135, 217, 246; vi. 318.)

The relic exhibited at Mechlin was the tunic of St. Bridget of Ireland, which is enclosed in a reliquary in the form of a mantle made of a precious stuff, probably of Persian origin; the ground is gold, the design consists of rose leaves, with eight-foiled flowers, small. This mantle reliquary is certainly anterior to 1347, for it is mentioned in the inventory of church-plate, &c., intrusted by the Chapter of St. Donatian of Bruges to Giles de Gandavo, rector and sacristan of that church, on August 8, 1347, in these terms: "Item, mantellum Beate Brigide." No mention occurs of any repairs or of any fresh reliquary having been substituted for the original either in the *Acta Capitularia*, or in the churchwardens' accounts. In the Ninth Lesson at Matins, on the Feast of St. Bridget, in the proper of the office of the old diocese of Tournay, we read: "Ejus tunica, ex antiqua traditione, in cathedrali Brugensi ecclesia religiose servatur."

I strongly suspect that this mantle was one of many precious objects bequeathed to the Chapter of St. Donatian by Gunilda, daughter, not of Harold, but of Godwin, earl of Essex. This princess died at Bruges on August 24, 1087, and was buried in the cloister of St. Donatian on the north side. The 24th being the Feast of St. Bartholomew, her anniversary could not, according to the Catholic ritual, be celebrated on that day, and was accordingly kept on the 21st. Hence we find in the Calendar of Services celebrated in the church of St. Donatian (manuscript copied from an older one before the year 1417), under the date of August 24:—

"Hac die migrauit ad Dominum prescripta domina Guunildis, cuius anniuersarium fieri. non potest, impediente duplici festo Sancti Bartholomei."

In the oldest accounts of the churchwardens of St. Donatian, thirteenth century, we find each year posted—"Item, pro anniuersario domine Gunildis regine, iij lb." In the *Acta Capitularia* I find the following resolution entered on October 18, 1389:—

"Anno Domini millesimo cccmo lxxxixo in crastino solemnitatis beatissimi patroni huius ecclesie Sancti Donaciani, videlicet in capitulio generali ordinatum fuit, matura prehabita deliberacione, quod in antea fiet et in perpetuum anniuersarium recolende memorie domine Guunildis imperatricis Romane, filie regis Anglie, scilicet vicesimaprima die mensis Augusti, et cantabuntur missa, vigilie, et pulsabuntur campane prout fieri consueuit in hac ecclesia pro defunctis prepositis, et quod commendaciones cantabuntur ante eius tumulum in claustro et fiet ibidem stacio processionalis; et erit pitancia trium librarum parisiensium quam soluet fabrica, de quibus quidem iij lb. partificabuntur more pitanciarum, xx s. ad vigilias, xx s. ad commendaciones, et xx s. ad missam de requiem, et clockmannus habebit pro labore pulsacionum x s. par. quos eciam soluet fabrica antedicta. Hec autem ordinacio facta fuit ex eo quod ecclesia ista tanta indiguit reparacione et specialiter in tecto et vauta et voya chori, quod nullo modo se potuit juuare nisi certa jocalia venderentur dudum per dictam dominam Guunildem isti ecclesie pie data, cuius anima requiescat in pace.—Amen."

Here Gunilda is mentioned for the first time with title of Empress, which was substituted for that of Queen in the churchwardens' accounts of the year 1442, and ever since. Thus, the daughter of Earl Godwin was confounded with Cunihildis, daughter of Canute the Great, King of England, and wife of the Emperor Henry III. When the church of St. Donatian was restored after its sack by the iconoclasts, the chapter set up a number of new inscriptions in memory of its benefactors. This it is which was copied by Dineley, and is reproduced in your columns (p. 316); like all its contemporaries which I have verified, it is false from beginning to end. On March 31, 1786, some workmen who were employed in widening the northern doorway, found in the wall immediately behind this sixteenth century inscription a niche hollowed out in the thickness of the wall. The bishop, Mgr. Brenat, whose palace abutted on the cathedral, was informed thereof, and came immediately with some other ecclesiastics to examine it. The opening was enlarged in their presence, and proved to be a sepulchre hollowed out in the thickness of the wall about three feet above the level of the pavement. In it were found the bones of a human body, beneath the skull of which was a sheet of lead, measuring 9¾ by 8¼ inches, and bearing the following inscription:—

✠ Pater noster Credo in dm̄ patrē
& cetera que in simbolo aptor̄ sunt scripta:
Gunildis nobilissimis orta parentibus genere angla pa
tre goduuino comite sub cuius dominio maxima pars
militabat anglie, matre githa illustri ꝑsapia dacor̄ oriunda
hec dū uoueret adhuc puella uirginalē castitatē desideranS
spūale coniugiū spreuit connubia nonnullor̄ nobiliū principū
hecq dum jam ad nubilem etatē pueniss et anglia deuicta
a uuillelmo normanorum comite et ab eodem interfecta
fratre suo rege anglorū haroldo relicta patria apud
scm andomarū aliquot annos exulans in flandria xp̄ū
quē pie amabat in pectore scē semp colebat in ope
circa sibi famulantes hilaris et modesta erga extra
suos beneuola et justa pauperib; larga suo cor
pore admodum parca; Quid dicā adeo ut
omnibus illecebris se abstinendo p multos annos
ante sui diem obitus non uesceretur carnibus neq
quicq qit sibi dulce uisum est gustando sed uix ne
cessaria uite capiendo cilicio induta ut nec etiā q'b;dā
pateret fami
liarib. confictando cū uiciis uicit in uirtutibus. De hinc
transiens bruggas et ibi transuolutis q'b;dā annis et idē
pertransiens dacia huc reusa uirgo transmigrauit
in dno Anno incarnationis dūi mlo lxxvii nōn kāl septb̄
luna xxii.

The bishop had the bones and inscription enclosed in a small coffer of wood, and having sealed it with his signet, had the sepulchre closed up again. During the French Revolution, the ancient Cathedral of St. Donatian was sold by the government, and demolished by its purchasers in 1804. Two of the soldiers employed in the work of demolition discovered the coffer, and offered it for sale to a furniture broker named Albert Rietaghe, who told them that he did not care to buy it. This was on February 26, 1804. The soldiers then broke the coffer to pieces, and threw its contents away, with the exception of the sheet of lead, and one small bone. Rietaghe told a painter of the name of Peter le Doulx, a collector of antiquities, of this discovery. He bought them of the soldiers on the morrow for three francs. From his hands they passed into the possession of M. van Huerne of Schiervelde, who gave them to the Cathedral of St. Sauveur, together with a MS. written by a M. Caytan, one of the canons of St. Donatus, which contains: first, a fac-simile of the inscription; secondly, a copy in Latin without abbreviations; thirdly, a Flemish; fourthly, a French translation; fifthly, a copy of the *procès-verbal* of April 9, 1786, signed by the bishop and other ecclesiastics; sixthly, declaration of Albert

Rietage, furniture dealer, 1806; seventhly, declaration of Peter le Doulx, painter, 1806; and, eighthly, a brief history of the Anglo-Saxons.

M. G. F. Beltz, in a letter addressed on April 3, 1833, to the Society of Antiquaries (*Archæologia*, xxv. 398), proved very clearly that the wife of Henry III. died on July 18, 1038, and that she was buried at Lutburg in Germany. He however could not explain how it was that Gunilda's anniversary was kept on the 21st, and supposed that she died on that day, and was buried on the 24th. Another writer, who published in the *Messager des Sciences et des Arts*, tom. i. p. 425, an article inspired by M. Beltz's letter, which he avoids quoting, says: —

"La variation de trois jours a pu aisément se faire dans des tems auxquels *on n'était pas bien fort dans le comput ecclésiastique, et où on n'avait pas d'almanachs.*"

It does not appear to have entered M. Delepierre's head that he was himself in error.

Gunilda bequeathed to the Chapter of St. Donatian (Pontanus, *Rerum Danicarum Historia*, Amsterdam, 1631, p. 158) a Latin psalter, with an Anglo-Saxon commentary, several other manuscripts, and a number of jewels and other precious ornaments, of which there existed an ancient inventory, and also a copy of the same with notes from ancient documents made by a canon named Antony Schoonhove, who died in 1557. I have spent many weary hours on different occasions hunting for these precious documents, but, alas! in vain. The inventory of 1347, doubtless, mentioned all these things, but I have only succeeded in finding the first folio of this inventory, published by me in the *Beffroi*, vol. i. p. 323, Barthes and Lowell, London, 1863. If at any time I should succeed in discovering it, your readers shall hear of it. At all events I think the question of the identity of the Gunilda buried at Bruges is finally set at rest.

W. H. James Weale.

SONS OF THE CLERGY.

(3rd S. vi. 349.)

The reply to my query respecting the Sons of the Clergy is suggestive of further inquiry. In turning to Stow's * account of St. Paul's Cathedral, the state of the building during the Protectorate seems to have been such as to make it a question whether a sermon could at that time have been preached there by a clergyman of the Church of England,—for the extensive repairs which had been commenced in 1632 were put a stop to in 1642; the whole episcopal establishment was abolished in 1643; the famous Paul's Cross pulled down in 1644; the houses and revenues, with all the funds and materials raised and purchased for the restoration of the church seized and disposed of; part being appropriated to the pay of the army and 400*l.* per annum to Cornelius Burges, one of the Assembly of Divines (who afterwards styled himself Minister of London) to preach a weekly lecture in part of the choir. In other parts of the church saw-pits were digged for the sawing out of the scaffolding timber, even in places where the bishops and other persons of distinction had been interred; and afterwards the body of the church was converted into a horse guard for troops to quarter in. (*Vide* Stow's *Survey* by Strype, vol. i. p. 647, fol. 1754.)

Strype gives a very copious and interesting account of the establishment and carrying out of the Society for the Promotion of Christian Knowledge both at home and abroad, as established in 1698, and also that for the Propagation of the Gospel in Foreign Parts in 1701, as well as various other societies, but the Sons of the Clergy is not alluded to, which seems a strange omission.

I had always considered it as an acknowledged fact that the pulpits throughout the kingdom were held by the Independents during the Protectorate, and of course in the metropolis this rule would be most strictly observed. How then could the Rev. Geo. Hall have been minister of St. Botolph, Aldersgate, and have preached in St. Paul's, if he was a clergyman of the Church of England?

In referring to a very carefully-compiled and curious little work, *Clapham and its Environs*, published without a name in 1827, but in reality written by G. H. Wollaston, Esq., brother of the late Dr. Wollaston, some remarkable extracts are given from the old parish records. The incumbent, appointed on May 27, 1642, is mentioned by the name of John Archer, probably a mistake for Arthur, mentioned by Calamy in his *Nonconformists' Memorial.* He lived and died a moderate Nonconformist, and was appointed by Cromwell one of the assistants to the committee for displacing insufficient ministers. A parish entry of 1655 alludes to the "parish chest" as having been at Mr. Arthur's house, which adds to the probability of that being his name.

During the period of his ministry in 1649, a subscription was made by the inhabitants of Clapham for the Propagation of the Gospel in New England among the Indians, the sum of eighty-six pounds having been collected. Did any society for this object originate from the Independents, but afterwards, half a century later, obtain the sanction and support of William III.?

I should be obliged by any information relative to the state of (any of) the English parishes and their ministers from 1642 to 1660. Z. Z.

[* ? Strype's account.—Ed.]

[The Sermon was certainly delivered at St. Paul's, and as we stated, is in print. It is entitled "God's Appear-

ing for the Tribe of Levi: improved in a Sermon preached at St. Paul's, Nov. 8 [1655] to the Sons of Ministers then solemnly assembled. By George Hall, Minister at St. Botolph, Aldersgate. Lond. 4to, 1655." It appears from the prefatory notice "To the Reader," that some of his auditory felt a little uncomfortable during the delivery of the Sermon. "The report," says Mr. Hall, "is come to me of one (an unknown hearer) who hardly refrained himself in the congregation, from clamouring against me as a preacher of false doctrine. Serpents will bite the heels. I am in this somewhat concerned to submit to common censure what was delivered; let the false doctrine be pointed at, I desire no mercy, and shall justify every syllable." Again, "As for those who face us, and with the mustered forces of their pretended gifts do invade our pulpits, and pull away the cushion from us, we stand and admire not them, but the infinite patience of God, who plucketh not his right hand out of his bosom to consume such uncommissioned undertakers. He judge between them and us (whom he hath been pleased to separate and call near unto himself) whether their taking our censers and holding forth be upon any warrant or no. I am sure it will be hard for them to plead what we can."

From the biographical notice of this divine, as given by Walker, in his *Sufferings of the Clergy*, Part II. p. 26, we learn that "On Dec. 23, 1639, George Hall was collated to a prebend in Exeter Cathedral; on Oct. 8, 1641, installed Archdeacon of Cornwall; and on Sept. 23, 1643, was elected into Dr. Wilson's canonry. After his sequestration he would have kept a small school for his subsistence, but could not be permitted to do it; though towards the end of the usurpation he was allowed to preach, first at St. Bartholomew's Exchange, and afterwards at St. Botolph's, Aldersgate." Consult also Wood's *Athenæ* (Bliss), iii. 812.—Ed.]

"OCCASIONAL SERMONS," AND THE REV. JOHN LAWSON, B.D.

(3rd S. vi. 310.)

There appears to me to be some mistake respecting the Rev. John Lawson, B.D. In the twelfth volume (pp. 147—153) of the *Memoirs of the Literary and Philosophical Society of Manchester*, I gave a short "Memoir of the Rev. John Lawson," from which the following is extracted. My information was obtained from the College Registers:—

"Mr. Lawson was the eldest son of the Rev. Thomas Lawson, Vicar of Kirkby, in the county of Lincoln. He was educated at the Boston Grammar School, under the care of Mr. Robinson, and was admitted a Sizar at Sidney Sussex College, Cambridge, on the 5th December, 1741. He obtained his B.A. degree in 1745; and was elected a Fellow of his College, December 3, 1747. In 1749, he proceeded in due course to the M.A. degree; and was admitted B.D. in 1756. His name appears as College Tutor till the beginning of 1760, and he also held various College offices from 1748 to 1757. He was for a considerable period Senior Fellow of his College; and was instituted as such to the Rectory of Swanscombe, Kent, in 1759; which he continued to hold until his death."

He died at Chislehurst, in the same county, on November 13, 1779.

The volume of *Occasional Sermons on the Office and Duty of Bishops*, was published in London during 1765, and was very favourably received by the theological critics of the day. He also published *The Two Books of Apollonius on Tangencies*, Cambridge, 1764; second edition, 1771, with Fermat's *Treatise on Spherical Tangencies* as an Appendix; the *Two Books of Apollonius on Determinate Section*, Cambridge, 1772; a *Dissertation on the Geometrical Analysis of the Ancients*, Canterbury, 1774; a translation of the first portion of Dr. Simson's *Porisms*, Canterbury, 1777; a *Synopsis of Data for the Construction of Triangles*, 1773; and a translation of Maclaurin's *Geometrical Lines*, for the edition of the *Algebra* published in London during the year of his death. He had also collected, and prepared for publication, a series of *Demonstrations to Lawson's Theorems*, by different authors; but this was prevented by his death. This MS. was recently in the possession of Mr. Joseph Whitehead, of Washbrook, near Oldham; and I am also in possession of a large number of original letters, on mathematical subjects, which passed between Mr. Lawson and the Rev. Charles Wildbore, the then editor of the *Gentleman's Diary*. It may now be asked, who was the "Senior Tutor and Professor of Oratory" in Dublin? And what is the *full* title of the Sermons mentioned in the query?*

T. T. Wilkinson, F.R.A.S., &c.

DODDRIDGE MSS.

(3rd S. vi. 109.)

May I be allowed a small space in your valuable literary miscellany about some Queries and Replies regarding the papers, &c., of the expositor, Dr. Doddridge, the friend of Col. Gardiner, &c.

I should have replied to the first inquiry (Eirionnach's), but neglected, supposing that others would, regarding the whereabouts of some of the MSS. I have observed several persons have offered but trifling information, and the last, though not least, Mr. C. Reed, of Fann Street, who appears before your readers in a somewhat certain manner that he possesses what he calls "the manuscripts," &c., and then details the fact of possession, &c., upon the most erroneous grounds (as I conceive). I was greatly, and I believe, a much more interested person than himself, besides which (if I mistake not), his memory has not altogether served him as it should have done.

Your correspondent writes that they were sold in 1842 by auction. Will he be kind enough to inform me by whom and where? He adds, Mr. J. Wilson, of Tunbridge Wells, was one of the purchasers, and that Mr. J. D. Humphreys, Jun., was such as "to his credit, preserved them,

[* The *Occasional Sermons* mentioned in the Query are by John Lawson, D.D., of Trinity College, Dublin, see *ante*, pp. 340, 401.—Ed.]

together with the old family portraits, from being submitted to public auction!" As regards the fact of preserving these relics, I have great misgivings, having been informed at the time of sale (after that of 1842?) that he was a person little likely to be able to appreciate such articles.

Was not your correspondent aware of the remarkable circumstances of their discovery by the writer in 1845 or 1846, when they were found in a bottle-hamper in the garden, and another portion in a chest of drawers in the back parlour, at the sale of the late J. D. Humphreys, in John Street, Pentonville, and sold by auction by the late Mr. Priest (who resided next the "Angel" at Islington) when they were knocked down for less than 4*l.*? Was he not aware that the singularity of their preservation was mainly due to your correspondent? (By the way I may also mention that previous to the sale, the MSS. were offered by Mr. Priest for waste paper to get rid of them!) Was he not aware that there was scarcely a London or provincial paper but what alluded to the circumstance? Was he not aware of the long correspondence between the writer and the Rev. A. B. Grosart, who, much to his credit, though he failed, to induce the Scottish bodies to purchase the whole intact? Was he not aware of the ultimate dispersion of the same in lots by Messrs. Southgate & Barrett of Fleet Street? And lastly, did he not become a purchaser of some of the lots? I was informed at the time that a Mr. Reed (was it himself?) was a purchaser, as well as Mr. Wilson.

I may add, that many months afterwards, through the fact of my having been the purchaser at the sale, several persons appear to have got possession of a quantity of the papers (probably from buttershops, &c. in the neighbourhood), and offered them to me, which of course I purchased, and then sold them to Mr. J. Wilson, personally—indeed there were many hundreds, which he can testify.

With regard to the portraits, I can say little or nothing, beyond that my old friend, Mr. Bennet of Tewkesbury had some of the relics of Dr. D., and what became of them I know not. He died a few years since.

While upon this subject, I may as well observe that the so-called *Doddridge Correspondence*, edited by J. D. Humphreys, in 4 vols. 8vo, is probably one of the worst and most unfair works ever issued, having compared so many of the letters in my own possession with the printed work; in which I discovered an immense number of mutilations by the pencil, leaving out many essential particulars in regard to the private life of Dr. D., and which, had they been published as written, the Doctor would not hold the position for the strict principles of morality his friends would have the world believe.

Was the Doctor a Socinian, or what? According to some of the letters, he had some "gentle rebukes" from friends on this point.

At present I am unable to lay my hands on the Catalogue of the Humphreys' Sale, but at the first opportunity will send to "N. & Q." the exact date, and some other particulars of interest.

C. Hamilton.

248, King Street, W. Hammersmith,
formerly of Islington.

Mr. J. D. Humphreys, the representative of the Doddridge family, into whose hands they came, died several years ago. After his death they were sold by Messrs. Southgate, and a considerable number of the lots were bought by me. Joshua Wilson.

Tunbridge Wells.

TOURNAMENTS.

(3rd S. vi. 288.)

I am unable to furnish H. C. with information regarding the earliest notice of tournaments in Europe, but with reference to his remarks on the prevalence of single combats between warriors in the East, I may observe, that the practice has continued to modern times, and that some of our own countrymen have proved themselves to be no mean opponents of the most accomplished oriental cavaliers. One of the Englishmen who was most celebrated for his prowess in these duels was the late General Sir Thomas Dallas, G.C.B. Cast in the finest frame of manly beauty, and combining remarkable strength with great activity, he early entered the Madras army as an officer of cavalry, and soon became noted for his skill as a horseman and swordsman. During the war with Hyder Ali, he attracted the notice of Sir Eyre Coote, who placed him on his staff, and appointed him to command his escort. On the line of march, the numerous horsemen of the enemy used to hover about the flanks of the British army, and some of their *preux chevaliers* occasionally approached near enough to challenge the English officers to a trial of skill. Such cartels found a prompt response from Dallas, who generally proved the conqueror. On one occasion only, it is stated by Wilks (in his *History of Mysore*), he found his match, and after several circles without advantage on either side, the combatants bowed to each other with mutual respect, and returned to their respective columns. But there is a story current of a *rencontre* the termination of which, according to the popular version, was less creditable to the Englishman. He accepted the challenge of a Mussulman cavalier to fight with swords alone, and to refrain from using pistols. In the first onslaught, the Mohammedan cut the reins of

Dallas' bridle, and thus rendered his horse unmanageable. His own reins were protected by steel chains, and were thus safe from similar attacks. Dallas, conceiving that the man had taken an unfair advantage, is said to have drawn his pistol, and shot him dead.

The loyalty of this act has been much canvassed, but I have good reason to believe that the common version of the story is erroneous, and that Dallas has been unjustly blamed for the death of his adversary.

In December, 1828, I heard Sir John Malcolm, then Governor of Bombay, state at his own breakfast-table, in camp at Beejapoor, that he had been present when the challenge was given and accepted, and saw the whole affair.

"After lunging round each other," he continued, "for a little while, Dallas discovered that he had at last met his equal; one of his epaulettes was nearly cut off, and he only escaped a wound by slinking his shoulder. Soon afterwards one of his reins was severed, when, observing that his adversary's were defended by chains, he pulled up, declaring that the conditions of the combat had been infringed, and that they were not on equal terms. The Mussulman acquiesced, and both drew off.

"Meantime, a rumour ran along the line that Dallas had been killed. His native orderly, who was much attached to him, seeing the Mohammedan ride slowly away, believed the report to be true, and galloping after him, shot him dead with his carbine. No one," added Sir John, "was more grieved at this catastrophe than Dallas."

This narrative, which I noted in my journal the same day, is without doubt, the correct account of what took place, and it will be observed to correspond with Wilks's version as far as it goes.

Other officers also accepted challenges, but not being such good masters of fence, were less able to maintain the credit of the service. The general commanding, therefore, found it necessary at length to put a stop to the practice.

Many remarkable anecdotes used to be told of Dallas's feats, and of his famous black horse which he took in single combat from a doughty Mussulman, and "brought to such wondrous working"—

> "As he had been incorpsed and demi-natured
> With the brave beast."

A collection of these would be interesting, and would show that the prowess of ancient chivalry is not without parallel in modern times. But the actors in these scenes have passed away, and left no record behind them. W. E.

What is the earliest mention of Tournaments in European history? The *Chronicon Turonense* of Gregorius (lib. i.) ascribes their invention to Geffrey de Preuli, who was killed in a tournament A.D. 1066; he may merely have revived the custom, as Lambert of Ardres recounts the death, in a similar encounter, previous to 1034, of Raoul, Count de Guines (p. 13). Munster gives the credit of their introduction to Henry the Fowler, Duke of Savoy, afterwards Emperor of Germany, and cites the first tournament as being held at Magdeburg in 930, A.D. (Zedler, *Lex.*, vol. xlv., col. 1934.) Nithard (*Hist.*, p. 375) states that these military exercises were practised under the second race of the kings of France, and indeed early chroniclers, in prose and verse, agree in assigning to the French the invention of jousts and tournaments. Matthew Paris (A. 1179, p. 95) designates them as "conflictus Gallici;" and Roderic of Toledo, a poet of those times, wrote,—

> "Ante homines domuisse feras, *Gens Gallica* ab olim
> Sanxit, et ad duros belli armorumque labores
> Exercere domi rigidæ præludia pugnæ."
> *Hist. Hisp.*, lib. i. c. 9,

while the Greeks of the Eastern Empire confess, by their historians, having acquired the knowledge of these military diversions from the Latins, *i. e.* the French. Anna Comnena alludes to them lib. 15, Alexiad.; Nicephorus Gregoras (lib. x. ed. Bonn) describes at some length, the joust (ντζούστρα, p. 482), and the tournament (τόρνεμεν, p. 483), characterising both as an imitation of the Olympic Games, devised formerly by the Latins (μίμησις τῶν 'Ολυμπικῶν . . . οἱ δὴ τοῖς Λατίνοις πάλαι ἐπινενόηνται).

Joannes Cantacuzenus (lib. i. c. 42) marks the period in his narrative of the amusements at Court after the arrival at Constantinople of Anne of Savoy, the affianced bride of the young Emperor Palæologus. The princess was escorted by a motley gathering of manly daring warriors (ἀνδρεῖοι . . . τολμητίαι κατὰ τὰς μάχας), who joined the king in hunting excursions and the pastime (παιδίαν) called joust and tournaments (τὴν λεγομένην τζουστρίαν καὶ τὰ τερνεμέντα). And the author proceeds to state, that "they (the Latins) were the first to teach the Greeks, heretofore utterly ignorant of such matters (αὐτοὶ πρῶτοι ἐδίδαξαν 'Ρωμαίους, οὕτω πρότερον περὶ τῶν τοιούτων εἰδότας οὐδέν). W. Platt.

Conservative Club.

ANNA MARIA OF ORLEANS.

(3rd S. vi. 367.)

Her children were:—

1. Maria Adelaida, born 1685; married, 1697, Louis, Duke of Burgundy, grandson of Louis XIV.; died 1712.
2. Maria Anna, born 1687; died 1690.
3. Maria Aloisa Gabriella, born 1688; married, 1701, Felipe V., King of Spain; died 1714.
4. A son, died infant.
5. A daughter, died infant.

6. Vittorio Amadeo, born 1695; died 1715.

7. Carlo Emanuele III., King of Sardinia, born 1701; died 1773.

8. Emanuelo Filiberto, Prince of Chablais, born and died 1705.

The male line of the present Royal House branches off from the original stock at a period anterior to this marriage; and I can trace no subsequent connexion, unless there be one through the wife of Luigi, Prince of Carignano, born 1721, died 1778. Who this lady was, I cannot discover; but, unless she were one of the three daughters of Carlo Emanuele III.—Eleonora, born 1728; Maria Aloisa, born 1729; and Maria Felicità, born 1730—there is no connexion through the marriage of Anna Maria of Orleans between our own Royal Family and King Victor Emmanuel. For the connexion between the two houses, we must go back to Henrietta Maria; whose sister, Isabelle of France, or Elizabeth, married Felipe IV., King of Spain. The descent from her is as follows: —

Her daughter, Maria Teresa.
Her son, the Dauphin Louis.
His son, Felipe V., King of Spain.
His son, Carlos III.
His son, Ferdinand, King of Naples.
His daughter, Amalia.
Her daughter, Maria Teresa.
Her son, King Victor Emmanuel.

There is also a connexion through a daughter of Carlos III. of Spain as follows: —

Carlos III.
His daughter, Maria Luisa.
Her son, Ferdinand, Duke of Tuscany.
His daughter, Maria Teresa.
Her son, King Victor Emmanuel.

I believe that many suppose the King to be descended from Anna Maria's eldest daughter, the Dauphiness Adelaide, through his mother's mother, the Duchess of Tuscany; but this mistake arises from supposing Maria Teresa (mother of Victor Emmanuel) to have been the daughter of her father's second wife, Marie Ferdinanda of Saxony, instead of (as she was) the daughter of his first wife, Amalia of Naples.

If your correspondent wishes to know the *present* descendants of Anna Maria, they are as follows: —

From her eldest daughter — The Count de Chambord; the Duke of Parma, and his brother and sisters; the King of Saxony, and his family; the Princess Augusta of Tuscany (wife of Prince Luitpold of Bavaria); the Queen of Spain, her children and cousins; the King of Portugal; the Emperor of Brazil; the King of Naples; the Grand Duke of Tuscany.

The line of the second daughter, Maria Aloisa, Queen of Spain, is extinct.

From Carlo Emanuele III. — The King of Naples; the Duke of Modena; the Duke of Parma; the Empress Maria Anna of Germany.

A. will find, in Townend's *Descendants of the Stuarts*, information concerning Anna Maria and her descendants. (Longmans, 1858.)

HERMENTRUDE.

Henrietta Anne, daughter of Charles I., married Philip, Duke of Orleans, second son of Louis XIII. Her second daughter, Anna Maria (1669—1728), married Victor Amadeus II., Duke of Savoy, and had issue: —

1. Victor Amadeus Joseph Philip, who died before his father.

2. Charles Emanuel succeeded his father, and died 1773, aged seventy-two; leaving a son Victor Amadeus III., who succeeded him, and died in 1796.

3. Maria Adelaide married, 1697, Louis, Duke of Bourbon.

4. Louisa Gabriella married, 1701, to the Duke of Anjou.

H. M. L.

The son of Anna Maria, of Orleans, was Victor Amadeus; who succeeded his father as King of Sardinia. From him is descended the Duke of Modena, at present his representative, and, therefore, heir of the Stewarts. The line of descent can be found in Townend's *Descendants of the Stuarts*.

CHARLES F. S. WARREN.

POPE AND SWIFT (3rd S. vi. 386.)—The axiom "Party is the madness of many for the gain of a few" is the first item in *Thoughts on various subjects*, printed in the sixth volume of the *Works of Pope* as edited by Joseph Warton in 1797.

But I do not rely on Warton. His editorial deficiencies are out of number, and the same censure applies to his editorial superfluities. I shall give an instance of the former class. He marks the *Thoughts* as not inserted by Warburton, but he neither justifies the insertion in his *Notes*, nor does he furnish the date of composition or first publication.

The *Thoughts on various subjects* are printed in the second volume of *Miscellanies* published by Benjamin Motte in 1727, 8vo. The article is anonymous. A more ample edition of the *Miscellanies* was published by Benjamin Motte and Charles Bathurst in 1736, 12mo, 4 vols. The article in question is, as before, the last in the second volume. It is also anonymous, but its authorship is thus established. In the first volume we read, "N.B. Those pieces which have not this mark ☞ ☞ were not wrote by Dean Swift." In the second volume we read, "Note, The N.B. with ☞ ☞ relates only to these two volumes." Now, the *Thoughts* want the mark,

and must not be ascribed to Swift. Moreover, to the *fourth* volume is added a preface of eight pages, dated Twickenham, May 27, 1727, and signed by Swift and Pope, and it proves, in conjunction with the two notes, that the author of the *Thoughts* was Alexander Pope, and he avowed them in 1735. The said preface, I must remark, deserves to be studied by all future editors of the poet. BOLTON CORNEY.

LATIN PUZZLE (3rd S. vi. 288, 398.) — The Editor of this most delightful of all possible periodicals may surely say, in reference to the puzzle proposed by him —

"I thought some one, at once, the solution would tell us,
But my Noters and Querists are very slow fellows."

Had Gaspar Scioppius, of critical memory, been now alive and a reader of "N. & Q.," immeasurable would have been his delight to see its two contributors W. S. J. and E. A. D. tumbling into the pitfall of *scio* and *nescio*, in attempting to construe his favourite puzzle. The simple explanation, and without which the line loses all its point, is, that *scio* and *nescio* are not verbs, but adjectives. To give the meaning in a somewhat liberal paraphrase —

"I thought I spoke to one who riddles knew, like Nostradamus,
But I grieve to say he proved to be a perfect Ignoramus."

Scioppius, I remember, in the same passage in which he propounds this puzzle, adds another from the first edition of Lipsius's *Epistolæ*, being the whole of a letter addressed by that admirable scholar to one of his correspondents, and which is a good specimen of his mannerism as a writer. It is omitted in the subsequent editions: —

"Aio Locutio tu lita ego fidei strenue."

I think the following will be a fair paraphrase of

"Nate mea Romam filia neque suam,"

proposed as a puzzle by W. S. J.—

"You, Son, go to Rome,
And you, Daughter, spin,
And I'll stop at home
And my sewing begin."

JAMES CROSSLEY.

"ANECDOTAL MEMOIR OF ARCHBISHOP WHATELY" (3rd S. vi. 416.)—I have just seen a paragraph in "N. & Q." pointing out what the writer calls "a glaring coincidence" between an anecdote of Dr. Whewell, and an anecdote of Archbishop Whately, as given in my *Anecdotal Memoir* of that prelate. The writer adds, "*With such glaring coincidences may we not suspect fiction?*" He gives no page or other clue — because he could not; and I have only to add that no such anecdote appears in my book. WILLIAM JOHN FITZPATRICK.

CLIMACHUS, ETC. (3rd S. vi. 401.) — How the contributor of the article at the above reference could persuade himself that no Catholic would take offence at it, is beyond my conception. On the contrary, every Catholic, I believe, must consider it highly offensive, if not deliberately intended to be so. I have again to complain, as on a recent occasion, that it is very unfair to send such papers to a journal like "N. & Q.," which excludes polemics. A fair field, and we want no favour. But here our feelings are wantonly outraged, and we cannot speak freely in our defence. Were it otherwise, I, for one, should have something to say: not in justification of false relics—let this be distinctly understood, for I should reprobate any such imposture much more strongly than the exhibition of forged MS., or fabricated coins, or false relics of Shakspeare or Nelson; but to remove the impression which the extract of E. L. S. is calculated, if not intended, to produce, that Catholics favour such impositions. As it is, I can only enter an indignant protest against this offensive article. F. C. H.

SURREY BELLFOUNDERS (3rd S. vi. 389.)—The only chance of finding to whom the initials R. E. belong is to examine the churchwardens' accounts for payments of that date, wherever they may be found; perhaps at the bottom of some old parish coffer, uncared for. As CPL., no doubt, takes an interest in bells, he will be conferring a favour on many others besides myself, who are looking up the subject, if he will extend his inquiries in the same direction, and publish the result in the pages of "N. & Q.," or drop his initials, and allow others of similar taste to know his real name and address, that they may have the pleasure occasionally of holding direct communication with a fellow-labourer. H. T. ELLACOMBE, M.A.

Clyst St. George.

"R. E." are doubtless the initials of Richard Eldridge, a bellfounder of some importance in his time. His foundry, during part at least of his life, was at Wokingham, where he was preceded by a Thomas Eldridge, 1563, 1577. The foundry was subsequently removed to Chertsey, where, under Bryan and William Eldridge, it continued to be the principal bellfoundry in that part of England during the greater part of the seventeenth century. A. D. T.

Merton College.

GRANT BY JOAN, LADY OF KNIGHTLEY, OF HER ARMS TO RICHARD PESHALE (3rd S. vi. 126, 203.)

"Familia Peshalorum Staffordiensis, vulgo Persall &c. dicta, sed is quam elegerant, nomine assumpto, Peshale se dixere."

The grantee, beyond doubt, was Richard Peshale, son of Sir Humphrey Peshale, Knt., and father of Humphrey Peshale, Esq., the paternal grandnephew of Joan, sole daughter and heiress of Roger de Peshale, by Jane, only daughter and

heiress of Sir John Knightley of Knightley, and widow of William Lee.

The arms, the subject of the grant, I presume to be those of Knightley: "Quarterly, 1st and 4th paly of six, or and gu. 2nd and 3rd erm." differenced "all within a bordure az." These, designated as the arms of "Persall," are blazoned and quartered in the numerous coats of Fane and Vane, to be found in the Heralds' College, and Harleian MSS., representing their descent from Isabella, second daughter and co-heir of Sir Hugh Persall of Knightley, Knt., by Isabell, third daughter and co-heir of Sir John Stanley of Pipe, Knt., whilst the original coat of Peshale, as borne by Richard de Peshale,* Sheriff of Shropshire, A.D. 1333, "Ar. a cross florée formée, sa. on a canton, gu. a wolf's head erased, of the field," is omitted.

The production of the tracings, and copies of the coats and the descents, would be willingly accorded by H. M. Vane.

74, Eaton Place, S.W.

Muriel, etc. (3rd S. vi. 168, 239, 279, 404.)—This female Christian name is not so uncommon as it would seem to be supposed. It occurs twice, if not oftener, in the feet of fines for Norfolk, in the reign of Richard I. (Nos. 98 and 224), and I have frequently seen it elsewhere.

Walter Rye.

Chelsea.

The Seals of Mindelheim (3rd S. vi. 247, 315.) The arms of the Duke of Marlborough, as given by Triers, appear to be the same as what were registered at Mindelheim. (See the plate in Coxe's *Life of Marlborough*.) The escutcheon of pretence is evidently meant to give the bearings of the Duchess. They are, however, incorrectly described, and should be,—argent, on a fess gules, three bezants. The arms thus registered at Mindelheim are the same as those on the second seal spoken of in my former communication, viz., the one in which the arms of Jennings were substituted for those of Mindelheim. What Mr. Woodward says of Triers not being able to give any explanation of these arms may perhaps in part account for their not having attracted hostile criticism. It is also to be observed that in 1744, when Triers published his work, the whole thing had become mere matter of history, the Duke of Marlborough having, full thirty years before, lost Mindelheim in consequence of the Treaty of Rastadt.

Stafford Carey.

Oliver Cromwell's Tobacco Box (3rd S. vi. 346.) — The question of R. D. respecting Cromwell's tobacco-box, reminds me that at Goodwood House, Sussex, is a picture, described in Mason's *Guide to Goodwood*, 1839, as No. 151, a portrait of Oliver Cromwell (size 1 ft. 1 in. by 11 in.), to which the following description is appended by William Hayley Mason, librarian to the Duke of Richmond:—

"The original of this portrait, which is a small full length, has always been ascribed to the pencil of General Lambert, taken before the battle of Naseby. It represents the interior of a village alehouse. Cromwell, who appears smoking a pipe, is dressed in a buff jerkin, over which descends a steel cuirass. On his head is a broad hat, turned up on one side, with a feather in it."

I have frequently had this picture in my hands to examine. It is painted on canvas, and evidently an old copy, probably painted about 1700-50. It would be interesting to know whether the original is still in existence; also Mr. Mason's authority for ascribing it to the pencil of General Lambert.

Albert Buttery.

Pit-making Spiders of England (3rd S. vi. 369.) — Your correspondent, Querist, who informs us that he saw one of these insects four or five years ago, and asks "if any one else has observed them," is recommended to consult Mr. Blackwell's *History of Spiders*, published by the Ray Society, and probably the most recent work on the subject; or he may find their singular habits described in one of the publications of the Christian Knowledge Society, which usually has a place in the nursery library, entitled *Insects and their Habitations, a Book for Children*; probably he will find the latter work more accessible to him.

C. A.

The first Printer of Strasburg (3rd S. vi. 303.)—I have been much interested by the epitaph in Strasburg Cathedral; but may I suggest that Mr. Nichols has, in some degree, impaired its quaint simplicity, by making the old printer enter so minutely into the details of his craft, instead of merely stating, as I think the original does, that he "invented letters, which by pressure (or printing) should produce beautiful writing (or characters)"? Was the word Buchstaben used to denote the letters of the alphabet before the invention of printing, and if so, is it quite right to translate it "booksticks"? The following seems to me nearer the original:—

"Here I, John Mentelin, at length am laid,
I, by God's grace the first who letters made
And used in Strasburg, such as when impressed
Should beauteous writing form.—Now may I rest,
Since one man in a day as much can write
As erst required a year; and this great light
Shall last while lasts the world.—Just might it be,
That God be thanked, and thanks, no fame, for me.
But lest such payment should too scant be thought,
Hath He himself for me a favour wrought,
That in reward for my life's industry,
This Minster should my mausoleum be."

Denkmal.

Bell-Tower Rhymes (2nd S. xi. 284.) — The following, of somewhat earlier date than those

* *Sheriffs of Shropshire*, by Rev. J. B. Blakeway.

from St. Keyne's, may be seen in the belfry of All Saints' Church, Hastings:—

✠

I. H. S.

"This is a belfry that is free
To all those that civil be;
And if you please to chime or ring
It is a very pleasant thing.

"There is no musick play'd or sung
Like unto bells when they'r well rung;
Then ring your bells well if you can,
Silence is best for every man.

"But if you ring in spur or hat,
Sixpence you pay, be sure of that;
And if a bell you overthrow,
Pray pay a groat before you go."—1756.

S. H. H.

Addison and Erasmus (2nd S. i. 146; 3rd S. vi. 363.)—At the first reference a well-known treatise of Erasmus was quoted, but by a typographical error *Capnio* (the Græcized form of Reuchlin) was printed *Caprio*. To avoid the fate of my unfortunate predecessor, I wrote the *n* of *Capnio* so clearly that the most ingenious of printers could not mistake it for an *r*. But there is no resisting one's destiny: to my intense chagrin, I am, in spite of myself, made to speak of the *Apotheosis of Caprio*, what I wrote so carefully having been as carefully altered. As a little indemnity to an aggrieved correspondent, pray insert this in your next number. Eirionnach.

Three Kings' Inn, Holborn (3rd S. vi. 370.) A few years ago, when some of the oldest houses on the east side of Southampton Row, Russell Square, were being repaired and refronted, a stable yard, surrounded by a gallery like that of the old inn in the Borough, was exposed to view. It had then two sides of the gallery remaining, and was used as a livery stable. It had the appearance of being at least as old as the time of James I. I believe that some vestiges of it are still remaining, and any one walking along the east side of the street cannot fail to see it. Can this have been the Three Kings' Inn? A space corresponding with this yard is marked in the map of St. Giles's parish, in Stow's *Survey of London*, fol., 1754, but the inn is not mentioned in the reference. I had endeavoured, some time ago, to find out what this old building had been, and should be glad if Rhodocanakis could tell me whether my conjecture is a probable one?

Z. Z.

Petrified Man (3rd S. vi. 267, 372.)—Several years ago, I forget how many, the body of a man that had been found in a deposit of guano was exhibited at Edinburgh. Its state and the accompanying stave of a barrel, bearing an inscription, were exactly as described by Mr. Eassie. The man who exhibited the body told me that it was found buried in guano in the island of Ichaboe, on the west coast of Africa, near the Cape, and that it was that of a Portuguese sailor. The body had not the slightest appearance of a petrifaction, nor the least like the one found in Guadaloupe, which I have seen. It was from Ichaboe that the first cargo of guano was imported into this country, and before Peruvian guano was used here. The discovery caused the island to be scraped bare of guano in a very short time. It was of inferior quality, being rather a phosphate than a true ammoniacal guano, which can be obtained only where rain never falls, as in the Chincha Islands. Henry Stephens.

Edinburgh.

In a cave adjoining the cathedral at Bourdeaux may be seen for a franc, sixty odd dried human bodies of men, women, and children. The features of many are remarkably preserved, and the outward covering of the bones has the consistency and appearance of leather. L. M.

Letter of Earl of Angus (3rd S. vi. 361.)—The young Earl of Angus, who fell at Steinkirk, was named *James*. (See Douglas & Wood's *Scotch Peerage*, i. 442.) It may be noted that, writing from Utrecht, he used the new style in dating his letter. S. Y. R.

Carleton's Memoirs (3rd S. vi. 375.)—Some years since I read a letter in the *Naval and Military Gazette*, signed, I think, G. L. S., in which the writer convinced *me*, at all events, that Captain George Carleton was a real personage, and that he served in the fifth and twenty-seventh regiments of infantry in the British army.

Juverna.

Yorkshire 'Cuteness (3rd S. vi. 262.)—I wish Mr. Baxter to give me his authority for his statement under this head. As I am a native of those parts, and spent much of my life there, I am well acquainted with the road between Aysgarth and Ascrigg (Askrigg), and never saw or heard of the said finger-post. Your correspondent has certainly been hoaxed. G. S.

In "N. & Q." 3rd S. vi. 263, Mr. Wynne A. Baxter refers, with both amazement and amusement, to a finger-post in Yorkshire giving, very absurdly, a direction to non-readers. But I am credibly informed that in Texas, finger-posts giving information to the negroes who, with hardly an exception, cannot read, are neither uncommon nor absurd. Pine trees are often marked in Roman numerals with the number of miles to the next town, while the same direction is given in a different way below by the requisite number of notches. Neither mode is superfluous. The numerals save readers the trouble

of counting the notches, which are sometimes numerous, and are patiently counted by the negroes.

L. M.

STERNE'S WORKS (3rd S. vi. 348.) — About six months ago there was an advertisement in the wrapper of "N. & Q." about an edition of *Tristram Shandy*, to be published in sixpenny parts, by G. Vickers. It only reached the second number, the publishers not being able to sell it—taste changes so much. This edition contains rather full notes, is well printed, and goes as far as the end of the second volume, original edition.

JOHN DAVIDSON.

DR. ARNE: "THOU SOFT FLOWING AVON," ETC. (3rd S. vi. 329.)—The song "Thou soft flowing Avon" forms part of the "Ode upon dedicating a Building to Shakspeare which was erected by the Subscription of the Noblemen and Gentlemen in the neighbourhood of Stratford-upon-Avon," written by Garrick, and performed at the Stratford Jubilee in 1769. The ode was partly sung and partly recited; those portions which were not set to music being delivered by Garrick himself. The song "Thou soft flowing Avon" was sung by Miss Weller. The words of the entire ode have, I believe, been included in several collections of miscellaneous poetry, but the only work containing it which at present occurs to my memory, is Wewitzer's *Dramatic Chronology*, 1817, in the Appendix to which it will be found. The "building" mentioned in the title of the ode is the Town Hall of Stratford-upon-Avon.

Besides the works mentioned by the Editor of "N. & Q." the following contain biographies of Arne, viz.: *Biographia Dramatica*, Rees's *Cyclopædia*, *The Penny Cyclopædia*, and *The Harmonicon* for May, 1825. There is also, I believe, a memoir in a *General Biographical Dictionary*, the publication of which was commenced at either Edinburgh or Glasgow three or four years since.

W. H. HUSK.

Thanks for your note in reply to this query. I have consulted the *Life of Garrick* to which you refer, and found the poem. This is very strong presumptive evidence, but I have not found it in any other and more formal collection of Garrick's writings. For instance, it is not in either of the two volumes of *Poetical Works of David Garrick, Esq. now first collected*, 1785. The poetry is much superior to anything in those volumes, and I feel convinced that it must belong to a man of greater *creative* genius than Garrick, whose *forte* was the *interpretative* rather than the *creative* faculty.

JUXTA TURRIM.

CLOCK STOPPING AT DEATH (3rd S. vi. 27.) — In the old house of Grimsthorpe, on a clock which now belongs to Lord Willoughby D'Eresby, but which formerly stood in the old House of Peers, there is a brass plate with an inscription, which states that the clock was found stopped one morning at the very hour and minute at which the king died the previous evening. Not having made a note at the time, I forget which of the Georges it was. Perhaps, however, some of the numerous correspondents of "N. & Q." could furnish an exact copy of the inscription.

Δ5.

QUOTATIONS (3rd S. vi. 229, 278): TAYLOR WHITE —

> "While in the progress of their long decay
> Thrones sink to dust, and nations pass away."
> *Earl of Carlisle.*
>
> "The seas shall waste, the skies in smoke decay,
> Rocks fall to dust, and mountains melt away."
> *Pope.*

I find the following lines in an "Ode for Christmas Day," written by Taylor White, and set to music in 1763 by Dr. Benjamin Cooke: —

> "Ocean shall fail, the skies decay,
> Earth consume, rocks melt away."

Did the writer of these lines merely pillage from Pope, or did the three writers—Pope, White, and Lord Carlisle — draw from some common source?

What is known of Taylor White?* His name does not occur in those well-furnished storehouses of information respecting the literary men of the last century, Nichols's *Literary Anecdotes* and *Literary Illustrations*, but I have a recollection of seeing it attached to other poetical pieces (mostly for music) besides the Ode whence the above lines are extracted.

W. H. HUSK.

DR. UWINS (3rd S. vi. 187, 371.)—MR. ROFFE'S reply is quite satisfactory, although 1807 was the date given by me advisedly. The simple fact is, I was misled by a mistake made by another, which I did not find out till MR. ROFFE'S reply appeared.

S. Y. R.

BULLY BOY (3rd S. vi. 345.)—This expression was in use in England more than two centuries and a half ago. Here is an instance: —

> "We be three poore Mariners,
> Newly come from the seas;
> We spend our liues in ieopardy,
> Whiles others liue at ease.
> Shall we goe daunce the round, the round,
> And shall we goe daunce the round,
> And he that is a bully boy,
> Come pledge me on the ground."

I copy this from the very curious work, entitled —

"Deuteromelia; or, The Second Part of Musick's Melodie, or melodius Musicke of Pleasant Roundelaies; K. H. Mirth, or Freemen's Songs and such delightfull Catches." 4to. London, 1609.

[* Taylor White, F.R.S., was appointed one of the Justices of Chester in 1757; and died March 26, 1772. —ED.]

It is the first stanza of one of the "Freemen's Songs." W. H. Husk.

Duke of Montague (3rd S. vi. 308, 352.) — The "quart-bottle" Duke Montagu — neither Montague nor Duke *of*, his grace's title being patronymic — owed this seemingly Bacchanalian *sobriquet* to his announcement of a showman who would publicly jump into a quart-bottle. The *gobemouches* of that age crowded to the *séance* as eagerly as would their great-grandchildren to see the Davenport Brothers screwed down in a couple of coffins, and (the gas being duly turned off) the plates and lids knocked about the crania of the company. After an hour's impatient expectation, an apology was made for the operator, as having been unexpectedly prevented from jumping into the quart-bottle then and there before them, with the assurance that some day in the next week he would most positively jump into a *pint* one.

Other "oddities" than Duke Montagu have been devoted philocynists. Charles II. of England and Friedrich der Grosse swarmed their palaces with —

> "Mongrels, puppies, whelps, and hounds,
> And curs of low degree."

The Greek dramatist, Euripides, doted on them; and the French Crebillon *père* had no less than thirty dogs and cats, which he had picked up in the streets of Paris and brought to the dirty and desolate home of his eighty-eight years: those among them who were too stupid, or too stubborn to learn tricks, he took out at nightfall and turned adrift. Our Duke's caninity had the more benevolent purpose of sheltering the curriculi too ugly for barbourage elsewhere. Wits jump: that other "oddity," Rabelais, purchased every worthless publication with somewhat the like object — its small probability of a second edition.

E. L. S.

Bishop Curteys' Inventory of Goods (3rd S. vi. 369.) — This inventory is printed in the *Suss. Arch. Coll.* x. p. 56, from the original Lansdowne MS. liv., art. 44. It is partially printed by Strype. It is not dated, but was ascribed by Sir H. Ellis to 1582, the year of the bishop's death.

W. D. C.

Mummy Wheat (1st S. v. 417.) — A late number of the *Presse Scientifique des Deux Mondes* (I cannot recollect the date) contains an account of recent experiments made in Egypt by Figari-Bey upon grains of ancient wheat and barley, which were procured from the tombs at Medinet-Abou and elsewhere. The result entirely confirms the statements of Prof. Henslowe, quoted by your correspondent. On being sown in moist ground, under the usual pressure of the atmosphere, and at a temperature of 25° (Réaumur), the grains became soft, and swelled a little during the first four days; on the seventh day their tumefaction became more apparent, with an appearance of maceration and decomposition; and on the ninth day this decomposition was complete. No trace of germination could be discovered during all this time.

My own experience in Egypt leads me to believe that nearly all the "mummy wheat" brought therefrom by tourists is modern. P. W. S.

New York.

Greek Drama (3rd S. vi. 388.) — There has been no English translation of the *Stromata* of Clemens Alexandrinus, nor of the *Præparatio Evangelica* of Eusebius; but the Latin translations of these Fathers comprises the extracts from the *Exagoge* of a poet named Ezechiel, founded on the deliverance of Moses and the Israelites from the tyranny of Pharaoh king of Egypt.

T. J. Buckton.

Miscellaneous.

NOTES ON BOOKS.

The History of Modern Europe from the Fall of Constantinople in 1453 *to the Close of the Crimean War in* 1857. *By* Thomas Henry Dyer. *In Four Volumes. Vols. III. and IV.* (Murray.)

In the Advertisement prefixed to the third volume of this useful and carefully-compiled Survey of the History of Modern Europe, Mr. Dyer takes the opportunity of explaining away the mistaken impression that his work was intended to supersede the study of the Continental Historians. How such an idea could have been entertained seems to us unaccountable; for while Mr. Dyer has endeavoured to lay, in a plain and intelligible way, the chief events of continental history before readers who have not time for the deeper study of them, his constant references to the original sources, from which more ample information may be obtained, shows that the book was likewise intended to serve, not as a substitute for, but an introduction to, the study of those authorities. Mr. Dyer may well claim for his work the merit of being a handy book of reference to refresh the memory even of those best acquainted with the subject; an object which his copious Index is well calculated to promote.

The Prophete Jonas; with an Introduction before, teachinge to understonde him; and the right use also of all the Scripture, &c. By William Tyndale. *Reproduced in Facsimile, to which is added Coverdale's Version of Jonah, with an Introduction by* Francis Fry, F.S.A. (Willis & Sotheran.)

A Proper Dyalogue betwene a Gentilman and a Husbandman, eche complaynynge to other their miserable calamite through the Ambicion of Clergye; with a Compendious Olde Treatyse shewing howe that we ought to have the Scripture in Englysshe. By Hans Luft, 1530. *Reproduced in Fac-simile, with an Introduction by* Francis Fry, F.S.A. (Willis & Sotheran.)

He who reproduces a book which is of extreme rarity and great literary interest is a public benefactor; but he is doubly so when he reproduces it with the accuracy

which Mr. Fry has attained in these fac-similes of the hitherto unknown translation of the Prophet Jonah by William Tyndal, and the interesting Reformation Tract by Tindal, Thorp, or Roye, which is nearly as little known. Mr. Fry argues, and with great success, that the Jonah was printed by Martin Lempereur in Antwerp in 1530 or 1531; and the unique copy from which Mr. Fry's fac-simile has been made was accidentally discovered in a volume, containing many other tracts, by Lord Arthur Hervey, in his Library at Ickworth; a volume which had belonged to Thomas Hervey, the father of John, first Hervey, Earl of Bristol. The other tract, which is almost of the same rarity, is reproduced by Mr. Fry from the same volume. All interested in the Literature of the Reformation owe their thanks to Lord Arthur Hervey for permitting their republication, and to Mr. Fry for the admirable manner in which he has reproduced them.

Sussex Archæological Collections, relating to the History and Antiquities of the County, published by the Sussex Archæological Society. Vol. XVI. (Vol. IV. Second Series. (Bacon, Lewes.)

If the good men of Sussex do not very soon possess a County History worthy of the county, it can only be from the want of some one capable of sifting and digesting the mass of valuable materials which the Sussex Archæological Society has gathered together ready for use. The present volume of these *Collections* has good materials for every period of our history, from the Roman and British, as illustrated by the camp at Hardham, the mediæval, as illustrated in the mural paintings at Westmerton and decorative tiles at Keymer, down to the Carolinian, illustrated by Sir Henry Ellis and Mr. Durrant Cooper. Mr. Lower's Paper on the Rivers illustrates the primæval history of the county; while Mr. Figg's Quakers' Documents tells of the sufferings of those religionists at the close of the seventeenth century. Campanalogists will be delighted with Mr. Daniel-Tyssen's beautifully illustrated account of the Church Bells of Sussex.

The Society of Antiquaries. — The opening meeting, on Thursday the 17th, was a very successful one. After the President (Earl Stanhope) had paid a fitting tribute to the memory of the Marquis of Bristol, which was subsequently embodied in a resolution of the meeting, the Report of the Library Committee was read; and the Fellows present were gratified to hear that their library, which had during the recess been thoroughly re-arranged—thanks to the zeal and labours of Mr. Watson—was in a most satisfactory state. Within the last year or two upwards of 2000 volumes have been bound, and the library, in the special departments of Topography and Archæology, is now one of which the Fellows may well be proud. An able and exhaustive paper on the Roman Wall of London, by Mr. Tite, which was illustrated by some beautiful drawings, concluded the business of the evening.

Mr. Timbs is about to publish a library volume of *Walks and Talks about London*, in which the great metropolitan changes now in progress will form the *spécialité*. It will serve as a Supplement or Companion to his popular *Curiosities of London*.

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Student *will probably find a copy of Mrs. Centlivre's* Dramatic Works *at some of the second-hand booksellers. We do not know of an edition of Dr. Hoadley's Dramatic Works.*

Queries on Matters of Science *now find place in so many of the scientific journals, to which they more properly belong, that we shall in future decline to insert any which have not some special or historical interest attached to them.*

F. H. G. *will find in Akerman's* Numismatic Manual *such lists as he is in search of.*

Bassett Epitaph.—*Mr. Sykes's communication is purely of personal and individual interest, and as such we are unable to avail ourselves of it.*

Morganatic Marriages.—A. P. *is referred to* "N. & Q." 3rd S. v. 235, 328, 441, 515, *and to many other articles in preceding volumes.*

Monody on the Death of Sir John Moore.—*The parody was written by Barham (Ingoldsby). See our* 1st S. vi. 80, 158.

J. A. G. *will find the particulars of the Trial by Battle Case of Abraham Thornton in our* 2nd S. ii. 241, 433.

Abhba. "*The glorious First of August*" *commemorated by the civic authorities of Dublin in* 1743, *was the accession of the House of Hanover to the British throne.*

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LONDON, SATURDAY, DECEMBER 3, 1864.

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Notes.

THE BIRTH-PLACE OF SIR ROBERT COTTON, BART.

Among the worthies of England, the collector of the Cottonian Library will always hold a distinguished position. Fuller, of course, places him in his gallery, and says, "Sir Robert Cotton, Knight and Baronet, son to John Cotton, Esquire, was born at Cunnington, in this county, discended by the Bruces from the bloud Royall of Scotland." But herein is an error; and the inscription on Sir Robert's monument in Conington Church, correctly gives the antiquary's birth-place as Denton—"Natus xxij Janvarii, MDLXX. Dentoniæ." (The inscription will be found in Le Neve's *Monumenta Anglicana*, 1650 to 1679, ed. 1718, p. 92, and in Wotton's *English Baronetage*.) On reference to the Denton Register, I find Sir Robert's birth duly recorded; and, as no published note (I believe) has ever been made of this, I may here copy the brief document:—

"A° Dni. 1571. Mr Robert Cotton was borne ye xxij of January and baptized ye xxvi of ye same."

This register is at the foot of the page, and is attested by the names of "William Garfit, Rect., & Ro. Clarke & Willia Swift," with the monograms of the last two. With reference to the date 1571 in the Register, and 1570 on the monument, we may reconcile the apparent discrepancy by remembering that the civil year did not begin till March 21. Sir Robert Cotton's birth at Denton is the more noticeable, since (as appears from a careful search) he was the only one of that family whose name occurs in the parish register. The causes that led to Denton being his birth-place are stated in Collins' *Baronetage of England*, from whence the account has been more briefly copied by Wotton, the *Biographia Britannica*, the writer of the life prefixed to Smith's and Planta's *Catalogue of the Cottonian Library*, and others. The passage is quaint, and runs thus:—

"Robert, only son by the first wife, was born 22 Jan. A. D. 1570, in the village of Denton, near Conington (part of his Ancestor's Inheritance) his Parents having removed thither not long after their marriage, as well for the Splendor of his Birth as to be more at liberty from the incommodiousness of their own Seat, arising from a great Accession of new Domesticks." (Ed. 1720, p. 197.)

So that, even then, servants would seem to have been considered the greatest plague in life.

This is the fullest record that I have ever been able to find in print of the residence of the Cottons at Denton. No mention of their mansion-house is made in any of the scanty histories and topographies of Huntingdonshire, and their connection with Denton is passed over by the brief remark that here the family had an estate, and that here the most illustrious member of that family was born. So little having been said concerning the connection of Sir Robert Cotton with Denton, I may, perhaps, be here permitted to note a few memoranda that I have gathered on the spot during the past fourteen years, and which may possess some fraction of interest for those who have profited by the labours of the indefatigable collector and antiquary.

Denton, I may observe, is a small village in Huntingdonshire, three miles from Conington, lying a little way off the great North Road (close to the Ermine Street, and also crossed by the early British Road) 1¼ mile SSW. of Stilton. It borders upon Northamptonshire, and lies within the second lap of the folds of those gentle hills, that, beginning on the eastern boundary of (what was) Whittlesea Mere, pleasantly diversify the prospect in the near neighbourhood of "the Fen Country." Thus, this *Dentone* of the Domesday Book was truly, as its name implied, the Town of the Valley. Besides its 8 ploughs, and 20 Villanes and 2 Borderers, "there is in this place a Church and a Priest, and 24 acres of meadow, and 24 acres of coppice wood." (See the translation of the *Huntingdonshire Domesday*, by the Rev. G. Johnstone.) The parish, which stretches to the Mere, and is crossed by the Great Northern Railway, is very long and narrow, containing 1030 acres, and had at the last census 19 houses and 87 inhabitants. The population may have been somewhat larger in Sir R. Cotton's time, several

houses having been taken down within the present century. The chief of these was the mansion-house of the Cottons, which stood on the land adjoining the south side of the churchyard, on the precise spot now occupied by a barn and farm-buildings. The base of this barn is a portion of the foundation of the old house, which, having fallen into a ruinous state, was pulled down about the year 1816 by the Lord of the Manor, Admiral Wells of Holme-wood. I was told, in 1854, by a woman who had lived in Denton for forty years, that the dismantling of the old house took place two or three years after she came to reside in the parish. She described the house as being "very auncious and fine, and old-established," with "a sight of rooms," and the "floors all done in free-stone," and it was three stories in height. Others spoke of it to me in somewhat similar terms; and a carved bedstead, that had come from the house, and passed into the possession of a Denton cottager, was described as having "its head covered with images and cut amazing fine in nicks." I traced this bedstead through four possessors at Denton, by the last of whom it was sold, nearly fifty years ago, to a person at Oundle. Another cottager possessed a carved oak cabinet, about five feet high, that came from "the old house" once upon a time, and had been in his family (generations of parish clerks) for several years. He disposed of it to Mr. Wright, Surgeon, Stilton, who still possesses it. Two handsome carved oak chairs had also been bought by Adams, the parish-clerk, "when there was a sale at the great house," for 6*d.* each; and he sold them, for 1*s* a-piece, to his rector, Mr. Knipe, by whom they were left to his son, the present Rector of Water Newton. The royal crown is carved on these chairs—a badge of which the cousin of King James and Mary Queen of Scots seems to have been not a little proud.

Ten years ago, through the medium of the Editor of "N. & Q.," I exhibited at a meeting of the Royal Society of Antiquaries, tracings from the Denton and Conington registers of Sir Robert Cotton's baptism and burial, and sketches of the Denton font and Denton Church, with the site of the old mansion-house. At that time, the traces of the former habitation were to be seen, not only in the foundations of the barn and buildings, but also in the fish-ponds and the fruit-trees that marked the old garden. Since then, in 1855, a farm-house has been built in connection with the barn and buildings; and the tenant has filled up two of the fish-ponds, reduced the third in size, levelled much of the ground, and made other alterations which have assisted to obliterate the few remaining traces of the old mansion and birth-place of Sir Robert Cotton. Three of the fields attached to this farm still bear the names of "Cotton's Close," "Cotton Meadow," and "Cotton Hill," the last-named being on the brow of the hill between Denton and Stilton. The font in which the future Sir Robert was, in all probability, baptized by the Rev. W. Garfit, still stands in all its integrity in its original situation in Denton Church. It is of late Norman, plain in character, hexagonal, and with a goodly bowl. It has, at some time, been gorgeous with colour, for its exterior is scarred with faintly-engraved or well-worn lines, disposed in a lozenge pattern, of which little more can be made out than here and there a trace of vermilion, green, and gold. The little church—which, in the highly-generalised language of a Directory-writer of the county, is described as "a neat and ancient edifice,"—has other proofs of its Norman origin, in its curious Norman tower, and its transition south door; but its other walls are of later date. The only writer who, up to the present time, has fully dealt with the ecclesiastical architecture of Huntingdonshire is Mr. W. Caveler, the writer of Part V. of Parker's *Ecclesiastical and Architectural Topography of England*, 1851. His account of Denton is sufficiently brief to be fully quoted:—

"Denton, All Saints. Chancel, nave with north porch, small west tower. The tower, which is very plain, appears to be N.; the south doorway is transition to E.E. The rest of the church was rebuilt in 1665."

The last sentence is, I believe, incorrect. Similar information had been given by other writers, as, for example, by Brayley, in April 1808, who says that "the church was partly rebuilt, about the year 1665," by Sir John Cotton. This statement is indirectly based upon the general appearance of the architecture, but chiefly from the date "1665" inscribed over the north porch. But Mr. Caveler overlooked two other dates—the first "1607," being carved on a bench-end; the other being the following inscription very plainly cut in a stone over the exterior of the east window:—"ANNO DOMINI 1620, AVGVST." The old oak open seats, though plain, were of a very good character; the windows in the nave and chancel (where a north door was walled up) are of the Elizabethan style, with mullions and transoms; but the porch is altogether of the debased period, and would appear to have been erected at a later date than the windows. Taking these points into consideration, I can come to no other conclusion than this—that, although the porch was erected by Sir Robert Cotton's grandson, Sir John Cotton, three years after he had succeeded his father Sir Thomas in the title and estates, yet, that the other portion of the church was rebuilt by Sir Robert Cotton in the year set forth in the inscription above the east window. And, in this same east window, "there *is*" (says Brayley, in 1808), though it has since disappeared, "a shield of arms, displaying quarterly; first, Cotton; second Bruce; third, Scot, and fourth, Earl Waltheof." This is quoted from

the Cotton manuscripts; and, perhaps, the glass did not remain to Brayley's day. It is presumable that the open seats had been placed there in 1607; and most probably by Sir Robert. I am not aware of the date of the death of his father, Thomas Cotton of Conington. The only inscription on Number "XVI." of the complimentary monuments erected by Sir Robert on the walls of Conington church to various members of his family, merely gives the names "Thomas Cotton, Eliza Shirley." When Camden made his *Visitation of Huntingdonshire* in 1613, and gave the pedigree of his friend's family, the father was dead. (See Sir Henry Ellis's edition, printed for the Camden Society, p. 28.) On the whole, therefore, it seems highly probable that Sir Robert Cotton, the lord of the manor of Denton, and the owner of the whole parish, was the person who rebuilt Denton church, carefully preserving its Norman tower, its early doorway, and the font in which he was baptized; and that, at a subsequent date, a porch was added to the church by his grandson, Sir John, who was the donor to the nation of the Cottonian collection. This point seems to be worthy of notice, as every writer and topographical dictionary maker has implicitly followed Brayley's account, and given to Sir John what I conceive to have been due to Sir Robert; and Mr. Caveler, apparently, was misled by the date on the porch, and omitted to notice the two earlier dates on the bench-end and the eastern gable.

The church is very small, its interior measurement being as follows: length of nave, 31 feet 8 inches; breadth, 18 feet; length of chancel, 15 feet 8 inches; breadth, 13 feet 3 inches; interior of Norman tower, 5 feet by 6 feet 10½ inches, exterior 11 feet 9 inches by 9 feet 3 inches. The thickness of the wall of this little tower is therefore very great, and the splay of its tiny round-headed window proportionately large. During the past century certain excrescences had crept into the church in the shape of four tall square pews and a hideous "singing-gallery," which were removed, in 1856, by the late rector, the Rev. John Darby. The old open-seats, and the remaining wood-work of the church (including the last-century pulpit and desk) have become so ruinous from damp and dry-rot, that it has been found absolutely necessary to replace them with new fittings, and to remove the old floor, of which brick-ends formed the leading feature. To raise adequate funds for this purpose in so small a parish, inhabited only by four farmers and their labourers, is not a very easy matter; and I therefore hope that the Editor of "N. & Q." will permit me to say that the Rev. E. Bradley, Denton Rectory, Peterborough, will thankfully receive any donation towards liquidating the expenses for the completion of that work (already begun and far advanced) for enabling divine service to be decently and comfortably carried out in the very interesting little church in which Sir Robert Cotton was baptized, and which he partially rebuilt. I may add that none of Sir Robert's work will be removed, altered, or interfered with, with the exception of the decayed seats, which will be, as it were, resuscitated in new wood. A small charity—the interest of 25*l.*—left by one of the Cottons (but whether or no by Sir Robert is uncertain) is annually distributed by the Rector, at Christmas time, to the poor of Sir Robert's native place. His labours lay chiefly in London, but his heart was in Huntingdonshire; and, although he ended his useful life "VI. DIE MAII MDCXXXI. IN DOMO SUA WESTMONASTERIENSI"—as the monument erected by his widow and son in the stately church of Conington reminds us—yet, he had ordered in his will that he should be buried at his Huntingdonshire seat, hard by the place of his birth; and thither, accordingly, he was conveyed "with solemn pomp," and interred in the south chapel of the nave close under the spot where his portrait bust in marble hands-down his features to generations who have profited by his well-timed and well-directed labours. The precise spot underneath which he is laid is marked by a slab, bearing the inscription "S^r R. C. MAY 13, 1631," the date of his funeral, which is confirmed by the following entry in the Conington register—"Año Dom. 1631. S^r Robert Cotton, Baronett, sepult. fuit xiij° die Maij." CUTHBERT BEDE.

TRIPTYCH BY HANS MEMLINC, AT CHISWICK.

The collection of pictures belonging to the Duke of Devonshire, at Chiswick, contains a triptych thus described by Waagen (*Handbook of Painting*, part I., p. 100): —

"A small altar piece. The Virgin and Child, with the donors, *Lord and Lady Clifford* with their *children* adoring, and their patron saints *Agnes* and Barbara. On the wings, SS. John the Baptist and Evangelist. This picture, which is mentioned by Horace Walpole as by Jan van Eyck, is in every respect one of the finest works of Hans Memlinc."

Crowe and Cavalcaselle (*Early Flemish Painters*, p. 257), say: —

"Round the Virgin, sitting in a porch, are the family of *Clifford*, the lord and lady and the *children* on each side, St. Barbara and St. Agnes supporting them."

These notices, evidently copied from Walpole, show how little reliance can be placed on the statements of either of these writers on Art. The triptych, one of Memlinc's finest, represents the Blessed Virgin seated on a brass folding seat, beneath a canopy, with a rich cloth of honour hanging behind her. She sustains with her right hand the Holy Child, seated on her knees; and

in her left holds an open book. Our Lord has been turning over the leaves, on which his left-hand still rests, whilst he has turned his head away; and stretches out his right-hand to an angel, who offers him an apple, and holds a violin and bow in his left. Another angel, on the left of our Lady, is playing on a portable organ.

On the right of the throne St. Catherine, and on the left St. Barbara, present the donors Sir John Donne and his wife Elizabeth, third and youngest daughter of Sir Leonard de Hastings by his wife Alice, daughter of Thomas, Lord Camoys. Both these personages wear the badge of Edward IV., the collar of roses and suns; to the clasp of which is appended the white lion of the house of Marche. Behind the lady kneels a little girl.

These figures are represented in a cloister: the carved capitals of which are adorned with shields bearing — Azure, a wolf salient argent, langued gules, Donne; and parted per pale, 1st Donne, 2nd argent, a maunch sable, Hastings.

The wings represent St. John Baptist and St. John the Evangelist. The background, painted with great care and wonderful finish, is formed by the same landscape as that which adorns a portrait in the Antwerp Gallery (No. 22), ascribed by the Catalogue — in my opinion erroneously — to Antonello of Messina, and the Madonna in the Uffizi Gallery at Florence. The figures and carpet are also repeated in several of Memlinc's authentic signed pictures.

Perhaps Sir John Donne was at Bruges with Edward IV., in 1471; and Memlinc may have painted this triptych here then. It would be extremely interesting to fix its exact date. Perhaps some of your correspondents can furnish the necessary data: first, the date of Sir John's marriage; second, number and names of his children, and dates of their birth.

If the triptych could be proved to have been painted here in 1471, it would show that Memlinc was established in Bruges six years earlier than has been proved hitherto.

W. H. James Weale.

Bruges.

EPITAPHS AT GILLINGHAM, CO. KENT.

Mr. Howard's queries in "N. & Q." vi. 415, remind me that I ought long ago to have acquainted you of a service I performed for Gillingham, on suggestions, which, at different times, had appeared in your columns.

Wanting relief from the sterner occupations of study and research, I set myself the task of copying the epitaphs and inscriptions in Gillingham church and the ground surrounding it. Though not an enticing labour, I yet found it both a recreation and a pleasure; and having to walk about two miles and a half in going and returning, I had thus not only exercise, which I much wanted, but the benefit of pure air, fresh and invigorating, from the sea and the hills.

I commenced the work on August 10, 1862, and completed it the 21st October following. When the weather permitted, I usually spent about three hours a-day among the tombs. As I had to stand much, and to push through long grass and rank vegetation, often on my knees, to decipher some of the inscriptions, I provided myself against the contingencies of colds and rheums with military leggings, and padded knee-caps. In doubtful weather I took my great coat, and to bear up under an occasional shower, borrowed an umbrella from a neighbouring farm-house.

Of course, in reading those grim monitors of life's uncertainty, I had to contend with many difficulties. Storm and time had done their worst with some, and wanton spoliation had done lasting mischief to others. Letters were defaced and distorted, while sentences were all but obliterated, and entire records were so fretted and eaten away, that the barest trace of an outline remained. A few inscriptions too were overcut, confusing the expunged records with those covering them. Depending on what I could find on the spot, I took no tools or implements with me. Something was needed to remove from those hard-featured memorials the incrustation of years. My rubber was a piece of old elm, or chance bit of bone which had worked itself out of the grave beneath, and my scraper was a bit of slate, an oyster-shell, or a brick-bat. With these rude helps I worked. All the stones which had sunk, and buried portions of their records I reserved to the last, when a fee to the sexton (who unearthed the stones) enabled me to take the inscriptions wholly. On dull or overcast days I could make nothing of some monuments, but the moment the sun appeared my difficulties vanished. Another class of stones required the assistance of moist weather, or to be examined in the early morning when the dew was on them. Dates often were very perplexing. The numerals 6 and 9 and 0, 1 and 4, 3 and 5, having certain likenesses, were particularly puzzling; but I succeeded, by employing little devices which readily suggest themselves to the persevering, in recovering nearly all those indistinct dates.

While I offer this information to any one who may feel disposed to follow my example, I would urge him to use some sure protection for his face and eyes. Not dreaming that anything of the kind was necessary, I soon found my mistake, as my face, neck, and ears, after about a week's work, were crowded with inflammatory pustules, which continued to disfigure me for several days after I had done my work. All this while I was obliged to puff my face with violet powder to hide the eruption, and to wash my eyes with milk and cold

water. In scraping the canker from the stones particles of it, no doubt, entered some puncture in my face, and so caused the ailment.

In little more than two months, then, I copied the inscriptions on 671 headstones, tombs, and tablets, giving me mortuary records of no less than 1817 persons, young and old of both sexes. All these I have carefully copied in a large folio volume, extending to 169 pages, adding a description of every monument or stone, leaving no characteristic unnoticed, and prefixing to the whole full indexes, nominally and chronologically arranged.

Should Mr. Howard or any of your readers require assistance at any time with respect to the memorials at Gillingham, I shall be happy, to the extent of my means, to place my services at his disposal. M. S. R.

Brompton Barracks.

The Author of "Notes and Queries."—The following amusing bit is to be met with in Heywood's *Vacation Tour at the Antipodes*, p. 96. Speaking of a sale at Sydney he says,—

"In auctions, books are often bought very cheap. At one public sale I heard an auctioneer declare that the 'Notes and Queries' were written by Charles Dickens."

H. B.

[As the Duke of Wellington once said, "This is too bad." Our readers, however much they may be surprised *and gratified* at the announcement, will sympathise with our feelings at finding thus unceremoniously discovered at the antipodes a secret which has been so carefully preserved in England, that no man, woman, or child ever suspected it.—Ed. "N. & Q."]

Picture of the Fire of London.—As some of your correspondents and readers may like to have an opportunity of examining closely the picture of "The Fire of London," which was painted for and presented to the Painters' Company, by Waggoner, and is, I believe, the only original picture relating to the subject, I beg to inform you they can now have an opportunity of doing so,—it having been taken down, by permission of the Court of Assistants, for the minute examination of an esteemed connoisseur and antiquary. Any gentleman presenting his card, between 11 o'clock and 2, at the Hall, No. 9, Little Trinity Lane, Cannon Street West, can have admission. I may add, that I have lately discovered we have a picture by the first painter of moveable theatrical scenes in this country, Robert Aggas, who painted the scenery for the Drury Lane Theatre, opened in 1662 by the King's Company. It is a large fine landscape, and proves that modern scene-painting is by no means the superior production that many persons imagine. We have also a large piece by Lambert, the scene-painter of Garrick's time, with figures by Hogarth. There are numerous other pictures, but I allude to these as illustrating theatrical history. F. G. Tomlins,

Clerk to the Company.

Algerine Exiles.—My Algerine mulatto Kaban told me that there are a considerable number still remaining in Smyrna of the exiles who left Algiers after the French occupation, thirty-four years ago. These were distributed throughout the Turkish empire, and from time to time they have been recruited after later troubles. Of Turks and Arabs, there are a few merchants and their families; of negroes only five or six, but of the negresses as many as a hundred and fifty of various ages. The negroes entered the army and the police, and have been dispersed and perished. Of the negresses, many are married or widows; and they earn their livelihood by coarse weaving, needlework, embroidery, and by other trades. These form only a part of the free negro population of Smyrna, recruited from North Africa, and inhabiting a black quarter and detached houses. They have a black mollah.

There are still in the country a good many negroes, who came in with Mehemet Ali's army, and remained behind.

In the interior are a good many blacks, engaged in agriculture on their own account, and of whom a large portion come from Benghazi.

The climate does not appear to be favourable to the blacks, and they die off very rapidly.

Hyde Clarke.

Smyrna, Nov. 14, 1864.

Jussieu's Cedar of Lebanon.—In the last No. of the *Edinburgh Review*, p. 355, it is stated that the cedar of Lebanon, reared under such difficulties by Jussieu, and planted by him in the Jardin des Plantes at Paris, was cut down in 1837 to make room for a railway. How is this? A friend of mine, resident in Paris in 1847 and 1848, remembers a tree of this description on a small mound in the Jardin, with a brass plate upon it, attributing it to Jussieu. The mound was ascended by a narrow winding path, and round one side of the tree was a wooden bench. It was at the end of the Jardin next St. Pélagie, and the bears' house. My friend does not recollect the words of the inscription, but she well remembers that the tree was much respected by the common people. There was no railroad on the spot in 1848 and 1837 is scarcely a misprint for 1857, as the reviewer says that Jussieu brought the tree to Paris in 1737, and that it was in its hundredth year when cut down. I hope the railroad is a myth, and that this interesting memorial of the father of the Natural System of Botany has not been sacrificed to the spirit of *improvement* which has destroyed so many historic memorials in Paris.

F. C. B.

Toned Paper *v.* White Paper.—That yellowish-coloured,* or what is now called *toned* paper, is incomparably more beautiful and pleasant to the eyes than the glaring white paper of modern times, is allowed by all: that the latter is extremely injurious to the sight is perhaps not so generally known. The Icelanders have their snow-shades, but a reader has no protection from paper-glare. Having suffered much from this myself, I was glad to meet with corroboration from medical authority: *The Science and Practice of Medicine*, conducted by Dr. Aitkin, is printed on toned paper because healthful to the eyes. The editor expressly states this in the preface, and refers for proof to the *Ophthalmic Hospital Reports*, pp. 117-120. I quote from memory, having had only a passing glimpse of the book. Toned paper, then, is a matter, not of mere luxury, but of health and comfort; not a mere matter of taste, but one which intimately affects one of the most precious of God's gifts—the eyesight. I suspect we should not see so many students, musicians, clerks, and scriveners wearing spectacles, if paper for printing, music, and writing were universally *toned*.

As regards printing-paper, I am glad to see that the use of toned paper is spreading widely, and making way even amongst the lesser publishers, and cheaper class of books. But some of our first-class publishers hold out against it, Mr. Moxon for example; and the works of the most mellow-toned of poets are printed on the most staring white paper that can be manufactured. As I write, I have before me, as a contrast, Jacob Tonson's *Cowley* of 1707, and Moxon's *Tennyson*. In old times the paper was mellow by nature; now, the *toning* of it seems to be a matter of art: perhaps some one learned in paper-making can explain this.

Since writing the above I have turned to the *General Index* (which, by the way, is a useful thing to do before writing to "N. & Q."), and I find an article on "White Paper injurious to Sight" in vol. i. p. 126, 2nd Series.

Eirionnach.

Indecent Burial.—

"A case against Dr. Mainwaring and the vestrymen of St. Giles-in-the-Fields, for innovating a new table of fees, and against —— Robinson, the parish clerk there, who would not suffer a poor parishioner, Charles Hawes, to be buried without such 'exactious fees as were unreasonable,' whereupon the deceased was carried to a bank by a ditch side, and there was interred near the bowling-place in Islington Fields."†—*Calendar of State Papers*, Dec. 1633, pp. 341-2.

W. P.

* This imperfectly describes it; it is rather the colour of ripe wheat.

[† Gerard (*Herbal*, lib. iii. p. 218, edit. 1633) affords us a glimpse of the ancient state of the Islington or Pentonville Hill, when he tells us "These kinds of [orchis] do grow in dry pastures and heaths, and likewise upon chalky hills, the which I have found growing plentifully in sundry places, as in the field by Islington near London, where there is a Bowling Green, under a few old shrubby oaks." The spot alluded to seems to have been the present Winchester Place."—Ed.]

Queries.

MR. ROBERT BAXTER AND IRVINGISM.

The appearance of Mr. Baxter at the Bristol Church Congress, led me to the perusal of the following work:—

"Narrative of Facts characterising the Supernatural Manifestations in Members of Mr. Irving's Congregations, &c. By Robert Baxter. London, 1833."

Mr. Baxter had quitted Irvingism, and this book was his recantation. Still he will have it, that the "manifestations," as he calls them, were not the mere delusions of his own mind, but "supernatural." He tells us that "the power," as he calls it, was irresistible. Now my object is to ask a question relative to a particular incident in Mr. Baxter's book. He tells us that on one occasion, having accomplished his London business, he resolved to visit his brother—a clergyman in an eastern county. On the road, he says, "the *power* came upon me in the form of a revelation." The revelation was a strange one. It was this:—That God had set him apart for a special work, and that he was to be taken away from his wife and family. His brother, the clergyman, at his command, went to communicate the matter to the wife. Mr. Baxter says: "My brother proceeded on his journey, and I remained to perform his services on the following day." Mr. Baxter, it must be remembered, is a layman. On the Sunday he was doubtful whether he should use the surplice or not. After Prayer, he says: "The result was, that I was at liberty to use the stated service or to lay it aside." He adds: "I resolved to lay aside the written service; and telling the clerk he would not have any part to take, I entered the reading desk, putting on the gown and bands." It appears, from his own story, that he kept the people a very long time speaking in what he called "the power." He did the same thing in the afternoon. This strange story is told by Mr. Baxter himself. Now, I am most anxious to know whether the extraordinary conduct on the part of the clergyman, in leaving his brother (a layman) to officiate in his church, was noticed by the Bishop of the diocese? Some of your readers, I imagine, will be able to give me the information. Such a strange delusion in a clergyman, in receiving and acting upon a pretended revelation, must have been made known to the Bishop. Was the offender censured?

M. A.

Rev. Christopher Blackwood, author of *The Storming of Antichrist*, &c., 1644, and other works.

I shall be obliged to any one who can give me a clue to his parentage and place of birth. He appears to have graduated B.A. of Pembroke College, Cambridge, 1624. W. W. S.

Coningsby Queries. — I lately saw a print of Thomas, Earl of Coningsby, with the subjoined coat of arms underneath it. I have been much interested in endeavouring to find out what families the various quarterings belonged to, and how they came into the Coningsby family; but most of them have completely baffled me. If any of your readers could assist me, I should be very much obliged.

1. Quarterly 1 and 4 { arg. or } two lions passant, gules; 2 and 3, Coningsby.
2. Ar. a fesse azure (Solers).
3. Chequey azure and { arg. or } a bend, gules.
4. Ermine, two chevronels azure (Bagot), bringing in (?)
5. Argent, a lion rampant, gules (Malory?).
6. Azure, three garbs.
7. { Or Arg. } three leopards' faces, azure.
8. Do. three escallop shells sable.
9. Do. two cootes (?) in pale sable.
10. Do. on a chevron sable, three crescents of the first.
11. Do. barry nebulé of eight, or and sable (Blount?).
12. Do. a fesse and canton gules (Widville?).

E. M. B.

Divine Service before Assizes.—Can any of your readers inform me when the practice of opening the Courts of Assize in this country with service in the parish church was first established? And whether by Act of Parliament, or if not by what other authority? Also, whether such practice ever obtained in the case of Quarter Sessions, and if so when, and by what authority was it discontinued? Δ.

Davis.—Walpole, in *Letters to Mann* (ii. 106), mentions a Norfolk gentleman of this name as having copied for him an oil portrait extremely well. He says Mr. Davis lived on his own estate; was a foxhunter, and a good musician, as well as an artist in oils. Is he known as a portrait painter? F. C. B.

Fiennes (or Fines) Charles —

"Was of the noble house of Say and Seale. He was born at Broughton, co. Oxford; bred at the University of that city, died April 14, 1662."—Savage's *Genealogical Dictionary*, ii. 157.

What sons had he? And where did they settle? P. W. S.

Sir Henry or Harie Gib, or Gibb. — This gentleman, knight and baronet, was, in 1644, appointed by the Scotch Convention of Estates, one of their committee "that goes along with the army." In 1645, he was added to a commission of the same body for the Exchequer in Scotland. In 1648, he was named a supernumerary member of the estates in the same kingdom, and had a ratification in his favour. He appears to have joined what is known in Scotland as the "Engagement" of 1648, and among the Acts of Parliament of that kingdom declared void in the following year, is one granting him a sum of 2000*l.* sterling. Among the Lauderdale papers in the British Museum is a petition by his wife, Dame Anne, to the Right Hon. the House of Commons, in Parliament assembled, which she states is presented "in the absence of her husband, now employed in the public service of both kingdoms;" and wherein she craves payment of the arrears of two pensions granted to him out of the Courts of Wards, &c. What was the employment on which Sir Henry was engaged, and what is the probable date of this petition to the Commons of England?

George Vere Irving.

Guildford. — Catherine Guildford presented in the seventeenth century a chalice to the church of Our Lady at Montaigu, near Diest. On the foot is a shield bearing her arms, a cross saltier accompanied by four plovers. Is anything known of this lady? W. H. James Weale.

Guy Bentivoglio. — This Italian writer was author of *Epistles and Comedies*, of which a French translation by Fabre is said, in Watt's *Biblioth.*, to have been published at Oxford in 1731. Was the translator (Fabre) resident at Oxford?

R. Inglis.

Irish Expression.—"The *neger!* and did he speak that way, and you by?" (Miss Edgeworth's *Absentee*, p. 252, Boston edition of 1826). Note by the author: "Quasi *negro*, meo periculo, *niggard*." But what connection between negro and niggard? Will the existence of this term of contempt, in Ireland, help to explain the strong aversion felt by the Irish in America for the coloured race? There is a current story that a shipload of Irish, upon landing at the wharf in New York, and seeing a negro for the first time in their lives, exclaimed with one accord: "There's a nāger! let's at him!" Quære, What does Patrick mean by the term when he uses it *at home?* St. T.

Landscape Painters, John Ralston and —— Troutbeck.—Have there been, or are there yet living, artists bearing the above names; and in what estimation are their works held? J. C.

Localities in Essex.—A place where a brook crosses the high road between Ilford and Romford, about a mile from Ilford, has been called from time immemorial the "Seven Kings' watering place," and it is so marked on the maps. To what event does this name refer? No explanation is given in any of the county histories. A

lane, almost unused, leading from the spot towards Barking, is invariably called by the common people "Watering Lane," but it is known in records as Stony Street. There is a lane or road in the adjoining parish of Dagenham, where Parsloes, the old family mansion of the Fanshawes, is situated—this is named Gale Street. Another lane, hard by, is named Goodmay's Street; and there are several other instances in the immediate neighbourhood. S. A.

Masonic Dates.—I doubt not that many of your readers and correspondents are Freemasons, and I shall be extremely obliged if some of them will kindly answer the query which I am going to put. The Freemasons, I understand, reckon time, and date events, by two eras, A.L., *i. e.* Anno Lucis, the year of the world from the creation; and A.D., the usual Anno Domini. The question I wish to ask is, do they allow 4004 or 4000 years as the period intervening between the creation and the birth of Christ? I have a masonic snuff-box with the date 5754 upon it, and I should like to know the correct year A.D., as a matter of some importance hinges on it, and the four years difference between 4000 and 4004 will settle an interesting matter now in doubt.

Octavius Morgan.

9, Pall Mall.

Duchess of Marlborough's Diary.—Did two of the Duchesses leave Diaries? Several quotations from *a* Duchess of Marlborough's Diary are made in the notes to Lord Hervey's *Memoirs*, particularly one about King George's orange box. What Diary is this? I know Sarah, Duchess of Marlborough's Diary.* F. M. S.

Quotations.—Who is the author of the following lines?—

> "So calm, its waters scarcely seem to stray,
> And yet they glide, like happiness, away."

Thos. Lestrange.

References wanted.—

"Bartolus, célèbre légiste du XIV siècle, enseignait que tout docteur après dix ans de professorat était chevalier *ipso facto*, et comte après vingt ans," p. 272.

"Mais comme ce monarque (Louis XIV), roi de théâtre, simple simulacre de la royauté, ne préférait voir que le coup d'œil de toutes choses et le moyen d'étonner l'Europe, plutôt que d'attendre avec patience la lumière et la maturité des évènements, le peuple de son côté, avec la fougue vaniteuse de son caractère, se mit d'accord avec son roi; ce peuple, dont Petrarque avait déjà dit: 'Que ridiculement vaniteux, il était bien au-dessous des grecs en fait d'esprit, considerablement au-dessus en fait de fanfaronnade et de loquacité,'" p. 325.—*Action de Jésus sur le Monde*, par Daniel Ramée, 8vo, Paris, 1864.

I shall be obliged by being told where to find the report of Bartolus' teaching, and the passage in Petrarch. The book from which I quote has much learned matter, but I wish the author had given us greater facilities for testing his accuracy, especially as some of his opinions are very strange. I do not mean the theological, which I wish to exclude rigorously from "N. & Q.", but the historical. For instance, noticing the wealth of the Jews, in the middle ages, he says:—

"Elle provenait de l'acquisition à bon marché, mais qui devait être tenue secrète, des ustensiles sacrés d'une grand valeur, comme ostensoirs, crucifix, calices ornés des pierres fines, que les croisés avaient offerts aux églises, et que les prélats sensuels et volupteux ne pouvaient vendre qu'à des juifs, qui ne donnèrent que des prix fort modiques. C'est ainsi que s'expliquent les grandes richesses des juifs de France, dont l'origine fut inconnue aux législateurs," p. 217.

Mr. Ramée is generally complimentary to England, but says (p. 346), that our great infirmity is disseminating the Bible; and (p. 312) mentions with favour, Hobbes, who belonged to the Independents, whose views he embodied in *De Cive* and *The Leviathan*. Fitzhopkins.

Paris.

"The Reformed Monastery."—Who was the author of "*The Reformed Monastery, or the Love of Jesus a sure and short, pleasant and easie Way to Heaven.* In two parts. London: Henry Brome, 1678"?* H. A. W.

Sarsen and Corf Stones.—What is the meaning and derivation of this term, as applied to the stones of which the Trilithons of Stonehenge are constructed? I have also seen them called *corf* stones in an old description of Stonehenge. Why so called?† W. W. S.

Twiffler.—This is the trade-name of the plate one size smaller than the dinner-plate. Whence derived? J. D. Campbell.

Satirical Engraving.—An old engraving represents a man, naked except a pair of cothurni, partly nailed and partly tied to a wall. A harpy applies her mouth to his side, apparently sucking his blood. A cardinal, with an exaggerated Roman nose, looks on. An ill-favoured angel looks from a cloud, and says: "Ben fatto, Nicolo." Several books are on the ground. Above the angel's head is a scroll, on which is inscribed:—

[* Our correspondent should have given the volume and page of Lord Hervey's *Memoirs* where the Diary is quoted. In vol. i. p. 306, is the following remark of the old Duchess of Marlborough: "I wonder," she asked, "when my neighbour George will remove his *orange-chest?*" but this passage is quoted from Walpole's *Reminiscences*.—Ed.]

[* A query respecting the authorship of this work appeared in our 2nd S. v. 316. Although at least four editions of it were printed, 1677, 1678, 1688, 1699, yet no copy of it, that we can trace, is to be found in the British Museum or Bodleian libraries.—Ed.]

[† See "N. & Q." 1st S. xi. 494, where it is stated that Sarsen means Saresyn (or heathen) stones.—Ed.]

"Dunque più non amargli oltre misura,
Te trascurando infelice, ch' io tengo,
Ferma speranza che, de' lacci sciolto,
Niente minor forza avrai."

There is nothing to fix the date. The drawing must have been good; but it is ill-engraved. Any help to discover its meaning will oblige.

E. N. H.

Ancient Bells at Wimbledon. — About twenty years ago there was a bell here bearing the inscription in Lombardics, "Orate pro Petro Exoniensis episcopo: Ricardus de Vymbis me fist." Now this has disappeared, and curiously enough, instead of two, there are now three bells.

1. "Praise the Lorde, An° 157–."
2. "Sancte Bartolomee V." (Very interesting bell.)
3. "Richard Phelps made me, 1715."

Now, can any of your readers tell me what has become of the ancient and unique bell?

Κωδωνοφιλής.

Gen. James Wolfe. — Is there, in print or manuscript, any list of the British officers and privates who fell on the plains of Abraham under Wolfe?

P. W. S.

Queries with Answers.

Sir William Dick. — In Sir Walter Scott's *Heart of Midlothian* (note 2, p. 78), I find this reference to the case of Sir William Dick: —

"He was once the wealthiest man of his time in Scotland, a merchant in an extensive line of commerce, and farmer of the public revenues; insomuch that, about 1640, he estimated his fortune at 200,000*l.* sterling. Sir William was a zealous Covenanter; and in the memorable year 1641, he lent the Scottish Convention of Estates 100,000 merks at once; and thereby enabled them to support and pay their army, which must otherwise have broken to pieces. He afterwards advanced 20,000*l.* for the service of King Charles during the Usurpation; and having, by owning the Royal cause, provoked the displeasure of the ruling party, he was fleeced of more money—amounting in all to 65,000*l.* sterling. Being in this manner reduced to indigence, he went to London to try to recover some part of the sums which had been lent on government security. Instead of receiving any satisfaction, the Scottish Crœsus was thrown into prison, in which he died, 19th December, 1655."

Can any of the readers of "N. & Q." tell me where I can find detailed particulars of this case, and the efforts of the Dick family to recover the money lent by Sir William? I should be glad to be referred to any similar cases of loan, whether paid or not. Information of any kind would be of great service.

T. P. S.

[Sir William Dick, the well-known merchant and banker of Edinburgh, who died a prisoner at Westminster in 1655, left a numerous family; *inter alios*, (1.) John, whose designation was of Braid. He pre-deceased his father in 1642, leaving a son William. (2.) Sir Andrew, of Craighouse and Plewlands, who, in the minority of his nephew, was confirmed executor to his father.

In April, 1661, he presented to Charles II.: "The humble petition of Sir Andrew Dick, the son and executor, with the rest of the distressed family and numerous creditors, of the late Sir Wm. Dick of Edinburgh, in Scotland, Merchant." — Lauderdale Collection, Brit. Mus., Add. MS. 23,113, fol. 33. Fol. 35, of the same volume, is: The humble petition of Dame Jean Lesley (the second wife of Sir Andrew), her poor distressed family of eight children, which humbly sheweth "that her late father-in-law Sir Wm. Dick, with her husband Sir Andrew Dick, hath always been most cheerfully in the services of Your Majesty's ancestors and your own in the advancement of money."

Enclosed, most probably in this last petition, is a paper, fol. 36, headed: "Breviat of the case of Sir Wm. Dick of Scotland, his creditable advancements of monies to his Majesty's Ancestors of blessed memory, in their most honourable employments as followeth ..." At the close of the account, we have: "*Summa totalis* (besides many thousands advanced to noblemen, in their several affairs for the credit of the country all the days of their life,) extends to £160,850 sterling." Fols. 37 and 38, are other two petitions by the same lady; but as they are founded, not on advances made by her father-in-law Sir Wm. Dick, but on the services of her own father Sir John Leslie of Newton, they are hardly within the scope of the query.

William, the son of John of Baird, appears to have been dissatisfied with his uncle's management of the estate; and, in 1662 (twenty years after his father's death), presented a petition to the Parliament of England complaining of it. (See printed Tracts relating to Law Cases, in the British Museum.) His son William Dick, born in 1679, applied, with his mother Elizabeth Duncan, to Parliament, first in the reign of James II., and afterwards in that of King William III., 1695, for redress, but got none. (Anderson's *Scottish Nation*, sub voce.) Consult also, *Act. Parl.*, Scotland, vii. 578, App. 110; viii. 99, 367; ix. 467; x. 141, 232; xi., App. 136; and Douglas's *Baronage of Scotland*, i. 269.

As to other creditors of the Crown who made claims for their debts at the Restoration, their name was Legion. See *The Acts of Parliaments of Scotland*, vol. vii.; and Lauderdale Papers, Brit. Museum, *passim*.]

Numismatic. — A thin gold coin, nearly the size of a shilling. *Obv.* A ship of war under sail; legend, "car. ii. d.g. m.b. fr. et hi. rex." *Rev.* St. Michael slaying the dragon; legend, "soli . deo . gloria." It is perforated for suspension, which induces me to think it may have been worn as a "touch piece." Am I right?

W. W. S.

[The coin is clearly one of the touch-pieces hung about the necks of those who had been touched for the King's evil. They commonly bear St. Michael and the dragon on one side, and a ship on the other. The latest are

those of James II., Anne, and the Pretenders. As to the coin noticed and engraved by Dr. Plot (*Oxfordshire*, p. 359) being one of the touch-pieces of Edward the Confessor, our later antiquaries, Sir Andrew Fountaine, Mr. Thoresby, Mr. Wise, and Samuel Pegge, all agree to reject it (*Archæologia*, i. 164). It was in the reign of Henry VII. (according to Mr. Pettigrew) that the presentation of a piece of gold was first generally introduced. It probably descended from a practice common in the time of Edward III., whose rose-noble had, on one side the King's image in a ship, and on the reverse a religious inscription, "Jesus autem transiens per medium eorum ibat;" and these coins are said to have been worn as amulets to preserve from danger in battle. The angel-noble of Henry VII. appears to have been the coin given, as it was of the purest gold; it was the coin of the time, and not made especially for this purpose. It bore the inscription, "Per Crucē tuā salva nos xp'e red'e;" but in the time of Elizabeth this was altered to "A Domino factum est istud, et est mirabile in oculis nostris." After the reign of Elizabeth it was found necessary to reduce the size of the coin, so great were the numbers that applied to be touched, and the inscription was therefore reduced to that of Soli Deo gloria, which continued to be the motto to the time of Queen Anne. Consult Pettigrew *On Superstitions connected with Medicine and Surgery*, p. 129, 8vo, 1844; and Wm. Beckett's *Enquiry into the Antiquity and Efficacy of Touching for the King's Evil*, p. 47, 8vo, 1722.]

Engraving after Sir J. Reynolds.—I possess a mezzotint engraving by Dickenson after a painting by Sir Joshua Reynolds, the subject of which is unknown to me. The print is 30 inches long and 20 inches broad. It represents a gentleman seated at a writing-table, with his left hand placed upon some papers. A little boy stands by his side and clings to his right-arm, and lightly touches the end of a quill held in the right hand of the principal figure; a dog is creeping from behind the child. The background is occupied by heavy drapery and book-shelves filled with books; a map is fastened to one of the shelves; a Turkey carpet is on the floor. I shall be gratified if you or one of your readers can furnish me with the names of the personages depicted in this print; and I shall also be glad to learn where the original picture is placed, and whether it is to be seen. Thomas Wharton.

[The engraving by Dickenson, after Sir Joshua Reynolds, represents Richard Barwell, Esq., and his son. The *former* was owner of Stanstead Park, Sussex, where he resided; and died there 2nd Sept. 1804, aged 63. He was M.P. for St. Ives in 1784, and for Winchelsea in 1790. Of the *latter* we know nothing, but have heard that he died young. The original picture was exhibited at the British Institution in 1854, No. 132. In the Catalogue it is called "A Gentleman in his Library," and the proprietor is stated to be Capt. E. H. Beauchamp, R.N.]

Milton a Painter.—I have a beautifully painted picture signed "Milton, pinxit." I have had the opinion of several first-class judges, and it is pronounced a genuine old English picture. Do you, or any of your readers, know of any so signed? I have heard that an idea is entertained amongst artists that the poet Milton did paint. Is that correct? and if not, what Milton can it be, as at the time it was painted few could spare the time to perfect themselves to limn like this? And no one who could so excel would put a false name on it. Does Milton, in his "Sonnet on his Blindness," allude to painting when he says —

> "And that one talent, which is death to hide,
> Lodged with me useless"?

It cannot be said that his poetical talent was lost, as I understand that his best poetry was written after the loss of sight. I shall feel greatly obliged if you can help me to clear this mystery, as I am unable to get about, having lost the use of my limbs with chalk gout. J. T. Murtrie.

[The only *painter* of the name of Milton we ever heard of, is the one of whom the following account is given in Nagler's *Künstler Lexicon*, vol. ix., München, 1840:

"Milton, John, a painter who worked during the latter half of the last century. He painted landscapes, marine subjects, and animals; but was especially celebrated for his dogs. In 1774 R. Laurie engraved after him a storm under the title of 'A Strong Gale': this is an excellent large mezzotint. J. Cook and S. Smith also engraved an admirable plate, 'The English Setter,' and J. Canot six views of Dockyards."]

Philippines.—I should feel much obliged if any of your readers could tell me the origin of "Philippines," which is, if you find two kernels in any kind of nut, or almond, and share them with some one: the next time you meet, the person who first says "*Bon jour*, Philippe" (or Philippine, as the case may be), is entitled to claim a present from the other. Chittabob.

[Connected with the two kernels in one shell, there are several popular notions and practices, more or less resembling that mentioned by our correspondent. The vernacular application of the term "Philippines," which in such cases is not infrequent, may be traced to certain ecclesiastical records respecting two daughters of St. Philip, who are stated to have lived to an advanced age in Hierapolis. To these sainted ladies has been applied, as a patronymic, the term "Philippinæ" (*Philippines*); and it is also specially recorded of them, although a third sister died and was interred elsewhere, that they were both buried at Hierapolis *in one sepulchre*. Hence, we would suggest, the application of the same name, Philippines, in the case of two kernels enclosed *in one shell*. "*Philippinæ*, des Apostels Philipps Töchter . . . . Ihr Vater hat sie endlich verheyrathet, und soll mit ihnen zu Hierapoli begraben liegen."—*Zedler*. "Et relata sepultura S. Philippi, additur: 'Et post aliquantos annos duæ

sacratæ filiæ ejus [S. Philippi] dextra lævaque sepultæ sunt.' "—*Acta Sanctorum*, Maius, tom. i. p. 9 B.]

Bowl-weft.—The communication of J. F. M. and W. L. (3rd S. vi. 316) stating that *moutre* is Lancashire for "weaver's plunder," reminds me that our Scottish equivalent is *bowl-weft*. I wish to know the derivation of the latter.

J. D. Campbell.

[The origin of "bowl-weft," as applied to materials abstracted by weavers in Lanarkshire and other places is simply this:—That the usual manner of disposing of this unlawfully acquired property was to exchange it with travelling hawkers for bowls and other earthenware dishes.]

Replies.

BEAU WILSON AND JOHN LAW.

(3rd S. v. 150, 284.)

Circumstances have prevented an earlier reply to the observations which your correspondent hazarded in answer to the remarks on Mr. Ainsworth's "Metamorphose of a Young Beau into an Antiquated Prig," in his novel now in course of publication in *Bentley's Popular Miscellany*. Had there been any error on my part, it would have been unhesitatingly and thankfully acknowledged; but there having been no misstatement—there is nothing either to retract or to return thanks for.

First, as regards the age of Wilson. The pamphlet previously mentioned on the subject of this mysterious man is, from its peculiar nature, exceedingly good proof that the Beau, when he was slain, must have been gifted with youth, as well as beauty of face and symmetry of person. Whether the charges brought forward in this remarkable tract are false or true, the inference is the same. Indeed, in the former case, it is stronger: for as there must have been numerous persons alive at the time of its publication who had seen Wilson, and knew all about him, any endeavour to transform a middle-aged man into a "formosus" *adolescens* — a more appropriate epithet perhaps than the "puer" of Virgil—would at once have demonstrated the falsehood of the story. Most of the letters in this collection, be it observed, are from some noble lord to Wilson, with answers occasionally. There is one only addressed Wilson to "Mr. Law."

We next propose to refer to a publication which came out long before the demise of the financier. The copy before me bears the imprint of London, 1721, small 8vo, and is represented as the second edition. The author designates himself as a Scots gentleman, speaking from *personal* knowledge, as well as from the *direct communications* of Law himself. It will be kept in view that the financier came to England in 1721, and remained there for some years. He ultimately went to Venice, where he died in March, 1729. His arrival in London created a sensation, and Lord Coningsby brought the circumstance under the notice of Parliament, with the view of inducing him to leave England; in this object his Lordship was defeated. It is obvious enough, that if this "Scots gentleman" was telling untruths, he would speedily have been put to rights; as Law had numerous friends, as well as enemies, watching what was going on.

This author informs the public that he was intimate with Mr. Law from his first setting out from Scotland, the place of his nativity; that he "was a writer in his *comptoir* at Paris, when he was Comptroller-General there;" and was sent "supercargo to the first embarkation to the Mississippi." Having given his "causæ scientiæ," he goes on to say that his friend was "born about the year 1670;" that the "father was a working silversmith" in Edinburgh; a person of "good reputation," who "educated his eldest son John as a gentleman;" and that he went to London at the Revolution to push his fortune: being "handsome, tall, with a good address," and having a particular "talent of pleasing the ladies."

Law, he asserts, was a skilful gambler, and contrived to use his talent in that line as the means of filling his purse. Nor was he less successful in his conquests over the fair sex, who were charmed by his address, and captivated by his well-formed and "handsome" figure. His biographer having brought him to London in 1688-9, thus continues:—

"He always dressed well; and making a good figure in all public places, was by the Town dubbed 'Beau Law.' About two years after his arrival at London, another Beau sprung up—very far inferior to him, either in parts or address—called 'Beau Wilson.' This Gentleman had been an Ensign in Flanders; but whether the Trenches were too cold for his Constitution, or that he did not like fighting, he quitted his Commission and returned to London, where, to the surprise of all the Town, he commenced Beau. He took a great House, furnished it richly, kept his Coach and Six, had abundance of Horses and Body Cloaths, and kept abundance of Servants. No man entertained nobler nor paid better. He had credit with the most considerable Bankers of the City; had no visible Estate; never gam'd but for trifles, and even these he generally lost."

We have it thus evidenced by the "Scots gentleman" that Wilson, an ensign in the army, came in 1690, or 1691, to London; where he suddenly assumed a position that astonished every person. All sorts of rumours about him were in circulation, and Law marked him out as a fund of credit upon which he could draw when unfortunate at cards. Wilson does not appear to have gambled; and it was, therefore, necessary to have recourse to other means for accomplishing this onslaught on his purse. It was supposed that, as the intended victim had not shown much inclination to fight whilst in Flanders, by fixing a quarrel

on him, he would buy his peace by a sum of money. This belief was, nevertheless, unfounded; and Wilson had sense enough to see, that by yielding in this instance, he would expose himself to be plundered by all the scamps of London. He preferred fighting, and, meeting Law in Bloomsbury Square, was killed by him (*Life of Law*, p. 6).

Law was tried, convicted, and sentenced to death. He escaped from prison. A reward was offered for his apprehension, and the printed description inserted in the *Gazette;* which we formerly noticed, and upon which we shall make some remarks afterwards. His biographer asserts: —

"*Mr. Law hath often assured me* that never any Lady employed him in this affair; and the manner and means of his making his escape was very different from what is there represented, but Romances must be embellished with resemblances of truth to make them go down.

"Mr. Law was taken up, tried, and condemned to be hanged; and, notwithstanding very powerful solicitations, King William was inflexible."

If the duel had been a fair one, it is difficult to explain the monarch's inflexibility — the more especially, as "powerful solicitations" had been used to procure a pardon. The unknown protector or protectors of Wilson must have thus had vast influence with the crown.

The "Scots gentleman" proceeds: —

"He was carried, loaded with irons, to the prison in Southwark; where, by an opiat he had prepared for his Guards, and files to take off his fetters, he got over a high wall, above two story high, two days before his execution, and made his escape. He sprained his ancle with the jump, yet his friends carried him off to Sussex; and in a little time got a Boat, which carried him to France.

"At his arrival at Paris, he applied himself to the Court of St. Germans, having always had a warm inclination to that party, but they were as poor as he. He had never seen an army, nor was his pocket strong enough for play; but he luckily fell in with a sister of my Lord Banbury's, married to one Seignieur; who liked him so well, as to pack up her awls, leave her husband, and run away with him to Italy."

By this lady Law had a family. Subsequently, the death of her husband removing the obstacle to their union, they were married in France—an act which, our author says, "legitimates the children." He also stated that Law endeavoured to obtain a pardon from Queen Anne, but was unsuccessful; in consequence of the appeal of Mr. Wilson's brother, a banker in Lombard Street. He had been in Scotland during this application, but the Union of the Crowns rendered his sojourn in any part of the British dominions hazardous; and he thereupon left the place of his birth, and took up his abode in Holland.

Before doing this, however, he made some tolerable pickings in Scotland, and we are informed — "that he associated himself with that notorious character Colonel Chartres; and in a little time won the Estate of Sir Andrew Ramsay, one of the finest gentleman of his time, worth above twelve hundred pounds sterling a-year; who, after losing his Estate, retired with his last hundred pounds to Florence, where he died."

This, we presume, was Sir Andrew Ramsay of Abbotshall. There is an old Scotch proverb, that "ill-gotten gear" never prospers; and this seems to have been verified in the above instance, for the father of the gambler, who had been a minion of the Duke of Lauderdale, had, though a poor clergyman's son, contrived to amass great wealth—to be made Lord Provost of Edinburgh, and thereafter to be transferred to the Judicial Bench as one of the Searchers of the Courts of Justice, where he lost his seat as Lord Abbotshall. He narrowly escaped an impeachment,* and only avoided it by giving up both appointments in Nov. 1673. He died on January 17, 1688, at Abbotshall; and was succeeded by the fine gentleman who, with the assistance of the well-known Colonel and the future French financier, spent every sixpence of his patrimony.

With the subsequent career of the financier we shall not trouble our readers, as our principal object has been to show that the individual he slew in what is called a duel was as young, if not younger than himself.

At the time of Law's visit, in 1721, there must have been many living witnesses of what took place in 1694—when Wilson was slain, and Law was sentenced to be hung. Yet there does not appear to have been any contradiction of what is here asserted; although subsequent pamphlets issued from the press on the subject of Law and his schemes. Indeed it is plain enough, that an ensign of two years' service cannot be presumed to have been even a middle-aged man; and when the "love letters," whether false or true, be taken into consideration, the youth of the "mysterious" Wilson will admit of no doubt.

In the second place, we apprehend that the *Gazette* advertisement is conclusive against his "beauty" of face. That he was handsome, had a good address, and was a favourite of the fair sex, we readily admit; but that a man "pock marked," and "big high nosed," could be an Adonis, we positively deny. The advertisement distinctly describes him as "well shaped;" in other words indicating that he was "handsome." But this has nothing to do with personal beauty: for it not unfrequently happens, that the best formed men do not possess pretty, or even pleasant faces. In the fair sex this is common enough, and some of the most lovely females we have seen have been deficient in symmetry of person. This, we presume, is the cause of the revival of the long rejected hoop, under the name of "crinoline"—a

* *Scotch Elegiac Verses*, 1629—1639, Edinburgh, T. Stevenson, 8vo, p. 63.

device by which deformity of person is completely covered.

The idea that, in this description, the appearance of Law was purposely disguised, is exquisitely absurd. Is it not admitted at all hands, that there were powerful influences at work in the highest quarters to have this individual executed? With enemies of this description on the outlook, will any rational being suppose, that such an imposition could successfully be practised? If government was disposed to pardon the adventurer, why not do so? Was the monarch personally anxious to take his life, and did the ministry take this underhand and sneaking way of saving the victim proscribed by their master? We have no doubt that the description was perfectly accurate: for a *well-shaped* man means a handsome man—nothing more. Indeed, ugliness of countenance may be, and frequently is, united to the most perfect symmetry of person.

There are several engraved portraits of Law: one of the earliest occurs in a volume of caricatures relative to the Mississippi affair. It is entitled "Véritable Portrait du très-fameux Seigneur Messire Quinquenpoix." But the best one is that prefixed to the —

"Considérations sur le Commerce et sur l'Argent par Mr. Law, Controlleur-Général des finances. Traduit de l'Anglois. A la Haye. Chez Jean Neaulme. MDCCXX." Small 8vo.

A very brilliant impression is before me; and it is worthy of observation that the epithet, of "big high-nosed," which occurs in the *Gazette*, is directly established by the engraving. It is not unworthy too of notice, that, in the French preface, the duel, with "le fameux Mr. Wilson," and his inability to obtain a pardon, is particularly set forth; and the conclusion is as follows:—

"Voilà l'homme que la Grande Brétagne a perdu.—Il a été sous la disgrace de trois ministères successifs, et n'en a jamais pu obtenir pardon. Enfin et sans l'avoit demandé, mais trop tard pour le bien de sa Patrie, il l'a obtenu par la justice et par la sagesse d'un Seigneur à la tête des affaires."

J. M.

Edinburgh.

MULTIPLICATION OF MS. COPIES.

(3rd S. vi. 189, 273.)

There are two modes which have not as yet met with any exponent: 1. By photography; the MS. to be first taken as a negative, from which any number of copies can then be printed by a practitioner in that science, in the same way that copies, or rather imitations, of engravings are now done; 2. By the copper-plate process, or etching the MS. and then printing from the plate in the usual manner. This is easily done; the plates will supply any reasonable number of copies, say a thousand, and then can be retouched, and take up very little room, which is a consideration. The process would be this: Write out the manuscript carefully on very thin paper, like tracing paper; rub the whole face of it well with soft red chalk; get a copper-plate of the size most advantageous for the purpose (thus, if I had to do pages of *note*-paper size, I should get a plate that would take four of such pages with the necessary margins; if a page foolscap size, a plate also that size would perhaps be sufficiently large); prepare this plate with a ground for etching in the usual manner (there are many manuals to teach the process, and I think a small and complete box of things required was advertised a few years since for a few shillings); reverse the tracing paper on it; trace over the writing very carefully; lift up the paper, and on the plate will be seen the manuscript in red, but of course reversed; trace through the ground with the dry point to the copper, following the red lines, in fact writing backwards; bite or etch this with acid as usual; clean the plate, and all is now ready for printing. Printing ink and printing paper (soft or hard) is readily to be obtained; damp the paper evenly and slightly; ink the plate and clean it; lay on the paper; pass it through a press, or put it under a heavy weight for a few seconds, and there is a copy of the MS. in your own handwriting, perhaps a little shaky from being unaccustomed to write backwards, but with a moderate amount of care this may be overcome. I think this process would suit the purpose of your first inquirer better than either the type, or manifold writer, or the lithographic press, which have been suggested. It is less expensive, if, say, but one, two, or three small works are required, than the type; the copies are better looking than the manifold writer can possibly produce; and is easier to manage than the lithographic method, which requires constant using to be kept working well. I have only one objection to the etching process, and that is, cleaning the plate after inking, and before printing. This is rather dirty work; but if an arrangement could be made with a printer to take off the impressions whilst the author is looking on, so as to prevent the matter being looked at too carefully, this would be obviated; etching, or the previous process, is one rather of pleasure than otherwise. The plates, being properly cleaned and wrapped in paper, may be put in any dry closet ready for use at any future time; or the writing obliterated and the metal sold as old copper.

Wyatt Papworth.

GRANTS AND CONFIRMATIONS OF ARMS.

(3rd S. vi. 392.)

The article of S. H. G. seems to be written under considerable misconception. It may be

assumed as certain that the so-called Confirmations of Arms by the College of Heralds were *practically* new grants, and confirmations only *ostensibly*,—a form adopted in order to evade the admission, implied by a new grant, of the absence of previous right to arms. The language of these grants *de novo*, under the disguise of confirmations, though somewhat varied, was in substance of similar import, generally setting forth that search had been made for the arms of A. B., and (without, however, alleging any result of such search) certifying that he was entitled to bear the arms newly granted. That these confirmations were simply new grants is shown by the complaint of Warburton Somerset of the exorbitant fees of the Kings of Arms—viz. thirty guineas for "a grant of new or confirmation of old arms, *they making no difference*." The grant in either case being in substance new, the same was in principle made for both forms. It is, however, probable that confirmations of arms may have been occasionally granted by the college, which were such both in fact and form, certifying a descent (after investigation and proof) from an individual recognised to bear, and, consequently, transmit arms.

Does any and what authority exist to authorize the statement of H. S. G. that "many examples are on record of persons voluntarily disclaiming the right to bear arms," and that "many families of position adopted this course"? At every visitation of the heralds, persons assuming arms without right, were required to *disclaim* them, and, as the alternative of severe penalties, complying with the requisition, nominally "voluntarily," lists of those who disclaimed (of which many still exist at the college) were made and recorded; and, it may be added, are constantly received as the most conclusive proof of the absence of right to arms. Thus Thomas Simons, cited by H. S. G., having without right assumed the coat of "sable three cups, argent, covered or," would have disclaimed, not *voluntarily*, but by compulsion, *arms under his hand*, and declared that "both his father and mother and grandfather were yeomen, and so writ themselves." "Families of position" entitled to arms would upon no conceivable hypothesis have been called upon to disclaim them. Neither of these cases, therefore, presents instances, as suggested by H. S. G., of grants of confirmation, in the strict sense of the term, to individuals having no knowledge, from long disuse, of the bearings of their ancestors.

The answer to the concluding query of H. S. G. is, I think, very obvious. The college will on proof record a pedigree, and such pedigree, if deduced from an ancestor entitled to bear arms, will be an official recognition of the inheritance of those arms by his descendants, and practically a confirmation of their right to bear them. Of this pedigree the college would give a copy officially certified, and moreover would probably, if required, grant to those proved to be entitled a formal confirmation in terms to bear the arms in question. Proof would, however, of course be indispensable; and the instance of the arms borne by the family of H. S. G., as stated by himself, does not appear to come within this category. They were granted, he says, to one of his ancestors, and have been borne without let or hinderance for a hundred and fifty years; but he states that the grant is lost, that of its date and the name of the grantee he is ignorant, that in the books of the college the simple fact is recorded that it is the coat of ——, the surname only. Further, that it is not recorded in any of the visitation books, and, he adds, that he can show no *legal* right.

It may be stated without hesitation in reply to the query of H. S. G., that the college could not, on the payment of a "moderate," or any fee, confirm these arms, and that if arms were officially conceded they would necessarily be *de novo;* and it would, to use his own language, be necessary "to pay the same price as for a new grant."

MIDDLE TEMPLAR.

TO TAKE UP ONE'S CROSS.

(3rd S. vi. 416.)

STYLITES has proposed a most interesting question regarding the expression "to take up one's cross;" and many of the readers of "N. & Q." will feel much indebted to any one who could discover, from any classical or other source, any instances of its use in a moral, spiritual, and favourable sense, *before* it was thus employed by our Saviour.

On Matt. x. 38, Alford says: —

"How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters."

He quotes a passage produced by Neander from Plutarch; but, I think, quite rightly adds, "that it does not even prove the expression to have been proverbial."

Expressions of a condemnatory and vituperative class, drawn from the well-known punishment of the cross, were among the Romans very numerous; but the point of difficulty is to find one of a *favourable* character, as in the language of our Saviour. The learned and classical Grotius (*Note on Matt.* x. 38.) evidently was intent upon finding one, but in vain. On the passage above-mentioned he writes: —

"Christus ita vocem generalem usurpavit ut tamen ad propriam quoque notionem digitum intenderet, significans ne illud quidem infame et atrox supplicium defugiendum esse veritatis profitendæ causâ!"

The phrase, however, has a deeper, more spiritual, more specific meaning. The passage which he quotes from Plato, though interesting, does not much forward the question. It is that well-known one in the Republic, where the δίκαιος is spoken of as one who may have to meet all sorts of pains and martyrdoms, summing up all with crucifixion, τελευτῶν πάντα κακὰ παθὼν ἀνασχινδυλευθήσεται. See Liddell and Scott on the Greek verb.

Another point raised by Stylites is, "How could our Saviour have used the phrase, if, at the time, neither familiar nor intelligible?" But this was not an unfrequent course on his part. Facts of subsequent occurrence, or further instruction, would clear them up. See Luke xviii. 34; John xii. 16; and many similar passages.

Winer (*Gr. of N. T. Dict.*, part i. sect. iii. 3) has the following remark, very important for general application. It is, to a certain degree, connected with the present subject: —

"New Testament writers employed many words and phrases as technical religious expressions, and it would be otherwise impossible to treat of those scriptural truths, which, being entirely new, required new phraseology to express them."

Francis Trench.

Islip Rectory.

If this expression of our Blessed Saviour really was unintelligible to his Apostles, still we need not wonder at his using it, when we remember how many other declarations of their divine Master were not understood by them. The time was to come when the Paraclete should teach them all things, and bring all things to their remembrance which our Saviour had told them. But is it so certain that they did not understand this expression? In Chap. xvi. of St. Matthew, we find that just before (v. 21) our Saviour had been speaking of his passion and death; and had most probably mentioned that he should be crucified, as he did on other occasions. His words seemed to be well understood; for St. Peter rebuked him (v. 22), and wished that such a death might be far from him. Directly after, our Lord declared it an essential condition of being his disciple, *to take up the cross and follow him* (v. 24). Granting that the Apostles were by no means fully instructed as yet in the mystery of the Cross, I think they may be said to have at least understood the plain meaning of our Saviour's words, and their connexion with his death on the cross, which he had just predicted. F. C. H.

The following note on St. Matthew, chap. x. v. 38, from Bloomfield's *Recensio Synoptica*, vol. i. p. 138, will, perhaps, throw some light on the question of Stylites: —

"As crucifixion was not a Jewish punishment, this mention of it may seem prophetical, and to have alluded to his own crucifixion. That the persons to be crucified bore their cross is known as well from the Scripture as some passages of the classics produced by Wetstein, Cic. *Div.* i. 26: ['Servus per circum cum virgis cæderetur furcam ferens ductus est.'] Plut. p. 554, A., [ἐκφέρει τὸν αὐτοῦ σταύρον.] Artemid, ii. 61. Vid. Lipsius, *De Cruce*, ii. 5."

See also Rosenmuller in Matt. x. 38: "Respicitur ad morem quo ad supplicium crucis condemnati lignum crucis portare debebant ad supplicii locum." E. C. Harington.

The Close, Exeter.

"Anecdotal Memoirs of Archbishop Whately" (3rd S. vi. 416, 443.) — The anecdote respecting Archbishop Whately, which has such a suspicious similarity to one related of Dr. Whewell, I observed in an article on Mr. Fitzpatrick's *Memoirs* (*Blackwood's Magazine*, Oct. 1864, p. 487.) I did not compare statements there made with Mr. Fitzpatrick's own *Memoirs*. It remains, therefore, for me to exculpate Mr. Fitzpatrick from any such attempt to impose on the public.

While on the subject I may remark, that I have communicated with a Fellow of this college of many years' standing, and he bears evidence to the truth of the anecdote as related of Dr. Whewell.

Query.

Trin. Coll. Camb.

May I beg you to insert a few lines in your pages in reference to Mr. Fitzpatrick's remarks in your last number.

Where consent has not been asked, it can hardly be said to be "given" by silence; but it might be supposed that the very early and public intimation of a memoir being in contemplation by the family, was a sufficient protest against any other being attempted.

The fact that *all* the intimate friends of my father are now engaged in furnishing materials for the forthcoming work, sufficiently justifies my persisting in my statement, that no sanction was given to the present memoir by any friend of our family.

With reference to the anecdotes and jokes falsely ascribed to my father, to enumerate all would be to occupy far too large a space for your pages. As a specimen, I may select the riddle which appears in the same number as Mr. F.'s letter— "When from the ark's capacious round," &c. This is only one among many. Had the question been, to name the anecdotes which have been *correctly given*, the list would have been a short one.

E. Jane Whately.

[We must decline to insert any further communications upon this subject.—Ed. "N. & Q."]

"Thou soft-flowing Avon" (3rd S. vi. 446.) I never felt a doubt as to the authorship of this Air. It is introduced, with six others, in the *Ode* written by Garrick for the Stratford Jubilee of 1769; is reprinted in *The poetical works of David Garrick*, 1785; and in the *History and antiquities of Stratford-upon-Avon* by R. B. Wheeler, 1806. I shall add a description of the former publication: —

An ode upon dedicating a building, and erecting a statue, to Shakespeare, at Stratford upon Avon. By D. G. London: printed for T. Becket, and P. A. De Hondt, in the Strand. 1769, 4° Title + advertisement + pp. 34.

The *Ode* occupies sixteen pages. The rest consists of *Testimonies to the genius and merits of Shakespeare*—which, verse and prose, amount to thirty-five. It is the most ample collection of that nature which had then been made, and the pamphlet deserves a place in every *so-called* Shakspereana. Bolton Corney.

Pope and Swift (3rd S. vi. 442.)—The *Thoughts on Various Subjects* are not only printed in Warton's original edition of Pope in 1797, and in Priestley's reprint of it in 1822, but in Bowles's edition, 1806, vi. 405, and no doubt in others.

Mr. Bowles adds, that *many* of the *Thoughts*, besides the one "Party is the madness," &c., are to be found *totidem verbis* in the Letters. This alone seems conclusive as to the authorship.

These *Thoughts*, however, are not found only in the Miscellanies referred to, as well as in Pope. They are printed in Swift's *Works*, London, C. Bathurst, 1755, vol. ii. part II. p. 166. And this may have led to the mistake, from its not being observed that in the Table of Contents to this very volume, they, with other pieces, are given as Pope's.

Lyttelton.

Hagley, Stourbridge.

Compte de Septe (3rd S. vi. 355.)—Surely Comte de Septe is nothing but Compte de Chester, written as mispronounced by a Frenchman. E.

The Mickleton Hooter (3rd S. v. 478.)—With reference to the inquiry about a mysterious noise in a wood near Mickleton, in Gloucestershire, I beg to say I know the place well, and can state from personal knowledge that this noise is still heard at intervals. It is a most awful wailing sort of sound, which, when I heard it, appeared to rise and fall; sounding sometimes quite close, and the next instant dying away in the distance, and resembling no other noise I ever heard. It is popularly known as "The Mickleton Hooter." No one has ever yet accounted satisfactorily for it; opinions being divided as to the cause of it, no one having yet caught a hooter in the act. Both owls and foxes have the credit of it. Of course, the wood is shunned by the villagers after dusk, and they have their own legend * about it; involving one murder, if not more. H.

Hymn to the Veronica (3rd S. vi. 435.)—Your correspondent W. H. J. Weale, who inquires where he may see the leonine couplets "addressed to the vernacle" —

> "Salve sancta facies nostri Redemptoris;
> Impressa panniculo nivei coloris;
> Dataque Veronicæ signum ob amoris," &c. —

will find them, at length, in the second book of Ralph Hospinian's work, *De Origine, Progressu, Usu et Abusu Templorum*, A.D. 1587: being an earlier authority than those you have pointed out.

By the way, Chaucer, who is the only author I believe who uses the English term "vernacle," writes it *vernicle*.

What is the derivation of the word? The name Veronica is supposed to be referable to the "faithful likeness" of himself, *vera icon*, impressed by our Saviour on the sudarium, or linen cloth; which, as Gibbon tells the legend, Christ, in his agony and bloody sweat, applied to his face; and delivered it, indelibly marked with his portrait, to a holy matron. J. Emerson Tennent.

Cambuscan (3rd S. vi. 284.) — Mr. Dixon expresses his surprise that the *Cambus-Can* of Chaucer should have become *Cam-Buscan* in the hands of Milton. It must be observed that the name, as accentuated by Milton, is not without a certain sonorous grandeur; and it seems, to my ears, to be at least as well adapted to heroic cadence as the *Ladurlad* of a more modern poet. Still the version given by Milton, incorrect in itself, is peculiarly remarkable as a departure from his original. Looked at in this point of view, it appears to me to show in a striking manner how imperfectly our earlier poets were understood in the latter half of the seventeenth century.

Dryden, with all his veneration for Chaucer, had no adequate conception of the beauties of his versification. This, I think, will appear clearly from the following passage extracted from his preface to the *Fables;* published, if I mistake not, in 1699: —

"The verse of Chaucer, I confess, is not harmonious to us; but it is like the eloquence of one whom Tacitus commends—it was 'auribus istius temporis accomodatus.' They who lived with him, and some time after him, thought it musical; and it continues so even in our judgment, if compared with the numbers of Lydgate and Gower—his contemporaries. There is the rude sweetness of a Scotch tune in it, which is natural and pleasing, though not perfect. It is true, I cannot go so far as he who published the last edition of him: for he would make us believe the fault is in our ears, and that there were really ten syllables in a verse where we find but nine. But this opinion is not worth confuting; it is so gross and obvious an error, that common sense (which is

[* Could our correspondent furnish the Legend?—Ed.]

a rule in every thing but matters of faith and revelation) must convince the reader that equality of numbers in every verse, which we call heroic, was either not known, or not always practised in Chaucer's age. It were an easy matter to produce some thousands of his verses, which are lame for want of half a foot, and sometimes a whole one, and which no pronunciation can make otherwise. We can only say that he lived in the infancy of our poetry, and thus nothing is brought to perfection at the first. We must be children before we grow men."

When such ideas as these passed current in the higher walks of criticism, what is there in *Cam-Buscan* to be surprised at?

There is another passage in Milton — one often quoted, even at the present day — which appears to me to give a still lower idea of his appreciation of our early writers. It is in the *Allegro;* where, in speaking of the great and glorious Shakspeare, whose peculiar faculty it was to body forth all that is genuine and noble in the character of man, he can find no higher praise to give him than that of being —

". . . . Nature's child,
Warbling his native wood-notes wild."

STAFFORD CAREY.

THE OLD ENGLISH GENTLEMAN (3rd S. vi. 413.)—The words on which this deservedly popular song is founded appear in the *Percy Anecdotes*; the music is partly taken from *Il Matrimonio Segreto* by Cimarosa, and the Irish air of "The last Rose of Summer." Mr. Purday published them, in combination, previous to Mr. Mori. The legal proceedings referred to were as follows:—Mr. Murray, the manager of the Edinburgh Theatre, was nominally the plaintiff, the real one being Mr. Robertson, his publisher; Mr. Collard and Mr. Addison were security for the costs. The trial, which lasted three days (Jan. 13, 16, 17, 1834) took place at the Court of King's Bench, before Lord Denman; the Attorney-General Sir John Campbell was the leading counsel for the plaintiff, and Sir James Scarlett for the defendant. The asserted method of examination of Tom Cooke is a pure invention; Sir J. C. proposed such an exhibition, but it was overruled by the judge.

A full report of the trial appeared in *The Times* and *Morning Herald* of Jan. 14, 17, 18. It is also appended, in detail, in the still copyright edition of the song published by C. H. Purday, Marlborough Street, Regent Street, to which is also appended the ancient version of the same.

JAMES GILBERT.

[We have received several other communications on this subject; among others, one from MR. PURDAY, giving an account of the origin of the song; but we select the preceding Reply for publication, because it furnishes the information which our correspondent, AN INNER TEMPLAR, required, and the following because it apparently shows the origin of the story quoted by him. ED. "N. & Q."]

Many years ago, I copied what I now annex from a newspaper, the name of which I do not recollect. It clearly refers to the same matter as in the account given by your correspondent; and, as it would seem to me, is more likely to be correct:—

"At a trial in the Court of King's Bench (June, 1833), between certain publishing Tweedledums and Tweedledees, as to an alleged piracy of an arrangement of 'The Old English Gentleman' (an old English air, by the bye), T. Cooke was subpœnaed as a witness. On cross-examination by Sir James Scarlett, that learned counsel rather flippantly said: 'Now, Sir, you say that the two melodies are the same, but different. What do you mean, Sir?' Tom promptly answered: 'I said that the notes in the two copies were alike, but with a different accent.' Sir James: 'What is musical accent?' Cooke: 'My terms are a guinea a lesson, Sir' [a loud laugh]. Sir James [rather ruffled]: 'Dont mind your terms here—I ask you what is musical accent? Can you see it?' Cooke: 'No.' Sir James: 'Can you feel it?' Cooke: 'A musician can' [great laughter]. Sir James [very angrily]: 'Now pray, Sir, don't beat about the bush; but tell his Lordship and the jury, who are supposed to know nothing about it, the meaning of what you call accent.' Cooke: 'Accent in music is a stress laid on a particular note—as you would lay a stress on any given word, for the purpose of being better understood. If I were to say, You are an *ass*, it rests on *ass;* but were I to say, *You* are an ass, it rests on *you* Sir James.' Reiterated shouts of laughter by the whole Court, in which the Bench joined, followed this repartee. Silence being obtained, Lord Denman, the judge, with much seeming gravity, accosted the chop-fallen Counsel: 'Are you satisfied, Sir James?' Sir James (deep *red* as he naturally was, to use poor Jack Reeves's words) had become *Scarlett* in more than name, and in a great huff said: 'The witness may go down.'"

G.

DANISH SETTLEMENTS IN DEVONSHIRE (3rd S. vi. 365.) — In tracing the settlement of colonies from abroad, it would always be desirable to examine how far the indication afforded by the name of the place is borne out by the character of the population. In most parts of England, the marks of individuality are fast wearing out. But at Beer, near the mouth of the Otter — one of the places claimed by Mr. Taylor as of Danish origin—the inhabitants certainly had till lately, and probably have still, a very distinct character; altogether different from anything to be seen in all the country round about, and suggesting — as it appears to me — a Phœnician rather than a northern origin. Has the early history of these people ever been investigated? P. S. C.

HUNTING SONG (3rd S. vi. 415.)—I cannot supply the music, but I beg to refer W. M. J. for the words of the hunting song to a collection, entitled *Songs of the Chace*, 2nd edition, Sherwood, Neely, & Jones, 1811. Can any of your correspondents inform me whether T. Gordon, whose name I find written with a pencil in the title-page, was the compiler of this collection?

R. S. EGERTON WARBURTON.

Miscellaneous.

NOTES ON BOOKS.

Adam and the Adamite; or, the Harmony of Scripture and Ethnology. By D. M'Causland, LL.D. (Bentley. 1864.)

Dr. M'Causland is an eminent geologist and an orthodox Christian, and in this work he endeavours to harmonise the statements of Science and of Revelation. He heartily accepts the recent discoveries of a pre-Adamite mankind, as proved by the flint-instruments of France and England, the metallic weapons of Denmark, and the submerged dwellings in the Swiss lakes. He accepts the theory of three distinct races of Mankind—the Mongol, the Negro, and the Caucasian, as having each made their appearance at a separate date and on a different portion of our globe. He puts the latest conclusions of Science on these points in an intelligible and popular way, and argues that these conclusions are far more in accordance with the statements of the Book of Genesis, than the opinion of the Unity of Mankind, and their common descent from Adam about 6000 years ago. The book is interesting, attractive, and useful.

Sermons preached in the Chapel of St. Peter's College, Radley. By the Rev. R. W. Norman, M.A., Warden, (Parkers, Oxford and London.)

These Sermons have been made public, the author informs us, in order that the religious teachings of Radley may be more fully known. And they are calculated to give the parents of the scholars every confidence in the soundness and loving discreetness of the addresses to which their boys have to listen. They are scholarly, thoughtful, and kindly discourses, and would supply many a hint to those who are called to address the young.

Appendix to the Bibliographer's Manual of English Literature; containing an Account of Books published by Literary and Scientific Societies and Printing Clubs; Books printed at Private Presses; Privately Printed Series and the principal Literary and Scientific Serials. Compiled by Henry G. Bohn. (Bohn.)

This Appendix to Lowndes will probably be found by all Bookmen — whether Students or Dealers — the most useful part of this very useful book. Had it been accompanied by a classified Index of Subjects to show what had been printed by Printing Clubs or private enterprise, it would have been by far the most valuable bibliographical volume which has been published for years. As it is, the information which it gives as to what the various Printing Societies and Clubs have issued, and what the industry of such men as Prince Lucien Buonaparte, Mr. Collier, Mr. Halliwell, and Mr. Maidment, have given to the world, is most valuable. We are sorry that Mr. Bohn has not reprinted the Lists of the Publications of the Society of Antiquaries and the Shakespeare Society, as they could have given completeness to the book; and why are we furnished with a List of the Members of the Philobiblon Society, and not of the Roxburghe and other Clubs?

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and address are given for that purpose:—

Dublin University Review, No. 6. Dublin 1834. 8vo.

Liber Munerum Publicorum Hiberniæ, etc. London, 1852. 2 Vols. folio.

Postulates and Data. No. 21, &c. 1852.

Proceedings of the Royal Irish Academy. Vol. V. Part II. 8vo.

Paraphrase on the Prophecies of Daniel and John. Dublin, 1797. 12mo.

Hales' (Wm., D.D.) Synopsis of the Signs of the Times. Dublin, 1817. 8vo.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Putman's Magazine for February, March, and April, 1853; and April, 1854.

Wanted by *H. M.*, care of the Editor of "Events of the Month," Messrs. Mozley, 6, Paternoster Row, E.C.

Hassall's British Fresh Water Algæ. 2 Vols. Illustrated. (In good condition.)

Wanted by *Mr. Channon*, Bookseller, 76, Brompton Road, S.W.

Henry Mills's Essay on Generosity and Greatness of Spirit. London, 1732. 8vo.

S. Austin Allibone's Critical Dictionary of English Literature. Vol. II. Trübner & Co., 1859.

Wanted by *Mr. Wynne E. Baxter*, Wymestay Lodge, Croydon, S.

Hepworth Dixon's Lord Bacon's Confession: a Statement of the Facts. 1861.

Black's Student's Manual of Words derived from the Latin.

Wanted by *Rev. J. Maskell*, Tower Hill, London, E.C.

The Moor and the Loch, by Johnston.

Wanted by *Captain Busk*, United University Club, Pall Mall, S.W.

Cambridge University Calendar for 1799, 1805, 1809. Or other volumes will be exchanged.

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Notices to Correspondents.

Our Christmas Number *containing, among other appropriate papers, one by Mr. Chappell* on the Christmas Waits, *and one* on the Pifferari *by Dr. Rimbault, will be published on Saturday, December 17th. And on Saturday, January 7th, the first Number of a New Volume will be printed from* new types cast expressly for "N. & Q."

E. Howard. *The translation of Horace, Book II. Ode* 16, *by Warren Hastings, has been printed. It will be found in his Life in the* Annual Biography, vol. iii. p. 250.

L. *We are much obliged for the words of the song "Is it to try me," but we have already printed them. See* 3rd S. v. 386.

Artaxerxes Smith *will, we think, find all that is known upon the subject of the poem to which he refers in* "N. & Q." 2nd S. iv. 1, 21, 41.

A. E. Lowndes. "*Machiavellian.*"

R. T. G. "*The Curse of Scotland*" *has been very fully treated in our First Series, q. v. The first Charade, which has already been sent to us, as written by Archbishop Whately, shall appear in our Christmas Number. The second is inadmissible, the answer being gross in the extreme.*

Abbra. *A complete list of the works of the Rev. Wm. Hales, D.D. (twenty-two in number) is printed at the end of his* Essay on the Origin and Purity of the Primitive Church of the British Isles, and its Independence upon the Church of Rome. Lond. 8vo, 1819. *This was the learned Doctor's last work. An excellent biography of him appeared in* The British Magazine, 1832, vol. i. pp. 321, 432, 553.

H. M. W. *The sentence "In necessary things, Unity; in doubtful things, Liberty; in all things, Charity," is attributed to Melanchthon; but the reference has not been discovered. See* "N. & Q." 1st S. viii. 281; 2nd S. i. 459.

Arthur O'Bradley *will find the tune of "Packington's or Paggington's Pound" in Mr. Chappell's* Popular Music of the Olden Time, pp. 123, 771.

Erratum. — 3rd S. vi. p. 433, col. i. line 35, *for* "Task" *read* "Table Talk."

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LONDON, SATURDAY, DECEMBER 10, 1864.

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Notes.

PLOT OF "HAMLET."

Will you admit into your pages a few lines on the vexed question respecting the plot of *Hamlet?*

Shakspeare's own explanation of the play is given at its close in the words—

> "So shall you hear
> Of carnal, bloody, and unnatural acts;
> Of accidental judgments, casual slaughters;
> Of deaths put on by cunning, and forc'd cause;
> And, in this upshot, purposes mistook
> Fall'n on the inventors' heads."

The epithets "bloody and unnatural" would refer to the King's death; but not more to it than to the other similar acts of the play. The next sentence would not allude to it at all. While speaking the two last lines, Horatio is pointing to the English ambassadors, who have just arrived with the intelligence of the deaths of Rosencrantz and Guildenstern. The King's death was not "put on by cunning." Consequently, if it is specially alluded to here (as it surely must be), it is described as having been put on by "forc'd cause."

"Forc'd cause" is a Shakspearian pun for "first cause." "Forced" and "put on" mean very much the same; the line being, "Of deaths forced on others by cunning and by forced *cause*." "Put on" *may*, however, *also* mean "put on—*suffered*—by the cunning persons themselves," viz. by the King, Rosencrantz, Guildenstern, and Polonius: "Cunning" being a Personification.)

What, then, was the "forc'd cause"? It was the meaning *forced* by Hamlet on certain words uttered by the Ghost, which "forced" (mistaken) meaning was the "cause" of his killing the King.

The Ghost had said—

> "Let not the royal bed of Denmark be
> A couch for luxury and damn'd incest.
> But howsoever thou pursu'st *this act*,
> Taint not thy mind, nor let thy soul contrive
> Against thy mother aught."

Here he speaks of but *one* act to be pursued, viz. the act of incest; or, perhaps, rather the *contemplated* act of putting an end to it by bringing about a separation between the King and Queen. And in pursuing this act, Hamlet was not to "taint his mind;" was to do nothing wrong. He was not to be guilty of treason. The separation between the King and Queen, involving, as it would, the cessation of a "damnéd" act, would be an act of kindness to both. And this alone Hamlet was to aim at. The meaning of the passage is quite plain, if "neither" be substituted for "nor" in the last clause:—"Neither let thy soul contrive against thy *mother* aught":—words, which imply that it *had been already said* that he was not to contrive anything against his uncle. (The causing the separation would be doing something "for" him—something to his advantage). "Nor let thy *soul* contrive," means, "do not even *think* of such a thing."

Hamlet, however, supposes that it all means that he is to kill the King, though under circumstances that will leave his own mind untainted. Hence he is always endeavouring to find such an occasion, or to bring it about by working himself into a state of passion, that shall deprive him, for the moment, of the power of reflection, and so enable him subsequently to feel as if he were not responsible for what he had done. The desired occasion he hoped to have found when stabbing at the unknown person behind the arras. This latter point—of Hamlet seeking for a moment of unconsciousness—has, I believe, been brought out by Mr. Strachey.

When Shakspeare adds—

> "*And in this upshot* purposes mistook,
> Fall'n on the inventor's heads,"—

he means "and in this upshot *too*." Rosencrantz and Guildenstern had (physically as well as mentally) mistaken the dispatch, which, being a *new* one, they are said to have lighted on (*in venio*). Hamlet had "invented" the meaning put on the ghost's words. "Upshot" is a pun, anticipating the firing in the air of the guns that soon takes place).

A further proof that the Ghost did not require Hamlet to do anything vindictive is to be found in the fact that he is represented as a spirit in a state of spiritual safety. Again, Shakspeare insists too often on the divine right of kings for him to have taught that treason did not "taint the mind." Hamlet's purpose and act *were* treasonable, for the monarchy is represented as elective, and the King as having lawfully gained the majority of votes. This is stated in the line—

"Popp'd in between the election and my hopes."

The Ghost expressed himself imperfectly through haste. He is "brief," having "scented the morning air." But why does he not, on his last appearance, correct Hamlet? Because he knows nothing of what occurred. He does not appear until twelve o'clock at night. During the day he is "in fires." It is expressly shown in Act III. Sc. IV., that the last appearance occurs immediately before the King and Hamlet "go to bed." He merely knows that the King and Queen are not separated.

When he says —

"I come to whet thy almost blunted purpose,"

by "purpose" he means "power of resolving," which I know of old to have been dulled by studious inaction. (In Act I. Sc. 5, "I *find* thee apt," had been said in irony, meaning, "You will not long remain so!" "And duller *shouldst* thou be" is added, firstly, in the sense of "you *should* (you *ought* to) be duller than you are now, when you are talking about 'sweeping to a revenge.'" But next, the words are, in thought, repeated, and "than the dull weed," &c. is annexed to them.) He does, however, explain what he wishes by saying (pointing the while to the Queen) —

"But see, amazement on thy mother sits!
Oh! step between her fighting soul and her!"

i. e. between her present soul-stilled self and her ordinary state, in which she is at war with her better nature; prevent her returning to her former self.

If in —

"Doom'd for a certain term to walk the night,"

the words "for a certain term" have the double meaning of "for a certain number of nights," *and* "for a certain portion only of the night," the difficulty respecting the Ghost's ignorance of what has occurred is removed. In that case, "for the day" (*pour le jour*) would mean "*my* day is lighted by the fires." Double meanings and repetition are the very soul of Shakspeare's poetry, and of ancient poetry, but seems quite neglected by the modern; whence, in part, the great inferiority of the latter. Very many of Shakspeare's difficult passages are perfectly intelligible when interpreted on this principle. Take, for instance, *Love's Labour's Lost*, Act II. Sc. 1. —

"And much too little of that good I saw
Is my report to his great worthiness."

The first line is repeated; 1. "I saw much too little of that good"—of the good that is in him. 2. My report of the good I saw in him is much too little (when compared) to his great worthiness. These and numerous other passages would justify the repetition of "for a certain term," and "duller shouldst thou be," in this play.

H. Algar.

P.S When the Ghost says, "O horrible! O horrible! *most* horrible!" by the first exclamation he refers, perhaps, to his own condition; but by the latter, to the Queen's marriage, as he immediately explains.

If Hamlet had done nothing more than "contrive" the detection of the King by means of the play, "all might have been well," as the King himself said. He was brought to some degree of repentance. The murder of Polonius ruined all. The King was hardened again.

Shakspeare himself says in this play that madness cannot be defined. "For to define true madness, what is it but to be nothing else than 'mad?'" Therefore it cannot be decided whether Hamlet is in that state or not. All his eccentricities are feigned, excepting his "passion" at the grave scene. When with Ophelia he probably sees the arras move—and, on that account breaks off with "Ha! ha! are you honest?" — his unreasonable behaviour arose from his *not irrational mistake.*

HEARNE THE ANTIQUARY.

In a recent book-catalogue of Mr. Thomas Beet, of Conduit Street, Hanover Square, is the following note: —

"Thomas Beet begs respectfully to inform his numerous customers that in one of the few leisure moments which he has at his disposal, on turning over some old volumes of the *Tatler*, he met with the following Anecdote of Hearne the Antiquary, which he has printed at the end of the present Catalogue for the edification and amusement of his numerous customers and patrons. Although perfectly aware of the *pleasure* that collectors always feel on the discovery of a rarity, he does not remember, in the course of his researches, to have met with such a singular instance of *thankfulness* being carried to such an extreme as in the following curious story; and he would be much obliged if any gentleman would kindly inform him where a more remarkable instance is to be found: —

"'Hearne the Antiquary.—Upon this worthy was written the well-known epigram —

'"Gad zooks!" quoth Time to Thomas Hearne,
"Whatever I forget, you learn:"
"Damn it," quoth Hearne, in furious fret,
"Whate'er I learn, you soon forget."

'It is not likely, however, that Hearne was a swearer. His piety was so habitual, that he used to put up prayers

for the discovery of old books. The following is a specimen: "O most gracious and merciful Lord God, *wonderful in thy providence*, I return all possible thanks to Thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with *three old MSS.*, for which, in a particular manner I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake." "

Praise is due to Mr. Beet for looking after odds-and-ends, and what may be termed fly-leaf literature; but, in the present instance, he has not stumbled upon anything very new. Hearne's prayer is preserved, with several others, in the Bodleian Library; and is printed in *Letters written by Eminent Persons in the Seventeenth and Eighteenth Centuries*, vol. i. p. 118. It is also quoted in Chalmers' *Biographical Dictionary*, and in several other works.*

Edward F. Rimbault.

Words and Places.—On p. 30 of Mr. Taylor's excellent book, it is said that "the names of the Katskill Mountains, Staten Island, the Haarlem River, and the villages of Flushing, Stuyvesant, and Blauvelt are almost the only local memorials which still remind us of the Dutch dominion in North America." This is an error. At almost every step in a ramble through eastern New York I was reminded of the "Dutch dominion." A list of such names approaching completeness would take more room than you have to spare. Here are a few taken at random. In the city of New York, the streets Cortland, Roosevelt, Nassau, Coenties Slip, Fort Gansevoort; in the State, the counties Orange, Rensselaer, Cortland; the townships Kinderhook, Watervliet, Coeymans, Schuyler, Hague, Schroon, Beekman, Rotterdam; the villages New Utrecht, Staatsburg, Defrieteville; the streams Spuyten-Duyvel, Jansens; the Helderberg Hills, the Dunderberg; besides the numerous compounds of "kill" which prevail not only in New York but further south, amongst which the Schuylkill should not be forgotten. Still further south we have Cape May (Mey), and far to the eastward Block (Blok) Island. The learned author's lament on p. 479, on the poverty of invention shown in the unmeaning local names of the United States, is too well founded; but he should give the Americans credit for the following choice ones, all to be found between Philadelphia and the seacoast, and which, if not altogether "harmonious" (p. 481), may be, for aught I know, "distinctive, characteristic, and in entire consonance with the genius of the language." Snow Hill, a *negro* settlement (*lucus a non lucendo*), Hell Run, Fork Landing, Poplar Landing, Long-a-Coming, Hard Scrabble, White Horse, Sorrel Horse, Timber Creek, Holly Swamp, Almonessing, Egg Harbour, Tom's River, Scrabbletown, Absecom, Rancocas, Racoon Creek, Green Tree, Blueanchor, Quaker Bridge, Sand Hills, Barnegat; and more strangely-sounding names yet, but I have no map to refer to. Sr. T.

Fruitful Vines.—I send you copies of three cuttings from newspapers, which may perhaps be deserving of a corner in "N. & Q." The first recording a family of 206 children in three generations; the second of 219 in four; and the third 118 in three; that is, 537 descendants from three persons, who were all living at the commencement of the year 1864!

The following obituary notice occurs in the *Chester Chronicle* of Nov. 12, 1864:—

"Flook.—26th ult. at Fishponds, aged 93, Mary, relict of Mr. Charles Mark Flook, for 44 years sextoness of Fishponds church, mother of 13 children, grandmother to 82, and great grandmother to 111."

"A Canadian Mother.—Widow Buck, of Kingston (C. W.), died lately at her son's residence, aged 91. She lived to see four generations of her descendants assembled round her, numbering 219 in all."—*Kingston American.*

"Mr. Samuel Shatwell, who died recently at Woodford, Cheshire, in his 91st year, left behind him 90 of his descendants—viz. 7 children, 43 grandchildren, 40 great grandchildren. Before his death 28 of his descendants had died—viz. 3 children, 19 grandchildren, and 6 great grandchildren. Of the 90 descendants now living 70 are males, and 20 females."—*Halifax Guardian*, Nov. 5, 1864.

Geo. Rankin.

A Man's Life saved by his bad Verses.—Turning over the third canto, part ii., of *Hudibras* the other day, as a satire, of which the spirit is perhaps much needed even now against the prevalent and most culpable endeavours to deal with the *supernatural*, I lit upon the following story, though quite unconnected with this topic. I do not think that it is current, and perhaps it may amuse the readers of "N. & Q." as much as it amused the transcriber. The note is on the couplet:—

"As Withers, in immortal rhyme,
Has registered to after time."—(169-70.)

"This Withers was a puritanical officer in the parliament army, and a great pretender to poetry, as appears from his poems enumerated by A. Wood; but so bad a poet, that, when he was taken prisoner by the cavaliers, Sir John Denham, the poet (some of whose lands at Egham, in Surrey, Withers had got into his clutches), desired his majesty not to hang him, because so long as Withers lived, Denham could not be accounted the worst poet in England."

Francis Trench.

Islip Rectory.

Curious Case of a Recluse.—In the *Annual Register* for 1821, under the date of Nov. 4, appears the account, at p. *245, in the *Chronicle of Events* (obituary notice):—

"At his lonely hovel among the hills, 12 miles S.E, from Harrisburg, Penn., Mr. Wilson, who for many years endeavoured to be a solitary recluse from the society of men, except so far as was necessary for his support. His

[* Among others in "N. & Q." 2nd S. xii. 166.—Ed.]

retirement was principally occasioned by the melancholy manner of the death of a sister, by which his reason was also particularly affected. She had been condemned to die near Philadelphia, for a crime committed in the hope of concealing her shame from the world, and the day of execution was appointed. In the meantime her brother used his utmost means to obtain her pardon from the governor. He had succeeded, and his horse foamed and bled as he spurred him homeward. But an unpropitious rain had swelled the streams; he was compelled to pace the bank with bursting brain, and gaze upon the rushing waters that threatened to destroy his only hope! At the earliest moment that a ford was practicable, he dashed through, and arrived at the place of execution just in time to see the last struggles of his sister. This was the fatal blow. He retired into the hills of Dauphin County, employed himself in making grindstones, was very exact in his accounts, but observed frequently to be estranged; and one morning was found dead by a few neighbours who had left him the previous evening in good health."

I have a clear recollection of reading an account of this man, and of the circumstances of the sister's case to which reference is made, and I think it would be in some work upon American jurisprudence. As there were some extraordinary particulars connected with it, I should be obliged if any of your readers can direct me to the work. I believe that it has been used in some novel or magazine narrative, but this would not serve my purpose. I require the authentic account of the facts. T. B.

Clerical Indelibility.—The right of a clergyman to be called to the bar is again made a question. In 1779, 1782, and 1793, the celebrated Horne Tooke sought admission, and was thrice refused. In 1801 or 1802, having got himself returned for (I forget what) borough,* when, not being the sort of senator likely to vote *à toute outrance* with either Whigs or Tories, a motion was speedily made for his ejection on the ground of his clericity (the word, I think, is Coleridge's, and a very good word it is), the mover whereof happened, or choosed, to style him the *reverend* gentleman, — a compellation which Tooke indignantly denounced as an ungenerous and untrue prejudgment of the question before the House. "I intended no offence," replied the mover. "I used the term as a matter of course, and without any particular meaning." "I accept the explanation," rejoined Tooke; "you called me the reverend without any meaning to be attached to the epithet, precisely as I call *you* the *honourable* gentleman."

A bill was passed, prospectively, that in all future elections clergymen should not be capable of sitting in the Commons, and abides, I believe, unrepealed. E. L. S.

Dom Bok and Domesday Book.—In one of the Anglo-Saxon wills printed in Lambarde's *Perambulation*, the testator, after some of his gifts of land, adds — "and Dom Bok in that kind." The only explanation of this seems to be, "and the title-deeds to them belonging," or record of adjudication, or doom.

If so, this was a usual expression, and likely enough to find its way on to the covers of Domesbook. Then does not the name *Domesday* take a natural origin from its being used as a collection of title-deeds, and having a name to that effect inscribed in very early times on the cover? I have not seen Dom-bok used in the sense here ascribed to it anywhere except in Lambarde, and echo a question lately addressed to your journal — Where did Lambarde find these documents?

H. I. H.

[* Old Sarum, that bye-word of politicians, had the singular honour of returning the Rev. Horne Tooke to parliament.—Ed.]

Queries.

THOMAS BARTON, D.D.

Thomas Barton of Magdalen Hall, Oxford, took both degrees in arts in that University before Nov. 20, 1629, when he was presented by Charles I. to the rectory of Eynesbury, Huntingdonshire, then void by simony. He subsequently, and apparently in 1631, became rector of Westmeston, Sussex, of which benefice he was for his loyalty deprived in 1642. During the civil war he was chaplain to Prince Rupert, and on Aug. 25, 1660, he was restored to his rectory of Westmeston. On March 21, 1663, he was created D.D., at Oxford, by virtue of a letter from the Earl of Clarendon, Chancellor of that University. He was buried at Westmeston, March 25, 1682. The register of that parish records the baptism of his daughter Mary in 1663. He was author of —

1. "ΑΝΤΙΤΕΙΧΙΣΜΑ, or a Counter-scarfe prepared Anno 1642 for the eviction of those Zealots that in their Works defie all externall bowing at the Name of Jesus. Or, the Exaltation of his Person and Name, by God and us, in Ten Tracts, against Jewes, Turkes, Pagans, Hereticks, Schismatickes, &c., that oppose both, or either. London, 4to, 1643." [Dedicated to King Charles. A prefatory address to the Hon. the Knights, Citizens, and Burgesses of the House of Commons assembled in Parliament."]

2. "ΑΠΟΔΕΙΞΙΣ ΤΟΥ ΑΝΤΙΤΕΙΧΙΣΜΑΤΟΣ. Or a Tryall of the Covnter-scarfe, Made 1642. In Answer to a scandalous Pamphlet Intituled, A Treatise against superstitious Jesu-worship written by Mascall Giles, Vicar of Ditcheling, in Sussex. Wherein are discovered his Sophismes: and the Holy Mother, our Church, is cleered of all the slanders which hee hath laid on her. By the Author of the Αντιτείχισμα. London, 4to, 1643." [Dedication to Walter Dobell, Esquire, his respected brother, dated Dec. 31, 1642.]

3. "ΛΟΓΟΣ ΑΓΩΝΙΟΣ; or a Sermon of the Christian Race, Preached before his Maiesty at Christ Church in Oxford, May 9, 1643. By Tho. Barton, Master of Arts, and yet Rector of Westminston, in Sussex. Whereto is added an advertisement to his Country-men, who being misled disaffect the Royall cause, 1 Cor. ix. 24 [Oxford],

4to, 1643. Dedicated to the Right Worshipfull Thomas Covert, Lieutenant Colonell of a Regiment of Horse in His Majesties Army at Oxford."

4. "King David's Church-Prayer: Set forth in a Sermon preached at S. Margaret Pattens, alias Rood-Church, London, on S. John Baptist's Day in the After-noone, being Sunday the 24 of June, 1649. By Tho. Barton, seven yeers Sequestred for observing the fifth Commandment . . . . . 4to, 1649."

The preface concludes with these words: —

"Great hope there is, that it may please the Highest by the Soveraigne power, and his Assistants, to destroy the Brain-sick-monster, subdue the Rebels, and returne the deceived people obedient Subjects. With his hearty prayers let him beg yours for it. And that peace may settle, and the Gospell flourish under King Charles's Crown, and his lawfull Successors, so long as the Sun and Moone shall endure, he prayes: and doe you every one say Amen."

In the prefatory prayer a blessing is invoked on King Charles, the Duke of York, &c. One of the copies in the British Museum has "July 5th" written on the title-page.

It is not a little remarkable that Wood makes no mention of his works.

Dr. Bliss has subjoined to the notice of him in Wood's *Fasti* an irrelevant note of Bishop Kennett respecting Thomas Barton, a Jesuit.

C. H. & Thompson Cooper.

Cambridge.

CIRCUMSTANTIAL EVIDENCE.

In a discussion upon the case of Müller, *The Examiner* has cited the case of a man who was convicted and executed upon a charge of murder, but on his own confession the evidence was entirely at fault as to the means by which he perpetrated the offence. It is the safer course to give the statement as it appears in *The Examiner*. It is as follows: —

"A discharged labourer vowed vengeance against the farmer who had turned him off, who was soon afterwards found dead with his skull split by some cutting instrument. Suspicion fell at once upon the labourer; his cottage was searched, and in it was found a hatchet which was stained with blood, to which stuck some white hairs like those of the murdered man. The labourer, too, was seen near the place of the murder, and there were other circumstances pointing to his guilt. He was convicted, but after sentence memorialised the Home Office against his conviction, which he alleged was all founded upon erroneous evidence. And in the expectation that proving this would get his neck out of the halter, he confessed the mode in which he had committed the murder. He said it was not with the hatchet, the blood upon which was the blood of a sheep he had stolen, and what appeared the white hair upon it, the wool. He said he had killed the farmer with a yeomanry sword, which he had stolen from a cottage, and buried after he had committed the crime. He challenged investigation of all these circumstances, and the result was that what had been mistaken for grey hair on the hatchet turned out to be wool, that the yeoman had lost his sword he knew not how, and that it was found where the convict said he buried it."

I presume there can be no doubt as to the facts of the case, but neither the name of the murderer nor of the murdered man is given, nothing by which the case can be verified. It is not said on what circuit the trial took place, nor is there the name of the judge nor the date. It is almost hopeless, without some clue, to search the *Annual Register*, and even in that work all the cases of murder are not given.

At this time it is important to authenticate all the popular cases of circumstantial evidence, with the view of showing the number of convictions of innocent persons, and when and where they have taken place. I believe the cases where innocence has been established after execution are not so numerous as they are supposed to be by many persons; and will be much more rare of late years than they were formerly, from the greater care exercised in our criminal courts. The appointment of a Royal Commission to inquire into the whole subject of capital punishment invests such an investigation with much interest.

There are many painful cases which it would be most desirable to clear up. At the moment of writing I am reminded of one, that of Archibald Hare, who, I believe, was executed in Glasgow on October 31,* 1851. He read a statement from the gallows, which commenced with these words:—

"Fellow Men,—I am going to die for a crime of which I am innocent; but I pray God to forgive all those who have persecuted me."

I know that in this particular case the protestation of innocence made a great impression upon many reflecting persons at the time, and I am anxious to ascertain whether subsequent circumstances threw any light upon the matter.

T. B.

Æschylus: Tityrus.—

"Entre les poëtes un seul, Eschyle, eut le bonheur d'être à la fois le chantre et le héros, d'avoir les actes et les œuvres, la grandeur de l'homme au complet. Seul *il gagne cinquante fois la couronne de tragédie.* Seul il eut, comme Homère, *des rhapsodes qui le chantaient sur les chemins.* Seul il ne mourut pas, subsista toujours au théâtre *que ne jouait que les vivants. Il resta en statue de bronze* sur la place d'Athènes, comme censeur, pontife, et prophète, pour surveiller le peuple et l'avertir toujours. Le grand mocqueur des dieux, Aristophane, ne respecte qu'Eschyle. Il l'a vu aux enfers sieger *sur un trone d'airain.*"

"Les magistrats d'Athènes *gardaient un exemplaire correct et complet* des œuvres d'Eschyle, de peur qu'un téméraire acteur ne changeât rien aux paroles sacrées. — Michelet, *Bible de l'Humanité*, Paris, 1864, pp. 241-2.

Much of this varies from, or is not to be found, in the ordinary accounts of Æschylus. The parts which I have put in italics are new to me, and I

* I have some doubts as to the correctness of this date, but it is the one given by the authority from which I quote.

shall be glad to know on what authority they are stated.

At p. 367 of the same work is —

"Virgile à peine a osé laissé échapper le soupir de l'âme italique, de l'infortuné Tityre, devenu serf du soldat. Nos polonais contemporains ont un moment élevé la voix d'une désespoir sublime: Krasinski, Mickiewicz sont les égaux d'Isaïe."

What Tityrus? Surely not he of the first eclogue, who describes himself as pretty comfortable, with no change of tenure—"Pascite *ut ante*, boves;" and whom Melibœus addresses as "fortunate senex." Nor can Tityrus be a slip of the pen for Melibœus; who is not a serf, but an involuntary emigrant, turned out of house and home by the "impius miles." Are the Polish poets translated? I should like to read something equal to Isaiah, even in a translation.

H. B. C.

U. U. Club.

Boston in Middlesex.—Is Boston House, near Osterley Park, in the parish of Brentford, still in existence? About the middle of the seventeenth century it was the residence of Sir Edward Spencer. J.

Cornet Devices. — A book was published in 1650 under the following title: *The Art of making Devices*, by T. B., Gent. At the end of it in some, perhaps all the copies, is "A Catalogue of Cornet devices both on the King's and the Parliament's side in the late wars." I am anxious to see a copy of this work; perhaps some reader of "N. & Q." will lend me one for a day or two.

Edward Peacock.

Bottesford Manor, Brigg.

Capt. Andrew Corbett.—John Stuart, third Earl of Bute, who died 10th March, 1792, had by his wife, Lady Mary Wortley Montague, a daughter named Augusta, who was married to Andrew Corbett, a Captain in the Horse Guards. Can any of your correspondents oblige me with particulars of this Andrew Corbett, and who his ancestors were? James Davidson.

Bowness.

"Curiosities of History." —

"In the year 1580, a dispute was held at Nagasaki between six Christian missionaries and twelve pagans and heretics. The arguments are preserved, and ought to have satisfied the infidels; but only one was converted, and he dying shortly of apoplexy, his comrades accused the Christians of poison. The other eleven were soon after destroyed by lightning, for which the Christians were charged with magic, and cruelly put to death."—*Glateseus*, p. 16.

"At Pozzuoli, under the convent wall, is a fishpool and an old statue of a man; who, says the story, was struck blind while fishing in the waters of the church, and could not see the fish which he had caught. There is an engraving of it in Wroughton."—*Du Pré*, p. 23.

"Edward Rimmell, an English sailor, who had strayed beyond the bounds of Canton, was kidnapped and taken to a Joss-house; where he was locked up in the body of the idol all the day, and allowed air and exercise only at night. Some have treated his statements as fictions, but they are substantially true; though, from trusting to his own powers of writing, they are ill-described."—P. 109. (Bartley's *Curiosities of History and Mythology*, London, 1781.)

Bartley's book is selected with little discrimination, and wanting in *full* references. I cannot find any account of Glateseus. Du Pré was a writer in the Middleton controversy. But who is Wroughton? When and where did Rimmell's "statements" appear? U. S.

Disabled Incumbents. — "A Clergyman of long Standing" writes in *The Times* of 23rd November, and calls attention to a custom which he says prevails in the Established Church of Scotland, whereby an incumbent, when he cannot carry on his duties without assistance, applies to the presbytery for leave to have an assistant appointed, who is in fact the new minister, and is so regarded by the congregation; is at present responsible for all the duties, and will, at the death of the disabled incumbent, succeed to all the emoluments of the ministry.

Will some of your Scotch correspondents inform us whether this application for an assistant must always originate with the incumbent; or whether the Kirk Session or some other authority may take the initiative in case of need?

What is the regular course of proceeding in the matter? And whether the annual stipend of the assistant is determined by any fixed rules, or variable at the pleasure of the Presbytery or of some other and what body? Vryan Rheged.

Portrait of Viscount Dundee. — Has the portrait of Clavers, now in the dining-room at Dalkeith Palace, ever been copied, engraved, or photographed? It is the only one that does him justice. F. M. S.

Fires, how anciently kindled.—How did the Greeks and Romans kindle their fires? Did they use the flint and steel? I have looked in vain through Cyclopædias and Classical Dictionaries for enlightenment. Can any of your readers refer me to any work, or mention any passage in the classics bearing on the subject? J. N.

Flemish stained Glass in England. — Is there any where a list to be found of stained glass windows of Flemish origin imported into England since the sixteenth century? I know that the old windows of the church of St. Basil here, and many other fine windows, exist in England. It would be very interesting to have a list, as I could probably furnish the names of the painters who executed many of them, and the date of the work.

W. H. James Weale.

Bruges.

GIOVANNI LANFRANCO.—Is the cupola of Sant' Andrea, Rome, the only extant work of the Italian painter Giovanni Lanfranco (born 1581, died 1647)? And was he not aided in that work by Giovanni Benedetto Castiglione, the painter of the "Nativity" at Genoa? GILBERT.

LIVERPOOL.—What is the origin and meaning of the motto of the town of Liverpool—the Great Pool? and why is the name Dicky Sam applied to a Liverpool man? M.

REV. DR. CHARLES LLOYD. — Can you give me any biographical particulars regarding the Rev. Charles Lloyd, LL.D., author of a book called *Travels at Home and Voyages by the Fireside*, 2 vols. 12mo, 1814? He also published *Observations on the Choice of a School*, 8vo, 1812. The author, I believe, was a dissenting minister.

R. INGLIS.

GENERAL MERCER.—Is there any pedigree or family history of the American Mercers, from General Mercer, one of Washington's best lieutenants, who was killed in 1777 at Princeton, down to General Mercer, who was wounded last October at Atlanta? Any information respecting these Mercers, and those of Aldie, who have always prided themselves upon being one of the F. F. V.s, or First Families of Virginia, will greatly oblige C. W. B.

U. U. Club.

MUSTER ROLL OF 1641.—In the "Memoirs of Sir Arthur Aston, Knt.," published in the *Gentleman's Magazine* (1834, vol. i. p. 146, by Mr. G. Steinman Steinman), "the muster-roll of the army of York taken in September," 1641, is mentioned. Where is this document to be seen in print or manuscript? GRIME.

PASSAGE IN DON QUIXOTE —The following passage in *Don Quixote* (part ii. chap. xxxv.) has long been a puzzle to me: —

"En un levantado trono venia sentada una ninfa vestida de *mil velos* de tela de plata." (On a lofty throne was seated a nymph, clad in a thousand veils of cloth of silver.)

As neither Clemencin nor Ochoa has a note on the passage, I presume the text must be correct; and yet "a thousand veils" forming one dress is a difficult conception. I was long inclined to think that there might have been an original printer's error of "mil" for *unos;* as articles of dress were, I know, often spoken of in the plural to denote size and magnitude. In Italian we have — "E levatisi suoi veli di testa" (*Decam.* vii. 8), where only one veil or head-dress is meant.

I however think I have met with, in Spanish, though I cannot remember where, *mil* used in the sense of immense (def. for indef.); in which case, *mil velos* might simply mean, an immense large veil. If *mil* was thus used, the wish—"Viva mil años!"—would not be so very extravagant. It would, in fact, be little more than our "Long live!" So also the Hebrew wish, which is rendered "Live for ever!" only means, live an indefinite period: for the Hebrews had no term answering to our "for ever"—their word *'olam* meaning, a period the end of which was not known. It might be long, it might be short.

Perhaps CANON DALTON, or some other Spanish scholar, will be kind enough to say whether I am right or wrong? I have myself given over my Spanish studies for some time.

THOS. KEIGHTLEY.

THE PRETENDED SON OF LOUIS XVI. — In the year 1838, the following work was published: —

"An Abridged Account of the Misfortunes of the Dauphin, &c. Translated from the French by the Hon. and Rev. C. G. Perceval, Rector of Calverton, Bucks. 8vo. London."

Was it not strange that an English clergyman should have been a believer in this imposture, and that he should have actually published the work in English, with a preface and notes by himself? My object is to ask for information relative to the subsequent history of the person, whose pretended history is given in this work. Is he still living? What was his career after 1838? It is worthy of remark, that this strange book is not given among Mr. Perceval's works in Crockford's *Clerical Directory* for 1858. The list of works in that publication was furnished by the clergy themselves.

M. A.

QUOTATIONS.—I shall be glad to know who is the author of the following? —

"Pride is Lunacy,
Anger is Fever,
Sloth is Palsy,
Avarice is Dropsy,
Lust is Leprosy,
And Christ is the Physician."

JOHN RICHARDSON.

"O listen, man!
A voice within us speaks that startling word—
Man! thou shalt never die!"

I was told Bernard Barton was the author, but am unable to find it in any of his works.

A. E. G. L.

STOW GARDENS, 1769. —

"St. Augustine's cave is a small square detached cottage in a very retired part of the gardens. Its only ornaments are crosses at the four corners, and at the top of the croft; its only furniture a stool and bench. Upon the walls are inscriptions in imitation of the old monkish rhymes. They are doubtless a happy imitation; but it is well for chaste eyes and ears that they are in Latin; for they are as obscene and indelicate as can well be conceived even by an impure imagination."

This extract is from a work of lively essays in

the form of letters, entitled *John Buncle, Junior, Gentleman.*

To ask who was the wicked wit would perhaps now be uncharitable; but I would fain know from some kind correspondent if they are still permitted to profane the place; or, indeed, if the so-called temple itself exists in the once much admired gardens of Pope's friend, the "brave Cobham?" *

Also, who was the author of *John Buncle, Junior, Gentleman*? The work appeared in 1778, about ten years after Amory's *John Buncle.* It has a very clever engraved title, representing a wanton female dancing in loose attire up to a mirror held by a venerable figure, who smiling derisively at the female, points at the same time to the glass, which has for legend "mirror of truth," and reflected in its surface is the form of a demon with his usual accompaniments, but in the attitude of the votary of pleasure. J. A. G.

Queries with Answers.

Pews.—1. When did the present plan of pewing churches and chapels come into fashion? 2. When did it become customary to demand pew-rents?

E. A. W.

Georgetown, Demerara.

[The history of pews is a curious subject, although a distressing one, from the lamentable results occasioned by them. It is an unquestionable fact that pews existed in England anterior to the Reformation; and that manorial and faculty pews, as they are called, were the early forerunners of those hideous pens that now deform so many of our churches.

Judging from Anglo-Saxon illuminations, formerly the people sat on low, rude, three-legged stools, placed dispersedly all over the church. The introduction of benches, or wood-seats, appears to have taken its rise after the Norman Conquest; for in Bishop Grostête's Injunctions [A.D. 1240] it is ordered that the patron may be indulged with a stall in the choir. Gough (*Sepulchral Monuments*, ii. 171), gives an extract, which shows that the pew was but a seat:—"1453. Mr. Wintringham wills his body to be buried in the parish church of St. Mary Magdalene, Old Fish Street, and an inscription to be fixed in the wall near his wife's pew, ad sedile vocat. Anglicè pewe." In Hasted's *Kent*, iii. 312, edit. 1778-99, we also read, that "William Philpot of Godmersham, by will, anno 1475, ordered that the making of the new seats, called *le pewis*, in this church [St. James Elmsted] should be done at his expense, from the place where St. Christopher was painted, to the corner of the stone wall on the north side of the church."

In 1520 we find mention made of *pew-doors.* In the *Collection of Wills* (Surrey Archæological Society's Journal, 184) is one of Gyffray Gough, Yeoman of the Guard to King Henry VIII., dated 7th Oct. 1520. He leaves "my body to be buried in erth at my pew *dore* within our Lady Chapell of my parish church of Mary Magdalen [St. Mary Overy] aforesaid."

That many of our old churches before the Reformation were partially tainted with these practical corruptions, is evident from the wise conduct of Sir Thomas More, who was accustomed to sit in the aisles as a protest against them. We learn too from Bale (*Image of Both Churches*, B. b. viii. note, edit. 1550) that paying for pews is not altogether a modern invention, for he mentions "all shrynes, images, churchstoles, and *pewes that are well paid for.*"

At the commencement of the seventeenth century the evil was increasing, for in 1611 the following ludicrous entry, showing that pews were even then baized, is to be found in St. Margaret's accounts: "Item, paid to Goodwyfe Wells for salt to destroy the fleas in the churchwardens' pew, 6*d.*" (*Hist. of Pues*, p. 33, ed. 1843.) In 1631 we find them denounced by that facetious prelate and poet, Bishop Corbet. "I am verily persuaded (he says), were it not for the pulpit and the pews (I do not now mean the altar and the font for the two sacraments, but for the pulpit and stools as you call them), many churches had been down that stand. Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on; we have casements, locks and keys, and cushions, I had almost said, bolsters and pillows; and for those we love the Church. I will not guess what is done within them, who sits, stands, or lies asleep, at prayers, communion, &c.; but this I dare say, they are either to hide some vice or to proclaim one; to hide disorder, or proclaim pride." (Corbet's *Poems*, edit. 1807, p. xlvi.)

It was not, however, until between the years 1649 and 1660 that the evil had attained its culminating point, for it was at this period that those unsightly high boxes were erected which now disfigure so many of our churches. In the reign of Queen Anne, Sir Christopher Wren remonstrated against these unhappy contrivances, but selfishness and vanity prevailed against him. Thus has it now unhappily come to pass, that the world, and mammon, and family pride, together with the money-changers, have rushed in and taken possession of what is emphatically called "The House of Prayer."

The purchasing or renting of pews in the old parish churches, we believe, is contrary to the general ecclesiastical law. But pew rents, under the Church-building Acts, are exceptions to the general law; and where rents are taken in populous places, they are sanctioned, and the evil legalised, by special acts of parliaments. Thus "it became *customary* to demand pew rents" at the commencement of the present century — "When George the Third was King;" for by the 58th Geo. III. cap. 45,

[* A notice of St. Augustine's Cave, together with the three inscriptions in Monkish Latin verse, will be found in George Bickham's *Beauties of Stow*, p. 7, 8vo, 1753; but in Seeley's *Description of Stow*, 4to, 1797, there is no notice of this cave, so that probably it had been removed.—Ed.]

sec. 76, subscribers to the building of a church are to have their choice of pews at certain rents fixed by the Commissioners — they are to be let or sold only to parishioners—and the Commissioners may fix the amount of the pew rents, the produce of which is to form a fund for the minister and clerk. Consult *The History of Pues*, by the Cambridge Camden Society, third edition, containing the Supplement with Additions, 8vo, 1843; and for the *Laws relating to Pews*, the works of John Coke Fowler, 1844; Sidney Billing, 1845, and G. H. H. Oliphant, 1850.]

"Malvina." — Can any of your readers interpret for me a painting 12 × 8 inches bearing the above title? The chief figure is that of a female with a harp slung over her left arm, the hand of which is placed on her breast; she is being kissed on the forehead by a warrior-angel. The female's right hand rests on a rock, over the top of which appears the head of an old white-headed man, whose fingers are placed on her hand. There is no foreground, and the background is sea. J. M. S.

[See the *Works of Ossian*, translated by James Macpherson, 2 vols. 8vo, 1765. It is of course hazardous to conjecture, without seeing the painting; but the elderly gentleman may possibly be Ossian himself. Ossian had a great affection for Malvina, who listened to his lays, and had loved his son Oscar (i. 360, note) slain in battle. She played on the harp (i. 370), with which she is represented in the painting. Of the alleged *Works* of Ossian, The War of Caros, Carthon, Cathlin of Clutha, and Oina-Morul, are all addressed to Malvina. At the end of The War of Caros, Ossian anticipates Malvina's death as well as his own; and the salutation of the "warrior-*angel*" of the picture may have been intended by the artist as an allusion to this anticipation. If by the said "warrior angel" we are to understand Malvina's departed lover, his lips on her forehead would seem to intimate that he had come to claim her as his, with a view to union in a future state. The general import of the emblem would then be, that Ossian would see the young couple united hereafter, though not here. How far this idea would accord with the old mythology of the North, we do not pretend to say.]

Amy Robsart.—I should be very thankful if any of your correspondents will kindly answer the following queries.

1. What day of the week was the 9th of September, 1560?

2. What day of the week and year did Amy Robsart die on?

3. Is there any authentic likeness of her known to exist, and if so, where? J. Dalton.
Norwich.

[An answer to the first two Queries is given in the funeral certificate of Dudley's wife (Harl. MS. 897, f. 80 *b*): "Lady Amie Robsert, late wyff to the right noble the lord Robert Dudley, knight, and companyon of the most noble Order of the Garter, and Master of the Horsse to the Quenes most excellent majestie, dyed on Sonday, the 8th of Septembre, at a howsse of Mr. Forster, iij myles from Oxford, in the 2 yere of Quene Elizabeth, 1560; and was beryed on Sonday the 22 of September next enshewenge, in our Lady Churche of Oxford." We doubt whether any portrait of Lady Robert Dudley is extant, nor do we find that she was ever seen at Court.]

L. S. D.—Over our figures we put the letters L. S. D. signifying Libra, Solidus, Denarius. Before the introduction of the decimal system, the French used the same letters, meaning livre, which was equal to 20 sols or sous, sol or sou, equal to 12 deniers, and deniers having of course their etymology in libra, solidus and denarius. But although the names are Latin, the system is not Latin, any more than the telegraph is of Greek invention, although the name is composed of two Greek words. I should like to know whence comes the system £ being equal to 20*s.* and *s.* to 12*d.* Louisa Julia Norman.

[An answer to our correspondent's question is given by Waterston in his *Cyclopædia of Commerce*, p. 546. He says, "Pound (Lat. and Sp. *libra*, It. *lira*, Fr. *livre*). The ancient money integer in most parts of Europe, was at first a pound weight of silver, from which 20 shillings were coined, or 240 pence. This mode of reckoning, supposed to be of Roman origin, was introduced into modern Europe by Charlemagne, who divided the livre into 20 sous, and each sou into 12 deniers. It was established by William the Conqueror in England, where it has been continued down to the present time, though in almost every other part of Europe it is now superseded by the decimal system."]

"The Mysterie of Mysteries." — I have an old poetical broadside with this title surrounded by quaint woodcuts. Is it by Sylvester, the translator of Du Bartas? Where can I find any account of it? Artaxerxes Smith.

[This broadside (folded) appears in the first and last folio editions of Josuah Sylvester's translation of *Du Bartas, His Divine Weeks and Works*, 1621, 1644. In the latter edition it is placed between pp. 620 and 621.]

Abraham Woodhead. — It is said that this writer never affixed his name to any of his works. What evidence then is there to show that he was the author of the books which have been attributed to him? Some of them are by "N. O." What do these two letters imply? Llallawg.

[That the numerous works attributed to this indefatigable writer were from his own pen, we have not only the testimony of his personal friends, but also that of his biographers. The only work questioned by bibliographers is *A Brief Account of Ancient Church Government*, 4to, Lond. 1662, which has been attributed to Obadiah Walker, and by others to R. Holden, Consult Wood's *Athenæ* (Bliss), iii. 1157; Part III. of *Ancient Church*

Government, 4to, 1736, containing an Account of Mr Woodhead's Writings and Life; Dodd's *Church History*, iii. 266, edit. 1742; and *The Life of Saint Teresa*, translated by the Rev. John Dalton, 8vo, 1851, pp. 408-418. We cannot explain the initials N. O. and R. H. sometimes adopted by Mr. Woodhead.]

Replies.

"THE MISERS" OF QUENTIN METSYS.

(3rd S. vi. 374, 421.)

Far be it from me to say anything in disparagement of the Antwerp Catalogue of 1857, but your readers should be informed that the biographical notice of Quentin Metsys therein contained was written by Mr. J. A. De Laet: a gentleman who considered it a point of honour to maintain, that Quentin was a native of Antwerp. If your correspondent will turn to the official supplement to the Catalogue, written by Mr. T. Van Lerins, and published in 1862 (p. 3), he will find that the theory of Quentin's being a native of Antwerp had already been abandoned: "l'origine Louvaniste du grand peintre ne fait plus l'ombre d'un doute." The date of Quentin's death is there correctly given (p. 5). But an erroneous statement of Molanus—to the effect that Quentin was a pupil of Roger van der Weyden's, who died October 5, 1464—led Mr. Van Lerins to change the date of 1460, assumed by Mr. De Laet to be that of Quentin's birth, to 1444. The documents discovered by Mr. Van Even this spring in the archives of Louvain, and of which I gave a *resumé* in my last, show Molanus's assertion to have been wrong; and prove, beyond doubt, that Quentin was born at Louvain in 1466.

A. A. says there is no sort of reason to believe that the picture at Antwerp, No. 45, is a copy. All I can say is, that there is not the slightest proof of its being by Quentin; and that it differs widely from his signed pictures, in colour and treatment. Constant tradition is no proof: *e. g.* constant tradition ascribed the font crane at St. Peter's Louvain to Quentin—the church accounts prove it to be the work of his brother Josse; constant tradition ascribed the triptychs of "The Last Supper," and of "The Martyrdom of St. Erasmus," to Hans Memlinc—the church accounts prove them to be by Thierry Bouts, misnamed by English writers "Stuerbout."

The Windsor picture is most certainly not by Quentin Metsys. My reason for writing Metsys, and not Matsys, is, that the master signed his works thus, *e. g.* his large triptych at St. Peter's Louvain, recently restored by Mr. Leroy, which bears "QVINTĒ METSYS SCREEF, 1511."

Some words in the inscription given in my last note are misprinted: "DOIGT," "Guelen," and "deenē," should be DOICT, Cuelen (Cologne), and cleenē. W. H. James Weale.

IMPRISONMENT FOR DEBT.

(3rd S. vi. 228.)

Hyde, J. says:—

"If a man be taken in execution, and be in prison for debt, neither the plaintiff at whose suit he is arrested, nor the sheriff who took him, is bound to find him meat, drink, or clothes; but he must live on his own, or on the charity of others: and if no man will relieve him, let him die in the name of God, says the law—and so say I."—*Manby* v. *Scott*, 1 Mod. 132.

There are several reports of the great leading case of Manby *v.* Scott. That in 1 Siderfin, 109, is the fullest, and it does not contain the above passage. *Modern Reports* is not a book of high authority, but it may be relied on here. It gives only the judgment of Hyde, J.; which is very carefully worded, and was probably written out, or, at least, corrected by his Lordship.

I have searched without success for the case of the debtors brought up by *habeas corpus*. Had any point of law arisen, it would not have been passed over by Sir James Burrow. I have an imperfect recollection of having read, in some magazine of the time, that their case was argued by one of themselves, Mr. J. Stephen; and that when he had done Lord Mansfield, with a sarcastic smile, asked the Attorney-General if he wished to be heard, and then sent back the prisoners. I have turned over several magazines, but cannot recover this. All that I have found is the copy of a petition to the House of Lords, dated King's Bench Prison, Feb. 14, 1771; and "Signed, by the direction and at the request of 340 prisoners confined in the King's Bench prison, James Stephen." From the following, it appears that they had made several applications to the King's Bench, and had ceased to worry that Court:—

"Your petitioners have often applied to the honourable Court of King's Bench for redress of their grievances, humbly imploring the judges to explain and point out the law, if any, for such dreadful punishment as perpetual imprisonment, at the will of perhaps one single creditor, for a debt of ten pounds, without the smallest allowance for our support. We have supplicated them to be only put on a footing with felons, that we may be tried by our peers agreeable to the Great Charter; and punished or delivered according to the degree of our guilt, if any crime could be lawfully proved against us. But they have given us no relief—they desired us to apply to your lordships."—*Oxford Mag.*, Feb. 1771, p. 64.

In the March number of the same (p. 98) is a letter on the advantage of freedom in America over liability to be imprisoned for debt in England. It is signed "Tus Korora."

The debtors knew as well as the judges that the Courts could not relieve them; but they may be excused for these fruitless applications, which were perhaps the most effective way of drawing attention to the iniquity of the law as it was then.

I shall continue to search, and be thankful for information or suggestion. An Inner Templar.

TOURNAMENTS.

(3rd S. vi. 440.)

My copy of Siebmacher's *Wappenbuch* (the first part published at Nürnberg, April 3, 1605, the second part in 1609,) has on the inside of the cover the autograph of its possessor at the latter date, in green ink, thus: —

"Cum Deo: Carl August: Wilhelm: Baron: Rhodis von Tunderfeldt Año 1609."

and bound up with the two parts (which are in handsome vellum binding stamped with gold) at the end of the volume, on very coarse paper, is a List of Tournaments in the same handwriting. As this MS. may not be without interest to Mr. Platt and other readers of "N. & Q." in connection with that gentleman's inquiry as to the earliest date of tournaments in European history, I send it for insertion. The list is obviously copied from the work cited at its head. One name and three dates, omitted in my transcript, are covered by yellow stains and obliterated.

"*Thurnier Buch*, 1527, *Gedruckt in der Stadt Siemern auf Hundruck.*

Das Erste Thurnier zu Megdburg gehalten im Jahr	930
Zu Rothenburg an der Tauber	942
Zu Konstanz	948
Zu Mersburg	968
Zu Braunschweig	984
Zu	1019
Zu Hall in Sachsen	.....
Zu Augsburg	.....
Zu Göttingen	.....
Zu Zürich	1065
Zu Cöhln	1079
Zu Nürnberg	1097
Zu Worms	1209
Zu Würzburg	1235
Zu Regensburg	1284
Zu Schweinfurth	1296
Zu Ravensburg	1311
Zu Ober Ingelheim am Rhein	1337
Zu Bamberg	1363
Zu Esslingen am Necker	1374
Zu Schaffhausen	1392
Zu Regensburg	1396
Zu Darmstadt	1403
Zu Heilbron	1408
Zu Regensburg	1412
Zu Stuttgardt	1436
Zu Landshut in Bayern	1439
Zu Würzburg	1479
Zu Maynz	1480
Zu Heidelberg am Necker	1481
Zu Stuttgardt	1484
Zu Ingolstadt	1484
Zu Onolzbach oder Ansbach	1485
Zu Bamberg	1485
Zu Regensburg	1487
Zu Worms das letzte Thurnier	1487"

From this list it would appear that the first tournament held in Germany was at Magdeburg, A.D. 930; the last at Worms, A.D. 1487.

Philippa Swinnerton Hughes.

Your correspondent, W. Platt says that the *Chronicon Turonense* of Gregorius (lib. i.) ascribes the invention of the tournament to Geffrey de Preuli, who was killed at one held in A.D. 1066. Did not Gregorius, who was Bishop of Tours, die in the *sixth* century? S. D. S.

[Our valued correspondent, Mr. W. Platt, begs leave to thank S.D.S. for correcting a slip of his pen. He says: "Instead of citing two Chronicles, one anonymous, the other by St. Martin of Tours, in which is recorded the death, &c., of Geffrey de Preuli, I made a sad blunder, and named Gregorius Turonensis, who flourished in the fifth century, as a Chronicler of that period."]

AVENUES OF LIME TREES.

(3rd S. vi. 414.)

The custom of making avenues of lime trees seems to have been first adopted in the time of Louis XIV., when the approaches to the residences of the French, as well as the English of that date, were bordered with lime trees. The practice subsequently fell into disrepute in consequence of the lime tree coming late into leaf, and shedding its foliage early in the autumn. Mr. King will, however, find an answer to his question in this paragraph, from Hutchins's *History of Dorset*, giving a description of Kingston Park, the seat of William Morton Pitt, Esq., and the magnificent mansion built by his ancestor about 1720: —

"It is situated on a rising ground, and opens on the north into a fine down, planted with avenues of trees, and near the great road from London to Exeter, from whence it makes a grand figure."

The avenues are lime trees, planted during the time, in all probability, when the new mansion was erecting, and a new drive made up to it. The old house was at some distance, and had an approach through elms in quite a contrary direction. "The fashion" for avenues of lime trees in churchyards (*e. g.* at Stratford-on-Avon), originated not earlier than in the end of the last century, or the beginning of the present. The rows of limes in the churchyard at Dover Court, near Harwich, I learnt from the parish clerk (æt. eighty-six) were planted about that period in lieu of walnut trees; into which he, as a boy, had often climbed, and which were sold for their immense value for making gunstocks during the Peninsular War. In corroboration of the old man's tale, take this instance from the *Forest Trees of Britain*, Rev. C. A. Johns, 1849: —

"During the wars of Napoleon Buonaparte, the demand for walnut timber became so great, and the price rose so high, that 600*l.* are said to have been given in England for a single tree."

In making a tour through the Isle of Thanet in July last, I found rows of limes in a variety of

churchyards; especially in that of St. Lawrence, the mother church of Ramsgate, and at St. Clement's in the ancient Cinque Port, Sandwich. In both these cases, the moderate size of the trees marked the time of their planting. I observed, also, the absence of yew trees; which, in earlier ages, were considered by our ancestors a necessary adjunct in the approach to a parish church, to symbolise by their durability the patient waiting for the Resurrection, by those who committed the bodies of their friends to the ground in hope. Yews there must have been near these churches, built by the forty followers of Augustine, when the saint first planted his foot on the British soil. Could these sacred trees have been cut down by the churchwardens for sale? Could they, under the guise of public good, have sacrificed to gain the appropriate Christian emblem of the Resurrection from the grave? —

> "This Holy Tree! an ever living thing,
> Produced too slowly ever to decay;
> Of form and aspect too magnificent
> To be destroyed."

The avenues of limes planted within a few years, in Kensington Gardens—so as to form a vista, terminating in the spires and palaces that now adorn Tyburnia—deserve a passing notice in "N. & Q." A century hence, they will convey accurate information to posterity of the sylvan improvements in the reign of Queen Victoria in the Royal Parks, near which stood the once famous "Tyburn Tree." Within my own recollection the costly palaces, now inhabited by the Lord Chancellor and other noblemen, were a marsh—Pad-ing-ton: on which, only here and there, a "squatter" had stuck up a hovel—now, from uninterrupted possession, become his "freehold;" so that the "squatter" has to be bought out, before a mansion for the nobleman can be erected. Such is the progress of the age!

QUEEN'S GARDENS.

If E. KING by his query wishes to know when the fashion was introduced into England, I cannot tell him; but it was most probably brought to this country by William III. from Holland, for in Faulkner's *History of Chelsea Hospital* is an engraving of the gardens laid out in the Dutch style, with straight canals, with avenues of lime trees on either side. I may add that the avenues planted by William's order, 170 years ago, were, last year, transplanted bodily to another part of the gardens.

C. S. R.

FENWICK FAMILY.

(3rd S. vi. 434.)

Observing P. W. S. says, "Wanted any particulars concerning him [Sir John Fenwick] or his descendants," I send him the following. Having walked to see the seat of Sir Charles Slingsby, Red House, near York (formerly the seat of his ancestor, Sir Henry Slingsby, beheaded by Cromwell,) I was struck by the Fenwick crest carved and emblasoned on an old oak staircase. It is the fourth in number, "a phœnix argent rising out of flames gules, Fenwick." I made this note at the time. The crest of Fenwick struck me forcibly in looking at it, and put me in mind of the famous Sir John Fenwick, who intended to have assassinated the Prince of Orange in 1696. There is a tradition in my family that before Sir John Fenwick left Hexham Abbey to make the attempt, he assembled his friends. One can imagine the scene, Sir John and a number of gentlemen mounted on horseback in the courtyard of Hexham Abbey. He called for a tankard, and proposed a toast—"Confusion to our enemies!" to which a Dr. Andrews, one his party, said—"Conversion, if you please, Sir John," which was thought very good in a clergyman.

The remarkable circumstance of the Prince of Orange losing his life by the horse Sorrel (which had formerly belonged to Sir John Fenwick), which he rode, falling over a mole-hill, gave the Jacobites the opportunity of writing eulogies on that animal. This is a translation of the epigram on "Sorrel," by Dr. Thomas Smith, noticed in a letter to Samuel Pepys, dated April 16, 1702, to be found in the quarto edition of Pepys's *Diary*: —

> "Illustrious steed, doubtless most worthy of the sky,
> To whom the lion, bull, and bear would give place;
> What happy meadows bore thee happily?
> What happy mother gave you her nutritious teats?
> Is it from the land of Erin you are come to oblige your country,
> Or is it Glenco or the Fenwick race which produced you?
> Whoever thou art, mayst thou prosper, I pray memorable one: and
> May saddle never more press thy back, nor bit thy mouth.
> Avenger of the human race, when the tyrant dies,
> Mayst thou thyself enjoy the liberty thou wilt give to others."

The original Latin epigram may be found in "N. & Q.," 2nd S. i. 67; ix. 486.

Reverting to the scene of the toast given by Sir John Fenwick on his leaving Hexham Abbey, and his want of success in accomplishing what his horse did, one might apply (what I dare say the Jacobites of that day did) part of the verse of *Hudibras*, with a slight alteration —

> "Sir John, his passing worth,
> The manner how he sally'd forth;
> His house and equipage are shown;
> His *horse's* virtues and his own."
>
> "Du Sieur Hudibras le mérite:
> Comment il partit de son gîte:
> Armes, Harnois, du Chevalier,
> Ses vertues, celles du Coursier."
>
> *Townley's translation.*

On one of the columns of the monument of Charles Howard, Earl of Carlisle, ob. Feb. 24, 1684, is the following inscription to the memory of Sir John Fenwick, Bart.: —

"This monumental pillar is erected and dedicated by the Right Honourable the Lady Mary Fenwicke, eldest daughter of Charles, Earl of Carlisle, as a testimony of respect to the memory of Sir John Fenwicke, Baronet, of Fenwicke Castle, in the county of Northumberland, her deceased husband, by whom she had four children, one daughter and three sons: Jane, her eldest, died very young, and was buried in a vault in the parish church of St. Nicholas in Newcastle-upon-Tyne. Charles, having attained the age of fifteen years, died of the small-pox; William was six years old, and Howard a year and a half when they departed this life. These three sons do all lie with their father in the parish church of St. Martin-in-the-Fields, London, near the altar, where he was interred January 28, 1696, aged 52."

In the midst of the same monument —

"Here lyeth the body of the Right Honourable the Lady Mary Fenwicke, relic of Sir John Fenwicke, Baronet, Northumberland, and daughter of Charles Howard, Earl of Carlisle. She died on the 27th of October, 1708, in the fiftieth year of her age. Her life was a patrimony to the poor and friendless; and her many virtues make her memory precious."

The column of the monument on which is the inscription to Sir John Fenwick is surmounted with the Fenwick crest and arms.* This monument is in York Minster. A Sir John Fenwick fell fighting for Charles I. at Marston Moor; his head was sent to his lady at Hexham Abbey, and is still preserved in a black box (reduced now to a skull) in the manor-office, Hexham. A story is told of this skull, that it had a favourite room in the abbey at Hexham, from which if it was removed it always returned. An old helmet in Hexham church, which belonged to Sir John Fenwick had a hole in it said to correspond with the hole in the skull. W. H. Clarke.

Abbey of Jumieges (3rd S. vi. 308, 402.) — In the *Guide Classique du Voyageur*, 17ème ed. Paris, 1836), which contains a summary of the history of this abbey, and gleaned (as I am inclined to believe) from a work entitled "*Memoire sur le Tombeau des Enervés de Jumièges, &c.*, par E. L. Langlois, in 8vo fig. Rouen, 1824," is a passage which gives some consistence to the assertion of the owner of the ruins: "Des guinées Anglaises ont acheté ce que personne n'avait pas le droit de leur vendre."

At the close of the eighteenth century the buildings were certainly put up for sale by the Revolutionists.

Abbé Migne (*Abbayes et Monastères*, col. 419), writes thus: —

"Dans la révolution du dernier siècle, les batimens furent vendus à vil prix: le maison de l'abbé devint une habitation privée et demeure intacte."

In 1856 this dwelling was occupied by M. Caumont, a celebrated antiquary, who guarded with a jealous eye the ruins from any further desecration.

Your correspondent H. E. H. could have told the present owner that the black marble of the tomb of Agnès Sorel, which first attracted the cupidity of the destructives, formed afterwards the perron of a house erected at Rouen in Rue Saint-Maur near the Mont-aux-Malades, upon which a portion of the inscription was visible.

Much information may be gained from the authorities above quoted, and from *Histoire de l'Abbaye royale de Jumièges*, par Deshaies, 1829, in 8vo, fig. &c.; *Memoires dressez sur les lieux en* 1704; *Gallia Christ.* t. xi. col. 185, *La Série de* 74 *Abbés de Jumièges depuis Saint Phillibert; Neustria pia*, d'Arthur Moustier. W. Platt.
Conservative Club.

Cromwell's Head (3rd S. v. 305.)—I am sorry to refer to this matter again; but your correspondent William Pinkerton intimated, in the last paragraph of his last communication on this subject, that at some day he would be able to enlighten us as to whose head it really is that Mr. Wilkinson possesses. This would, of course, finally dispose of the question; which, I submit, has not yet been settled by any one who has written to you. T. B.

Queen Elizabeth and the Town of Coventry (3rd S. vi. 368.) — Paul Bedford, in his *Recollections and Wanderings*, mentions that a similar tradition exists at Worcester: —

"For on the occasion of her taking a tour of the western parts of her dominions, she honoured the ancient city by sojourning here some days; and when about to bid adieu, the royal dame discovered that the travelling exchequer was nigh exhausted, She therefore summoned the mayor and town council to a parley, saying, 'Mr. Mayor and my good masters, having extended my tour beyond the anticipated limits, I discover the *rex pecuniarum* is on the decline; therefore in this dilemma will you advance to me the sum of three hundred pounds for the which I will give you my acknowledgment?' Mr. Mayor and Council felt highly honoured by the royal request, handed over the coin, bowed, and departed, brim full of pride and loyalty; but from some cause never yet elucidated, whether or not the royal dame was troubled with a shallow memory, or it may have been through the dishonesty of a deputed conveyancer, the pledged bit of royal scrip has never been redeemed."

Rusticus.

Symbolization of Colours in Heraldry (3rd S. vi. 394, 395.)—I am unwilling to refer to what

* Burke, in his *General Armory*, thus describes the arms of Fenwick: —

"Fenwick, Fenwick, co. Northumberland, descended from De Fenwyke, Lord of the Castel and Tower of Fenwick, temp. Henry I.; the last direct male heir, the celebrated Sir John Fenwick, of Fenwick and Wallington, Bart., per fess gu. and ar., six martlets; crest, a phœnix in flames ppr., gorged with a mural crown, counter-charged; motto, 'Perit ut vivat.'"

I have myself said in "N. & Q.," and will not occupy valuable space by quoting from recent statements easily accessible. If Professor De Morgan will honour me by referring to 2nd S. ix. 271-2, 450, 508-9, he will, I think, find his inquiries fully answered. The note at p. 450, by a writer signing himself C. S. P., gave information which was new to me. In my note, at pp. 508-9, I endeavoured to show that it was not incompatible with the long-acknowledged claims of Fr. Silvester Petrasancta.

Mr. Weale's note surprises me: as the evidence stands at present, Vulson de la Colombiere is proved not to be the inventor. This I pointed out in my note at pp. 508-9. Mr. Weale, however, may have obtained some fresh materials for forming a decision. If so, all persons interested in heraldic pursuits will be much obliged by his producing them at once. At present, it is admitted that Fr. Silvester Petrasancta first published his invention in 1634; repeated a publication of it in another work in 1638; and that De la Colombiere published his first book in 1639. If these dates are capable of an interpretation, giving to De la Colombiere a priority of invention, we should like to see it. D. P.

Stuarts Lodge, Malvern Wells.

Venerable Bede (3rd S. vi. 358, 401.) — The legend which I have somewhere read, of the way in which Bede came to be called "the Venerable" is this: after his death, a rhyming epitaph was attempted, and left on the composer's table in this form: —

"Hâc sunt in fossâ Bedæ . . . . ossa."

And an angelic hand in the night supplied the word "venerabilis," which adhered to Bede ever afterwards. W. R. B.

Dramatic Curiosities (3rd S. vi. 347.) — M. Fournel's amusing chapter, "Les Gaîtés du Parterre," omits one which may not be unworthy a corner in "N. & Q."

Early in the last century, La Motte-Houdard, he who translated the twenty-four books of the *Iliad* in twelve, by *excising* its imagery, its descriptions, and its magniloquence, like, as M. Houssaye well observes, the copier of Titian who omitted his colouring, dramatised the story of Romulus. The piece was accepted—announced—the audience assembled—the curtain rang up—in walked the brother-twins, and the elder opened their dialogue with "O Remus!" when an irreverent pittite, lifting his hands prayer-fashion, intoned—"Oremus!" and the fatal laugh ran through the theatre. A cruel paronomasia this; but ere long compensated to the unlucky playwright by a *trait de hardiesse*, which also M. Houssaye (*Galerie du xviii^e Siècle*, 3me Série) has recorded.

The validity of an irregular marriage, the wife's honour, the children's position, had, it appears, been brought in question by the husband's father; and their advocate saw no better hope than in a practical appeal to the judge's sympathies. Covering the children with his gown until the peroration of his argument, suddenly he put them forward, and exclaimed, "Behold my plea!" This highly "sensational" incident, not less new to the stage than to the court, was seized upon by Houdard, and worked into his *Inès de Castro*. At the first representation, some facetious fools in the pit set up the banal laugh, when Mademoiselle Duclos, the Inès of the piece, stepped forward to the foot-lights, and exclaimed—"Ris donc, sot de parterre, à l'endroit le plus beau!" Petulant Ignorance cowed before her calm and stern rebuke; and Inès proceeded to win her laurels amid the tears and plaudits of the audience.

E. L. S.

Mayhew Family (3rd S. vi. 327, 404.)—In the will of "ffouke Buttrey, of Marston St. Laurence, Northampton, gentyllman," executed Oct. 4, 1558, he appoints Crescent Buttrey, his son, sole executor —

"by the counsel, consent, and advice of Wm Chauncye, Esqre, John Blynco, gent., and Wm Mayewe, Clerk, vicar of Marston, aforesaid, whom I do make and appoint Overseers of this my last will, &c., I do give to every of them 26s 8d for their several paines to be therein taken, &c.: and further, I will that Mr Chaunce and the said vicar Mr. Mayewe, my overseers, shall have the custody of all my goods, &c, until my son be of the age of 21, &c., &c.

"[Signed] ffouke Buttrey. These being witnesses for me, Wm ✠ Chauncy per me Gulielmi ✠ Mayewe, per me John Blynckow."

Will proved March 22, 1559.

In Baker's *Northampton* I find, in the list of Vicars of Marston, that Sir William Blencko, Clerk, was presented by Thos. and John Blencko, yeomen, by grant from the Convent of Sheen, July 9, 1541. On his resignation, Wm. Mayewe, LL.B., was presented by the King, and instituted Dec. 11, 1544; and Thomas Hyde was instituted August 20, 1575. Albert Buttery.

Burlesque Lines (3rd S. vi. 328.) — Juverna will find these towards the end of *The Life and Adventures of Baron Munchausen*. I think the last nonsense verse reads "Fog and Bog."

W. J. Bernhard Smith.

Temple.

Monmouth House, Soho (3rd S. vi. 89.)—Mr. Timbs appears to have made a slip in attributing this building to Sir C. Wren. I certainly cannot find any authority for attaching it to the name of that architect. W. P.

Hymnology (3rd S. vi. 388.) — Though unable to throw any light on the authorship of the hymns named by your correspondent, I should be glad to

take this opportunity of entering a protest against the not only inconvenient but, as I think, unfair practice of many modern hymn-book editors, of suppressing the names of authors. Why in the world the man who writes the hymn should not be allowed to receive credit as well as the musician who composes the music for it, I cannot conceive. I regard this suppression as one of the various weak points not only of *Hymns Ancient and Modern*, but of sundry other recent collections.

George F. Chambers.

Junior Carlton Club.

Froude's "History of England" (3rd S. vi. 368.)—The present regulation swords of the British cavalry are all straight. The word *sabre*, however, means, in the strict sense, a curved blade, and was introduced into this country from Germany, where it was probably derived from the Turks. For long our light cavalry carried partially curved blades. The word has, however, become commonly used to describe any cavalry sword; and so a regiment is reckoned, in every-day language, as so many sabres; and thus also the term sabred comes to be used in the meaning of disabling so many of the enemy, whether by cut or thrust.

A horse certainly does not "shiver with cold," in the same sense as humans do, from mere exposure to it; but if you have ridden him hard, and then bring him to inaction, where he is exposed to a chill, he will shiver in a way that, if you have remained in saddle, is by no means agreeable.

A Light Cavalry Officer.

Long Acre (3rd S. vi. 368.)—Your correspondent, in citing several passages from Froude's *History of England*, says,—"Long Acre was not built upon till early in the seventeenth century. Was the site previously known by that name?" Long Acre, in Henry VIII.'s time, was an open field called The Elms, from a line of those trees growing upon it, as shown in Aggas's Plan. It was next called Seven Acres; and since 1612, from the length of a certain slip of ground, then first used as a pathway, Long Acre.

Edward F. Rimbault.

Barley (3rd S. v. 358) is a Northumberland and Lancashire word, wrongly explained in Halliwell's *Dictionary* as "to bespeak or claim." In its true meaning it has nothing to do with "parleying," and I cannot therefore accept that derivation. It claims, on the part of the speaker (or of his side if he be leader), a barring or stopping of the game for some valid reason, as for instance, to tie, if pursued, a loosened shoe-latchet; to leave the bounds at prison-base for any purpose unconnected with the game, without incurring any penalty; and the like. In Kent the cry of myself and my playmates was, bar play. What the terminal ley may be is doubtful. Possibly it is a corrupt shortening of lake, lake being Northumberland for play, but it is more likely to be ley, Northumberland for "liberty, leisure, opportunity, or law," this last being also a technical in boyish games. Barley would then be equivalent to bar, ley, that is bar [play], [give me] law. From use, however, the compound phrase would simply be taken in the sense of barring; hence, I fancy, we have the same word in barley-break, where it is forbidden to the catching couples to break at all, and to the others to break without they are in danger of being caught. Jamieson's derivation—quasi barla-bracks—even if true as regards the Scotch game, cannot possibly be admitted as regards the English one. Benj. Easy.

The Rev. James Cordiner (3rd S. vi. 89) was afterwards Incumbent of St. Paul's Chapel, Aberdeen, and, if I am not mistaken, went insane, and committed suicide. A very old resident in Aberdeen, Mr. Winchester, advocate, was a member of his congregation during the whole of his ministry, and could no doubt give your correspondent, S. Y. R., the information he requires. I think he died between 1830-33. W. M. S.

Hoods (3rd S. vi. 388.)—In answer to your correspondents F. D. H. and J. Henry, I beg to inform them that I believe the hood mentioned with green lining to be that of Trinity College, Glenalmond, near Perth, while that lined with scarlet and white is, in my opinion, that of St. Bees' College, Cumberland. The hood worn by the associates of King's College, London, is similar to that of an Oxford M.A., but is laid with mauve instead of crimson silk. It was only granted about two years ago by the late Archbishop of Canterbury, consequently too late to be in your list. As your correspondents may be puzzled with a hood which I saw a month or two ago for the first time, I will describe it: it is a black hood lined with white silk, with an edging of brown russet, and is worn by the B.A. members of London University. H. F.

Exeter Coll. Oxford.

Jews in Spain (3rd S. vi. 249, 299.)—The following is from Alphonse Esquiros's *Dutch at Home*, ii. 157 n., republished from the *Revue des Deux Mondes*:—

"The history of the Jews in Spain and Portugal has been written in English by a Jew, whose family sojourned some time in Holland—*The History of the Jews in Spain and Portugal*, by M. Lindo. Among contemporary Spanish writers who have treated this heart-rending history, we must not forget to mention the name of Don Adolfo de Castro, who, in his work, *Historia de los Judios en España*, derived from the best sources, has displayed great impartiality."

T. J. Buckton.

Witnesses (3rd S. vi. 131, 197, 376.)—My last reply was based on *Christian* and *Blackstone*; the following is a quotation from *Chitty and Burn*, ii. 99:—

"The compulsory means to bring in witnesses are of two kinds: First, By process of *subpœna*, issued in the king's name by the justices, or others, where the trial is to be, for disobedience to which the person served with the process is liable to an attachment (R. *v.* Ring, *S. T. R.*, 585). Secondly, Which is the more ordinary and more effectual means (in criminal cases), the justices that take the examination of the person accused, and the information of the witnesses, may at that time, or at any time after and before the trial, bind over the witnesses to appear at the court where the trial is intended to be; and in case of their refusal to be bound over, may commit them for a contempt (7 Geo. IV. c. 64, ss. 2, 3; 2 *Hale*, 282; Bennet and Wife *v.* Watson, 3 *M. and Sel.* i.; 1 *Phill. Ev.*, 8; *et vide post*, 114). And in case of their neglect to attend, in pursuance of the recognizance, such recognizance will be forfeited, and may be put in force; but not without a written order of the judge of the court (7 Geo. IV. c. 64, s. 31. See "Recognizance," vol. v.).

As it is certain that justice could not be done in our courts of law without the existence of a compulsory power to enforce the attendance of witnesses and the production of documentary evidence, we must seek for the origin of the writ of subpœna prior to Richard I., or the term of legal memory. It is unnecessary to enter into the history of the contentions betwixt the civil and ecclesiastical courts, or to inquire into the causes of public dissatisfaction in the reigns of Henry IV. and V. with such writ. The office of the legal practitioner will be the best resort for the forms in present use, and which have probably existed, nearly in the same state, since the time of Edward III. T. J. Buckton.

Heraldic (3rd S. vi. 347.)—In reply to the inquiry of Mr. George W. Marshall, I beg to say that the arms ermine, on a chief a bezant between two billets, are those of a Northamptonshire family named Watts. The motto used by one family of the name is, "Proximus mihi ipsemet ego." E. W.

Order of the Lion and Sun (3rd S. vi. 107, 156.)—The Persian order of the Lion and Sun was instituted in 1808, by Futteh Aly Shah.

J. Woodward.

Arrha, Vrrehusc, Esane (3rd S. vi. 205, 275.) I regret to see that Mr. Irvine's query has not yet been satisfactorily answered. To answer it would require more than an ordinary knowledge of the Irish language and of Irish superstitions, and we have no dictionary or collection of folklore to supply the want of personal knowledge. Let me repeat the query here in a summary way. The Roman Catholic Bishop of Cloyne and Ross, in his *Pastoral Admonitions, &c.*, in 1756, denounces the use of "that horrible remedy which our people call *Vrrehusc*, and which they employ against that imaginary and superstitious disease which they term *Esane*." There is no difficulty about the word *Arrha*, which is correctly explained as *a spell* or *incantation*, both by the bishop and by your Cork correspondent: the latter, however, frankly confesses his ignorance with regard to the precise meaning of the other words, and the nature of the strange remedy and disease referred to, while he makes some very probable conjectures about them. "These words have suffered severely under the hands" not "of the transcribers," but—of your Welsh correspondent, who deals with them like General Vallancey himself, or that famous philological conjuror who proved that "the Chinese Emperor Ki is certainly the same with King Atoes of Egypt; for, if we only change *K* into *A*, and *i* into *toes*, we shall have the name Atoes." Eirionnach.

Greek Version of "Twinkle, twinkle" (3rd S. vi. 368.)—I have the pleasure of sending Medical Student the Greek Version he is in search of. It is printed, with the English and Latin, in Hullah's *Grammar of Vocal Music*, but no author's name given:—

Ἀιόλ' ἄστερ, τίς ποτ' εἶ;
Θαῦμ' ἔχει με, τίς ποτ' εἶ;
Ὑψόθεν στίλβον ἄνω,
Ὡς σμάραγδ' ἐν οὐρανῷ.
Ἀιόλ' ἄστερ, τίς ποτ' εἶ;
Θαῦμ' ἔχει με, τίς ποτ' εἶ;

Ἥλιος φλόγωψ ἔδυ,
Κοὐδὲν ἐλλάμπων ἔφυ,
Καὶ σὺ λαμποδοῦχος εἶ,
Ἀιόλ' ἄστερ, παννυχεί.
Ἔνθ' ὁδίτης ἐν σκότει
Μικκύλῳ γηθεῖ φάει·
Κἀπορῶν ἂν εἶρφ' ὁδοῦ,
Ἀιόλου γ' ἄνευθε σοῦ.
Αἰθέρα κυάνουν ἔχεις
Κἀμὲ διὰ φάρεων βλέπεις·
Σοὶ δ' ἄγρυπνον ὄμμα δή
Ὡς ἂν ἥλιος φανῇ·
Ἀιόλ' ἄστερ, τίς ποτ' εἶ;
Θαῦμ' ἔχει με, τίς ποτ' εἶ;

John Woodward.

New Shoreham.

Casts from Seals (3rd S. v. 507.)—I used to make moulds from cameos and seals in isinglass, and take casts in plaster of Paris or sulphur; but isinglass does not keep well.

I tried to take casts in rice-flour and gum tragacanth, but was prevented persevering. I believe it might succeed, if the due proportions were discovered by practice. This mixture would take colour. F. C. B.

William Newnham Blane (3rd S. vi. 146.) Lieutenant in H. M. regiment of Scotch Greys, died at Latakia in Syria, 10th Oct. 1825, in the twenty-sixth year of his age.

He was the eldest son of William Blane, Esq., of Folieja Park, in the parish of Winkfield, Berks, by whom a tablet has been erected to his memory

in the aisle of Winkfield church, belonging to the Blane family. His book, entitled "*An Excursion through the United States and Canada during the Years* 1822-3, by an English gentleman," was published in the year 1824, and is of 8vo size.

C. J. Elliott.

Winkfield Vicarage.

The Story of the Eastern Treasurer (3rd S. vi. 149.—This is contained in Feiling's *Complete Course of German Literature for Beginners*, fourth ed. 1858, published by D. Nutt, 270, Strand. Pp. 18—21. C. J. Elliott.

Winkfield Vicarage.

Nolo Episcopari (3rd S. vi. 48, 189.)—Among the Cary monuments in the church of Clovelly is one to a member of the family, who was Dean of Exeter in the time of Charles II.; and it is stated in his epitaph that he twice refused to be made a bishop.

I rather imagine that other members of the family had not the same objection to church preferment, for on one of the slabs in front of the altar there is a crosier sculptured. Any information respecting the person, in memory of whom this slab was inscribed, would oblige Meletes.

Arms of a conquered Knight (3rd S. vi. 313, 401.)—

"Sir Robert Carey, Knight, a person so valorous and skilful in arms, that few presumed to enter the lists with him. Amongst his other exploits is recorded his triumph over an Arragonian knight in Smithfield, upon which occasion he was knighted, and allowed to adopt the arms of his vanquished rival—namely, 'Three roses on a bend.'"

The above is from Burke's *Extinct and Dormant Peerage*, 1831, p. 109. Walter Rye.

Westminster Hall (3rd S. vi. 417.)—The occasional inundations of the Thames were, in former times, very destructive. At the spring-tide of Nov. 19, 1242, the hall was so flooded that boats from the river floated inside; and it is a singular fact that this nuisance, in the hall of our kings, continued till recent times. The coronation of George II. was publicly proclaimed to take place on Oct. 4, 1727: it was subsequently discovered that this would be a spring-tide, so the ceremonial was, almost at the last moment, delayed till the 11th. The hall, as anticipated, was flooded; subsequently orders were given to raise the floor several feet, and in other respects to guard against the recurrence of the evil. James Gilbert.

2, Devonshire Grove, Old Kent Road, S.E.

Plates of Old Seats, Manor Houses, etc. (3rd S. vi. 250, 316, 401.)—In addition to the sketch of Philibert's house, A.D. 1780, taken from the fine picture in the possession of Charles Fuller, of Brighton, Esq., by the Rev. Charles Kerry, the Rev. W. T. Tyrwhitt Drake has kindly sent me for inspection "Hendons," restored, and capitally restored, by Mr. Kerry, in a valuable sketch; and also the remains of Fifield. These Mr. Tyrwhitt Drake reminds me were the only house-sketches made by Mr. Kerry for the early subscribers to his admirable and almost exhaustive *History of Bray*. I say *almost*, for, with a frank and natural courtesy, those gentlemen when applied to on the subject—Mr. Tyrwhitt Drake, on his own invitation, and Mr. Kerry on the friendly suggestion of C. A. L., to whom I am much obliged—have forwarded me a store of memoranda, which will form a rich addition to the treasures of the History of the Hundred which I possess. Nor must I omit to add that the Rev. Sir William Cope, Bart., of Bramshill, which place was connected with Bray through John de Foxle of Foxley, *temp.* Edw. II., has favoured me with a mass of curious particulars relating to the chapel at Bramshill, and other matters of similar character, and of the highest interest; for the eliciting of which from Sir William Cope's memory and muniments, I am indebted to Mr. Kerry's excellent book of Bray.

It may be as well to complete this note by saying that—on the spot, and by one who said he remembered, and seemed to know—I was told that the bust of Nell Gwynn, mentioned by Mr. Kerry, p. 89, was removed from Philibats at the period stated by that gentleman, and taken, as was supposed, to Bramshill. But Sir William Coye writes, and he will forgive my citing his very words:—

"No such thing exists here, nor have I ever been able to hear of it. I have a portrait of Nell Gwynn by Sir Peter Lely, but that is one of a set of portraits by him of persons about Charles II., and was here before the dismantling of Philiberts."

W. J. B.

Quotations: "the Tyrant" (3rd S. vi. 328). The original is in Galba's speech on adopting Piso. (*Taciti Histor.* l. i. c. 16.):—

"'Neque enim hic, ut in ceteris gentibus, quæ regnantur, certa dominorum domus, et ceteri servi: sed imperaturus es hominibus, qui nec totam servitutem pati possunt, nec totam libertatem.' Et Galba quidem hæc ac talia, tamquam Principem faceret; ceteri tamquam cum facto loquebantur."

Piso certainly was not "*le tyran Romain*" when so addressed; but as the "ceteri" treated him as a prince already made, the author of the letter may have felt allowed to anticipate his tyranny. Probably, however, he had found an applicable quotation, and did not inquire further.

E. N. H.

Antiquarian Art (3rd S. vi. 400.)—It may interest your correspondent to know that I had several rubbings of brasses, *e. g.* those at Lubeck reduced by photography, in 1857. A volume of photographs, from rubbings of slabs in Normandy, was published three or four years ago.

W. H. James Weale.

Charles J. Ingersoll (3rd S. vi. 267) died a few years ago in Philadelphia. Besides *Inchiquin the Jesuit's Letters*, he wrote *Chiomara*, a poem, 1800; *Edwy and Elgiva*, a tragedy, 1801; *A View of the Rights and Wrongs, Power and Policy, of the United States of America*, 1808; *A Discourse before the Society for the Commemoration of the Landing of William Penn*, 1825; *Julian*, a dramatic poem, 1831; *Historical Sketch of the Second War between the United States of America and Great Britain*, 4 vols. 8vo, 1845; an *Obituary Notice of Joseph Bonaparte*, 1855; and other pamphlets and discourses. He was born October 3, 1782; but the exact date of his death I cannot at this moment find. Mr. R. Inglis will find notices of him in the *New American Cyclopædia*, and in Allibone's *Dictionary of Authors*.

St. T.

A Tailor by Trade (3rd S. vi. 26, 76.)—I have just observed the Notes above indicated, and beg to remark that I have often noticed at my frequent attendances at some of the London Police Courts, the common use of the words "by trade" amongst the lower orders of society. Such use is by no means confined to tailors. The convenience of the term to persons charged with offences (or, to use their own phrase, "in trouble,") is very great; and is evidenced by its adoption by thieves and bad characters who, in reply to the question "What are you?" answer, a carpenter, a smith, or so on, "by trade;" which may be true, although the trade has not been worked at for years. Amongst paupers, too, the use of the term is very frequent; especially by those of the vagrant or worst class, who use it as an evasion of the question as to the means by which they obtain their livelihood. I have spoken to many officers having experience amongst the classes of persons referred to, and they agree with me as to the words "by trade" having become, as it were, a technical or slang expression of very general application.

In examining some applications for the benefit of a charity, I have found one (written by a shoemaker) that not only contains the term in question, but may probably interest some of your readers as a genuine specimen of incorrect orthography:—

"Sir Robert lews n 1 Whites Row knowing misess Hall a poor womman bleaves her to be in wont of lady Days Gift if the Gentelnan pleases 8 in fammily her husbon by traid horker 16 qwaker street spitalfields."

S. J. Hyam.

Lascells (3rd S. v. 523.)—Clericus, who replied to R. C. H. H.'s query respecting Lascells of Horncastle, will confer a further favour if he will send his address to the

Rev. R. C. H. Hotchkin.

Thimbleby Rectory, Horncastle.

LETTER FROM VISCOUNT AMBERLEY.

Sir,

In a recent number of "N. & Q." you published a paragraph bearing my signature, and headed "Sewed not Sewn." I did not write this paragraph, nor did I know anything about it until it happened to be mentioned by a correspondent. In requesting you to correct the error, I cannot refrain from expressing my surprise that one of your contributors should have made this unwarrantable use of the name of another person.

Your obedient servant,

Amberley.

Woburn Abbey, December 1, 1864.

[We regret to find that Lord Amberley has been annoyed by what We are sure was only an inadvertency on the part of the writer of the Note on "Sewed not Sewn" (*antè* p. 413). The article in a preceding Number, on the "Old Pictures at *Amberley* Castle," probably suggested to our correspondent the adoption of a signature which We do not believe was ever intended to be mistaken for that of the Noble Viscount.—Ed.]

Miscellaneous.

NOTES ON BOOKS.

The Life of Major-General James Wolfe. Founded on Original Documents, and Illustrated by his Correspondence, including numerous unpublished Letters contributed from the Family Papers of Noblemen and Gentlemen, Descendants of his Companions. By Robert Wright. (Chapman & Hall.)

It is somewhat surprising that it should have been left to the year 1864 to produce a biography of one who died gloriously in the hour of a victory which added an empire to England, upwards of a century before. Mr. Wright has been very fortunate in the subject of his Biography, and scarcely less fortunate in his search after the necessary facts, papers, and documents. Thanks to his industry and the liberality of the representatives of the great General and of his companions in arms, Mr. Wright has amassed a vast amount of new and very interesting materials; and has so interwoven the history of the times with the story of his Hero's life as to produce a work which does justice to the memory of Wolfe, and great credit to the author's literary skill.

The Afternoon Lectures on Literature and Art, delivered in the Theatre of the Museum of Industry, St. Stephen's Green, Dublin, in April and May, 1864. *Second Series.* (Bell & Daldy.)

We cannot perhaps do better by way of recommending these Lectures to the notice of our readers than enumerate the subjects of them. They are seven in number. The first is an Introductory one by the Ex-Lord Chancellor of Ireland; the second on Architecture; the third, on Charles Lamb and Dickens; the fourth, on the Native Literature of India; the fifth, on German Literature; the sixth, on Victor Hugo as a poet; and the last, on Chaucer.

The Temple Anecdotes. Invention and Discovery. By Ralph and Chandos Temple. *Illustrated.* (Groombridge & Son.)

These anecdotes of Invention and Discovery are extremely amusing and instructive, and the publication is exceedingly well timed. The book forms a capital

present for a lad who exhibits signs of a talent for mechanics, and is one which should be added to the library of every Working Man's Club in England.

MR. OFFOR'S LIBRARY.—Within the last few days this unique and important library has been removed from Grove House, South Hackney, to the sale rooms of Messrs. Sotheby, Wilkinson, and Hodge, 13, Wellington Street, Strand, and is expected to be dispersed at the commencement of the season. The accumulation of scarce theological works was MR. OFFOR'S ruling passion, and for nearly half a century, with unabating enthusiasm and diligence, he had been a collector of literary curiosities. From his practical knowledge of the book trade, he was well acquainted with those out-of-the-way nooks and corners of the great metropolis where he could pick up—perhaps in somewhat tattered costume—some bibliographical rarity well understood and prized by the brethren of the book-craft. MR. OFFOR'S collection of early printed Bibles has long been known as one of the most celebrated in the United Kingdom. For upwards of forty years he was engaged in compiling a History of the English Bible, illustrated with numerous fac-similes of the earlier editions, but he did not live to accomplish this great work. Another speciality in MR. OFFOR'S library is the most perfect collection of all the stray pieces and literary productions of the author of *The Pilgrim's Progress*, whose Complete Works he had edited a few years since for Messrs. Blackie & Co. of Glasgow.

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OXONIENSIS. *The passage in* The Antiquary *is quoted from Cicero,* De Divinatione, lib. ii. 59: "*Quis est enim, qui totam diem jaculans non aliquando collineet?*"

W. W. (Malta.) *The two American cents,* 1783, 1787, *are described in our* 2nd S. i. 255; ii. 353.

G. T. COOPER. *The quotation occurs in Cowper's* Task, *the last two lines of* book v.

A WYREHAMIST. *Some particulars of Ralph Schomberg* (ob. June 29, 1792), *will be found in Nichols's* Literary Anecdotes, iii. 28—30.

G. W. *For removing stains on books and engravings consult* "N. & Q." 2nd S. ix. 186.

F. C. C. *For literary and bibliographical information the* Nouvelle Biographie Générale *is considered the best of the French Biographical Dictionaries.*

F. H. M. *The Rev. H. F. Lyte is clearly the plagiarist, as his poem, "Lo, we have left all, and followed Thee," first appeared in* 1833; *whereas Thomas Moore's Irish melody, "I'd mourn the Hopes," was published in* 1813.

ERRATUM.—In last number, p. 460, col. ii. line 14, *for* "Searchers of the Courts of Justice," *read* "Senators of the College of Justice."

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And, *first*, I think it has been shown that, in early times, the wayghtes, or waits, were musical night-watchmen in palaces, in castles, in camps, and in walled towns; who "piped watch" at stated hours during the night—perhaps for the purpose of calling up or changing the guard—and who awoke certain persons at appointed times by soft music at their chamber doors.

The numerous tenures of land by wait-service, prove the importance formerly attached to the office of wait; and these tenures will be found in widely distant parts of the country:—

"In the time of Henry the Third," says Mr. Sandys, "Simon, le Wayte, held a virgate of land at Rockingham, in Northamptonshire, on the tenure of being castle-wayte, or watch, and the same custom was observed in other places."—*Christmas Tide*, p. 83.

A "virgate" was forty acres. Among the instances in Blount's *Ancient Tenures of Land*, two from Norfolk may suffice. First, Thomas Spelman held the manor of Narborough (near Swaffham), with that of Wingrave, by Knight Service, and by paying fourteen shillings annually for wayte-fee and castle guard. Secondly, John le Marshall held the manor of Buxton (near Aylsham) by paying a mark every six weeks for guarding the castle of Norwich, and fifteen shillings quarterly for wayte-fee at the said castle. Similar cases are quoted by Mr. E. Smike, in his *Observations on Wait Service mentioned in the Liber Winton, or Winchester Domesday*; and he adds that, in the earldom of Cornwall, they who held their lands on the tenure of keeping watch at the castle-gate of Launceston, "owed suit to" [*i. e.* were under the jurisdiction of] "a special court, in the nature of a Court Baron, called the *Curia Vigiliæ*, *Curia de Gayté*, or *Wayternesse Court*, of which many records are still extant in the offices of the Exchequer, and among the records of the Duchy" (*Archæological Journal*, No. 12, Dec., 1846).

It will be observed in the above, that the Latin name of the Court of Waits was "Curia *Vigiliæ*" (the "Curia de Gayté" being the Court of Minstrels, among whom waits were then included). Again, in the *Promptorium Parvulorum*, we find "Wayte, waker, *vigil*": and this remark is not altogether needless, since, in a communication to the Society of Antiquaries, Mr. Bond, Egerton Librarian in the British Museum, *seems* to translate "vigiles, *viol players*." It is in "Notices of the last Days of Isabella, Queen of Edward II., drawn from an Account of the Expenses of her Household" (published in the 35th volume of the *Archæologia*), and the passage stands thus:—

"Frequent payments to minstrels playing in the Queen's presence occur, sufficient to show that Isabella greatly delighted in this entertainment; and these are generally minstrels of the King, the Prince, or of noblemen—such as the Earl of March, the Earl of Salisbury, and others. And we find a curious entry of a payment of thirteen shillings and fourpence to Walter Hert, one of the Queen's 'Vigiles' (viol players), going to London, and staying there in order to learn minstrelsy at Lent time; and of a further sum to the same on his return from London—'de scola menstralcie.'"

This is perhaps the only notice we have of the school of minstrelsy for waits and others, es t blished in London in Edward's reign.

The duties of the waits are more clearly defined in the *Liber Niger Domus Regis* of Edward IV. than in any other book or manuscript with which I am acquainted. Having quoted them *in extenso* in *Popular Music* (p. 547), an epitome may here suffice. And first, during the winter nights (from Michaelmas to Shrove Thursday) a wayte was to "pipe watch" four times within the court of the palace, and, in summer nights, three times. He was also to make "*bon gaité*" at every chamber door and office, not only for the purpose of being heard by the inmates, but also to keep away thieves. He was paid either 3*d.* or 4*d.* daily, at the discretion of the steward and treasurer, besides being clothed and boarded with the minstrels, and partaking with the household of general gifts, on the footing of a groom of the household. Each night that he was on duty he received a gallon of ale and a loaf, and was supplied with coals and candles of pitch. Lastly, at the making of knights of the bath, for his attendance upon them by night in watching in the chapel, he took for his fee "all the watching clothing" that the knight then wore.

In a list of musicians attending on King Edward III., extracted from a manuscript roll of the officers of his household (Hawkins' *Hist.* b. 5, ch. 46), "Wayghtes" are included among minstrels, and stand at the bottom of the list. They are distinguished from other pipers, for there are five "Pypers" and three "Wayghtes." And here it may be observed that, although waits are usually named in the plural number, the preceding extracts sufficiently prove that Dr. Busby has too lightly assumed that the word has no singular.

And now as to the *Instrument* upon which they performed, and to which they gave their name.

Charles Butler, in his *Principles of Musick*, 1636, identifies the wait with the hoboy or hautboy of his time. The agreement is not so exact with the modern hoboy, for this is played with a reed, and made but of one small size, whereas the ancient waits or hoboys were of four different sizes, for playing music in four parts, and the mouthpiece was of quill, perhaps more easily blown, but less durable than the reed. Speaking of concerts of instrumental music, Butler says:—

"The several kinds of instruments are commonly used by themselves, as a set of viols, a set of waits, or the like; but sometimes, upon some special occasion, many of both sorts are most sweetly joined in concert."

Although the waits have only hitherto been named as night-watchmen, they, even in early times, enjoyed certain exclusive privileges by day, when duly appointed by towns or corporations; and, after castles had been dismantled, and internal fortifications were no longer needed, these day-privileges became the most important part of their emoluments. The waits continued to parade the streets in the winter nights, even to the latter half of the last century, but it is doubtful whether they were directly paid for it, otherwise than by gratuities from the inhabitants at Christmas.

As the musicians of corporate bodies and towns, we arrive at the *second*, and more generally known stage of their history.

In nearly all the books of household expenditure of early date, we find donations to waits of the towns through which the great man passed. In those of Sir John Howard, of Henry VII., and of Henry VIII., payments are recorded to the waits of London, of Colchester, of Dartford, Canterbury, Dover, of Coventry, Northampton, &c. Still, when no longer fulfilling the duties of castle-watchmen, they ceased to limit their performance to the one pipe. Indeed, it is doubtful whether, at any time, they used it exclusively. Mr. Sandys has quoted two lines from the romance of *Richard Cœur de Lion*:—

"A Wayte ther com in a kernel (*battlement*),
And a' pypyd a moot in a flagel" (*flageolet*);

but the scene is there laid in Jaffa, and the wait is a Saracen. Besides, the whole romance is one of those avowedly translated from the French. (See Weber's *Metrical Romances*, vol. ii. p. 263.)

The waits of corporate bodies wore badges, usually of silver, and, in the case of the city of London, these badges were suspended from silver collars. In one of the lord mayor's processions, in 1575, the waits are described as wearing blue gowns, with red sleeves and red caps, "every one having his silver collar about his neck." The compliment paid to the waits of London by so great a musician as Morley, proves that they then ranked highly as instrumentalists, and that they could play upon many instruments. In dedicating his *Consort Lessons* to the Lord Mayor and Aldermen, in 1599, Morley says:—

"As the ancient custom of this most honorable and renowned city hath been ever to retain and maintain excellent and expert musicians to adorn your Honour's favours, feasts, and solemn meetings—to these, your Lordship's Wayts, I recommend the same—to your servants' careful and skilful handling."

Now the concert lessons which the waits were to play are for six instruments, viz. two viols (one treble and one base), a flute, a cittern (or English guitar, as it has since been called, strung with wire), a treble lute, and a pandora. The last was a large instrument of the lute kind, but, like the cittern, strung with wire instead of gut.

The waits of Norwich were equally complimented about the same time. Will. Kemp, the actor, says in his *Morris Dance from London to Norwich*, that few cities have waits like those of

Norwich, and none better: and that, besides their excellency in wind instruments, and their rare cunning on the viol and violin, they had admirable voices, every one of them being able to serve as a chorister in any cathedral.

Waits did certainly perform in cathedrals occasionally; for instance, in the *Fabric Rolls of York Minster* (Surtees Society, No. 35,) under the year 1624, we find an entry — "To the Waits of Yorke, for playing in the quire two several times, thirteen shillings and fourpence;" and, as this follows immediately upon an entry of seven shillings and sevenpence "to one Warde for vyoll stringes," we may assume that they played upon viols. It will be remembered that there are Minstrel Galleries in several of our cathedrals, but here the performance is stated to have been by the choir.

So also in theatres. The plays were then in the afternoon, and the waits could assist without interfering with their night duties. This "mercenary music," as Roger North calls it, might also be hired to serenade a mistress, or to wake her with music in the morning—to give her a "hunt's up," or "good morrow." William Chappell.

30, Upper Harley Street.

(*To be concluded in our next.*)

CHRISTMAS, 1864.

A reader of "N. & Q." from the first word to the last in every number yet published, and a repeated contributor, must needs be aware that, as a general rule, modern poetry is out of place in these pages. But the Editor has occasionally recognised special exceptions; and the writer of the following lines ventures to hope they may be deemed *in season*, and *not out of place*, as a metrical prelude to the appropriate matter of the Christmas number.

"Christians awake! salute the happy morn,
On which the Saviour of Mankind was born."
Byrom.

Thus sang the pious, grave Mancunian bard,
Long, long ago; and still his noble Hymn
Is yearly heard with ever fresh delight,
As if the music and the words were new,
At every glad, recurring Christmas-tide.
And it is well; for Christians young and old —
The grave graybeard believer of fourscore,
And the dear child that learns to lisp a tune,
Have link'd their thoughts of a dear Saviour's birth,
With the remembrance of this song of joy.
Time brings great changes; and what wonder that
The silent lapse of eighteen hundred years —
Or shorter date since first the feast was known—
While Rome's imperial robe Commodus wore;
Or since King Arthur, with his favourite chiefs,
Kept his right royal Christmas at Carlisle—
Hath brought about, obliterated, fixed,
A thousand illustrations of my theme.

'Tis Christmas Eve: the vigil of that feast
Which Christendom in every age and clime
Has held and honoured—holds and honours still — !
Nor least to-day, in this our happy land!
Soon as the city waits have ceased their strains,
And the church clocks have struck the midnight hour,
Hark! from unnumbered voices, hoarse or shrill,
In vocal concert, or with pipe and string —
"Christians awake!"—the season's joyous theme,
Is breaking loudly forth on every side.

Time brings great changes: piety no more
Builds up the stage in the Cathedral nave,
And in theatric style performing there
The sacred drama of the Birth of Christ:
The wondrous star—the high angelic choir —
Stable, and manger—mother and her babe —
With the three kneeling Wise Men of the East,
Offering their treasures—gold, frankincense, myrrh —
Scenes once displayed even in the house of God,
Defile its courts no longer in this land.

Yet linger still how many a custom quaint —
Fantastic sport, and mirthful interlude,
Recurrent in the cottage and the grange,
The hall, the college — aye, and palace too.
So! on our market stalls, this very day,
What piles of greenery overtop ripe fruit!
Bay, laurel, ivy, sable yew,—but chief
The glossy holly, coralloidal gemm'd;
Or with gold-margin'd leaf: more tempting still,
The mystic mistleto with berries white.
Thus on the Christmas Festival doth wait
These out-door symbols — evermore the same;
Or whether Glastonbury's sacred thorn
Blossoms amid the snow-storm; or we fear
Lest "a green Christmas" make "a fat churchyard." —
But daylight flies—turn we to scenes within.
The busy housewife, mindful of the season,
Adorns the walls and windows of the house
With sprays of verdure, haply blent with flowers—
Chrysanthemum, camellia, Christmas rose.
And lo! uphung above the kitchen hearth,
The accustom'd "Kissing Bush"—for, lacking *that*,
To the young men and maids, the holiday,
Whatever else its charm, would be to them
As joyless as sweet May without the lark.
'Twere all unfair to tell beneath that bush
What passes; for its tufts, methinks,
Half hide, and half reveal to poet's eye,
Harpocrates' lip-sealing mystic rose!
But now the table groans with supper fare:
Fine bread, and richest cheese, and brave old beer;
Hot posset, wassail-bowl, mince-pies and nuts:
The wind may roar, or whistle loud without;
The snow or rain fall fast; but all within —
If health be there—is mirth or cosy ease:
And late the hour when each bids each "good night!"
To dare the "Barguest" in the lonely lane.

The morning breaks — with double joyance ring
Yon merry bells, for 'tis the sabbath, and
'Tis Christmas Day: and fitly in the Church,
The birth of Christ is joyfully recall'd
By Hymn, and Collect, lesson and apt text;—
Be mine in such glad service to take part.—

But other sights and sounds recall us back
To those old times, when minstrelsy and mime,
And Gothic sports all frolick'd through the land.
'Tis now the dinner-hour in college halls
By Orwell's classic stream.—Just enter "Queen's,"
And lo! the boar's head, on a silver platter,
With ancient canticle and music brave,
Is to the chief place on the table borne.

But other actors are there on the stage
Of this day's chartered privilege of play:
Thus mumming, sword-dance, morrice, hobby-horse,
Fantastic waifs and strays of a rude age,
Still linger to this hour in outworn garb.
Hail, cheery evening in the ivied grange!
The "Yule clog" blazes up the chimney wide,
As in that home, where Giles, "The Farmer's Boy,"
With his kind master shares the social hearth.
Hark, how the talk goes round! what ancient jokes!
What "Notes and Queries" about rural change—
Steam-ploughs, iron fences, strange machines for reaping!
What scraps of "folk-lore" not yet found in print—
What wise "old saws" and "weather proverbs" sage—
And such "ghost stories" as the untutor'd hind
Relates with bated breath; for but yestre'en
He heard the "Gabriel Hounds" bark in the sky!
And what of these do all the younkers care?
Their wonder is the glittering "Christmas Tree;"
Their sports, such as their elders whilom knew—
Turn-trencher, blindman's buff, forfeits, charades;
And other games and gambols—which the bard,
Still young in fancy, and the dreams of youth,
Who in last century mingled in such fun,
May not enumerate. Yet is he glad—
Spared thus a seventieth Christmas-tide to see,—
In this choice book, to antiquarian lore
Devote, in rhythmic measure to recall
Some attributes of Christmas in the past—
As lingering, and awaiting it to-day;
Or from Old England's soil for ever pass'd away."

J. H.

A JOURNEY TO WIMPOLE.

The following lines, though they possess no intrinsic merit, nor record any important event, are nevertheless worthy of preservation in "N. & Q." on account of the persons to whom they relate. Admitting that Sir James Thornhill — albeit King's Sergeant Painter and Member of Parliament — was little more than a house-painter, a mere dauber of walls and ceilings at forty shillings a yard; still no Englishman of taste and education can forget that he founded the first school of art in this country, and was the father-in-law of William Hogarth. Gibbs, the Aberdonian, was not by any means a Jones or a Wren, yet he was the leading architect of his day, and has left us no mean memorials of his abilities in St. Martin's Church, the Radcliffe Library, the Cambridge Senate House, and other notable works. Christian was the celebrated seal engraver; Bridgeman, if not exactly the inventor of the modern system of landscape gardening, dimly, almost prophetically, shadowed forth by Milton—was the first artist who broke through the trammels of rigid symmetry and Dutch preciseness, wherein, as Pope says:—

" . . each alley has a brother,
And half the garden just reflects the other."

The patron of Wimpole, of arts the protector, was the nobleman whom every reader of "N. & Q." doth especially venerate—need I name Robert Harley, Earl of Oxford, founder of the "matchless" Harleian Collection?

"*A Hue and Cry after four of ye King's Liege Subjects, who were lately supposed to be seen at Royston in Cambs.*

"Soho, Soho, Soho!
All you that come this way or t'other way go,
Can any man tell, or woman or child,
Of four things like men, who lookt somewhat wild?
From London they came packt up in a coach,
Some legs had, some boots—I speak sans reproach.
The coachman who drove them got weary at length,
So lost all his patience, the horses their strength!
At Royston he shot them all into a room
To shift for themselves, but pray mark the doome—
The landlord and people were terribly scared
At ye names of these four, the strangest you've heard.
If I can remember, I'll tell you them all,
Describing their persons without any gall.
The one they called Monte Spinosa * I think,
A brownish complexion, a lover of drink;
A drawer of devils, they say, was his trade,
My landlord drew worse in his house, I'm afraid.
Gibbesius † another, a man of great fame,
Who formerly from Calidonia came,
An Ædificator was his profession,
A cursed hard name, what 'tis I can't guess on,
Of Bear's-flesh ‡ a lover, though never so tough,
Quite raw he would chuse it, and sooner if rough.
The third was outlandish, I'm sure by his name,
A spincer of battles,§ of fire, and flame.
Burginion they called him; whenever he spoke,
The fire came out of his mouth in a joke.
Ponshomo ‖ ye fourth from Adam descended,
A maker of vistos, and much he's commended;
This man can make water for miles altogether,
They say he's made mountains that reach God knows whither.
Now mark in the morning, as soon as they rose,
Their skins were striped of [*sic*], so put on their clothes,
They yawned, and they gaped, and looked very simple,—
Lord, how shall we four get over to Wimple?
They hummed and they hawed with sluggish debate,
Why were we not wiser, one said, 'twas too late;
However, ye matter being canvassed about,
At length they found honest Aminadab out,
Who readily helped to bring matters about:
A leather convenience he told them he had,
But his driver was sick, and his horses were bad.
In midst of this plango it happened out,
The Patron of Wimpole had smelt them all out.
Four horses he sent them, a man and a boy,
You need not be told it occasioned much joy.
Two of them the leather convenience mounted;
Though canvass, their windows were happy accounted.
The other two Dons on palfreys did ride,
A spur on one heel, but a sword by ye side.
Thus nobly equiped, they galloped away,
Nor did they for leather convenience stay.
To Wimpole they got, as many folks tell us,
Proved English men all, and good merry fellows.
It seems that the Journey was all a disguise
To give ye poor Countrey folk greater surprize.
Well, since they've got thither, then there let ym stay.
I'm sure they'll be welcome on every day,

* Sir James Thornhill. † Gibbs, the architect.
‡ Ursula. § Christian, the engraver.
‖ The Gardiner.

There's all things in plenty that heart can desire,
Fish, flesh, and good fowl, in each room a fire.
Ambrosia there, and delicate Nectar,
But to crown all the rest, of Arts a Protector.
Surrounded with Pickax, w^th Maddox, and Spade,
The Ballad is ended, in Wheelbarrow made."

The original is in the Lansdowne MS. No. 846, and from the last two lines we may conclude the piece was written by Bridgeman, who, it will be observed in the notes, which are in the original, does not give his own name, but merely "The Gardiner."

Those who are acquainted with Hogarth's and his friend's journey to Queenborough, will be aware of the rude jokes played by travellers in the olden time. A clue to the incidents of this expedition will be found in the character of Charles Christian Reisen, the seal-engraver. Vertue says that as he was continually joking others, so every one endeavoured to return his due. And his face being of a swarthy complexion, his chin inclining to length, it gave a handle to many to be witty on his countenance by drawing it on many occasions. On one occasion, at Wimpole, perhaps this very time, Sir James Thornhill drew a likeness of Christian, unknown to the latter, and Prior, who was then there, on a visit to Lord Oxford, wrote beneath it: —

"This, drawn by candle-light and hazard,
Was meant to show Charles Christian's mazzard."

Vertue further informs us that Christian, for want of education in his younger days, knew little of learning or languages, but by conversing with artists and men of literature of various nations, he became acquainted with scraps of dialects, by which means, in his droll manner, he would speak a jargon intelligible only to those who much frequented his company, and that dialect or cant became so noted, that it was called the Gerbarian Lingua, of which he often merrily promised he would write a dictionary. The allusion to Bear's flesh and Ursula, probably cannot be explained at present, but the following lines in Vertue's miscellaneous manuscripts clearly refer to it and Christian: —

"*To Mr. Professor of Arabick, Syriac, Chaldee, Hebrew, Samaritan, &c. in the University of Jarbaria, alias Exeter Change.*

"Mourn (sable) mourn, thy reputation's gone!
Tho' mourning's vain for thou can'st ne'er atone
For great injustice to thy partner done.
The laboured trifle of a borrowed pen
Dishonour Pasquin and disgrace the Den.
Not Yorkshire's self could force a single smile,
So dull the language and the thought so vile
If nothing brighter flows from Bear's-den air,
Desert the mountains and unchain the Bear."

"Writ by J. Hill."

Christian always lived about Covent Garden. He died in 1725, leaving most of his effects to a maiden sister, who lived with him. Was her name Ursula? Christian had, however, a country house at Putney, which he and his friends termed Bear's-den Hall. A satirical engraving of this house was published about 1720; it is so long, however, since I have seen it, that I cannot describe it as I would wish. But the house seemed a wretched hovel; a bear sunned itself in the garden; the bear's bed-room was noted, and also an "office for foxes' eggs," whatever they may have been.

William Pinkerton.

THE PIFFERARI IN ROME.

During the festivities of Christmas and of the New Year at Rome, there are few objects more deserving the attention of an observer of national peculiarities than the appearance of the Pifferari, or Calabrian peasants, who, in commemoration of the announcement of the Nativity to the shepherds, have, from time immemorial, been accustomed to perform a kind of mendicant pilgrimage to the principal shrines of the "Eternal City," before which they chant their traditional hymns or melodies; which, having descended unaltered from century to century, are, in the opinion of the Romans themselves, as ancient as the time of Romulus; if, indeed, they are not derived from a still earlier period. These hymns or invocations, which are now addressed to the Virgin, were, in all probability, chanted in former times in honour of Cybele, the Syrian, whose attributes and supposed omnipotence have survived to the modern Cybele of Italy—the "Madonna," Madre di Dio, or Deipara of the South; where it is by no means unusual, to this day in some parts of Italy, to be solicited for alms, not in the name of God, but of "*La buona Dea.*" *

It is about the beginning of November that our Calabrian minstrels make their appearance in the Roman states. The singer is, in general, accompanied by two other performers: the one playing the air on a small fife or reed, of the simplest construction (the *Piffero*, whence the name of Pifferari, by which these Calabrian melodies are known); whilst the other keeps up a bass accompaniment with the *Cornemusa*, a species of bagpipe, of most rude and primitive form and appearance; the air-bladder being usually made of the untanned skin of an animal, occasionally with the hair still adhering; and the pipes of hollowed sticks or reeds, similar in shape to the Scotch bagpipe. It has, however, a sound infinitely superior, and more harmonious in the bass or *drone*, which somewhat resembles that of an organ-stop. It has none of the squeaking, harsh, and insupportable tones of the common bagpipe; and the

* "Bona Dea" was, with the ancient Romans, the popular title of Cybele. In the towns and villages of the south of France, the traveller is to this day supplicated, not *au nom de Dieu*, but *au nom* de la Bonne Deesse!

whole performance has, in the hands of these simple and self-instructed peasants, an effect highly pleasing and characteristic. Occasionally, a boy with a triangle forms the complement to the wandering orchestra. Independently of the public shrines, they appear to have their stated and particular private houses, where they are to perform. No sooner do they make their appearance in front of the house than they are invited into the shop or into an inner room where hangs, as an indispensable article of the household furniture, the figure of the Madonna and Child; the *padrone* lights up the tapers, and the performance begins. The *cornemusa* opens with a prelude, accompanied by the piper and the urchin with the triangle; the singer, usually the eldest of the company, and not unfrequently an aged man, then commences the accustomed chant, which lasts about ten minutes. Thus they proceed from house to house, and from shrine to shrine, twice during the day, in the morning and evening. The music, monotonous as it is, and incessantly as it is to be heard in every street, has a very pleasing, not to say touching and thrilling, effect; to which the time, the locality, and other circumstances, mainly no doubt contribute. For, as in the case of the Swiss Ranz-des-vaches, and of other wild and simple national melodies, the chant of the Pifferari, to be properly estimated, requires the accompaniment of its own individual and peculiar circumstances of scene, and purpose, and association.

During the performance, the players invariably stand uncovered, with their hats tucked under their arm, and their eyes fixed, with a look of the most intense devotion, on the Madonna and Bambino; * as though they were anxious to read on the countenance of the sainted mother and child how far they too were satisfied with their music. As for the padrone and his household, they appear, in most instances, indifferent enough in the matter; nor is it unusual for the Pifferari to be requested, at the termination of the pious melody, to strike up some more sprightly tune.

I give a literal translation of the most popular and best known of these Pifferari Christmas hymns or chants—the *Novena dei Pifferari del S. Natale;* the original words and music of which were procured from a friend residing at Rome.

The word *Novena* is used to signify anything that lasts for *nine days running*, that being the number of days during which the Pifferari are supposed formerly to have been in the habit of performing their hymns, in succession, before the shrine of the Madre di Dio. At present, however, they usually appear in Rome, and commence their performance on the first day in November, and continue, with scarcely any intermission, until Christmas Eve; after which they take their departure for their own homes in the mountains, having previously paid a visit at each place where they have been well received and treated with attention, and left with the Padrone of each house, a present of a wooden fork and spoon, of their own manufacture in their native mountains of the Abruzzi; for it must be understood of this singular people, that they by no means look upon their visits to the shrines of the capital, or to the private houses of the inhabitants, in the light of a begging expedition, but as a serious and religious duty in the nature of a pilgrimage; and it is in this point of view that their annual visit is regarded and encouraged by the Papal authorities; the Pifferari, during their stay at Rome, being boarded and lodged at the Government expense, in the *Ospitale* of the *Pelegrini*. They commence playing at daybreak, as was heretofore the custom with our own Christmas "waights," and continue till the Ave-Maria or even-tide. Their dress is as rude and simple as their melody and instruments: a high-crowned pointed hat, of the fashion of our Elizabethan period, in the band of which are usually stuck a couple of coloured prints, sometimes in a frame of gilt paper, of the Virgin and Child, or a favourite saint; knee-breeches, with enormous buckles; a kind of ancient sandals or leggings, tied up with packthread; and over all, the large, well-worn, and occasionally patched or tattered brown, or blue, mantello. The people, more especially the shopkeepers, of Rome, appear to treat them with marked respect; and to consider the giving them alms less as an exercise of charity than as the discharge of a religious obligation. With many, the conviction is prevalent that a visit from the "Pifferari" is the sure precursor of good luck and of prosperity in their worldly business and concerns for the ensuing year. In fact, the Christmas festivities of Rome la Santa would be incomplete without the presence of the rough herdsmen from the Abruzzi.

"NINE DAYS' HYMN OF THE PIFFERARI AT THE NATIVITY.

"Thou descendedst from the stars, oh! King of Heaven,
And camest in a grotto, in the frost and cold.
Joseph stood all pensive when
He was forewarned by the messenger;
Right joyfully he departed
With the Virgin Mary;
The old man having at that time
An ox and an ass.
In a rustic shed at Bethlehem
Did the Virgin Mary lie in,
With no other attendants in waiting upon her than
The ass and the ox for company:
Joseph was sore distressed,
As he had no nurse or swadling-clothes.
Oh! God, the little baby mine, whom I see here shining;
Oh! blessed Lord, how much Thy loving us hath cost Thee!"

* The popular term for all representations of the Holy Virgin and Child.

The allusion to the advent in a "grotto," a circumstance which has no warranty in Scripture, is curious, in so far as it would seem to have found its way into the popular traditions from the ancient apocryphal work known as *The Book of Jesus*; wherein, amongst a variety of other details respecting the birth and infancy of the Messiah, mention is made of the birth of the Saviour having taken place *in a grotto* and in the depth of winter. The *Protevangelion*, also, another of the apocryphal New Testament Books (ch. xvi. ver. 9) expressly alludes to this circumstance,—"And the midwife went along with him" (Joseph) "and stood in the *cave*." Nor is it amongst the common people, alone, that this early tradition appears to have been current; since we find it unequivocally adopted by the celebrated religious poet, Sannazarius, of Naples, in his Latin poem, *De Partu Virginis*, which appeared towards the close of the fifteenth century; its composition having occupied the poet for several years; its revisal upwards of twenty; and in commemoration of which event he actually founded a church, which he dedicated "To the Most Holy Parturition of the Great Mother of God,"—*Al Santissima Parto della Gran Madre di Dio.*

I am not aware that any attempt has been made to trace the origin of this popular corruption of the Scriptural text. In all probability it has reference to the well-known and peculiar veneration in which caves, caverns, grottos, &c. were held throughout the ancient world. The *cruciformed* or *cross-shaped* caverns in which the great Mithraic mysteries were celebrated are extant in various places to this day; whilst the records of all antiquity prove that *caves* were consecrated to various divinities, more especially to such of them as were supposed to deliver oracles: hence the "Sibyl's Cave," the "Cave of Trophonius," &c. It were, indeed, a matter of no great difficulty to prove that the earliest temples were *caves* or *caverns*. It is therefore probable that some remnant of this ancient belief survived during the first centuries of the early Christian church, and gave rise to the popular notion of the sacred advent in a *cave;* typical, as it may perhaps have been, of the moral darkness which was to be dispelled by the coming of the true and long promised light. With us in England, however, this variation from the sacred text does not appear to have been adopted into the ancient popular versions of the Nativity, or into the old Christmas Carols, otherwise sufficiently incongruous or grotesque, which have been current among the common people on the subject.

The simple and primitive melody of the "Nine Days' Hymn" has afforded a favourite subject to composers; both Handel and Corelli having adopted it, with trifling alterations in the notation and rhythm.

EDWARD F. RIMBAULT.

FOLK LORE.

To Drouch.—A Huntingdonshire woman who was telling me of the illness, and subsequent death of her husband, said, "From that moment he began *to drouch*." By this she meant his utter collapse and prostration. It probably is the same word as the Northamptonshire *drowk* used by Clare (to signify drooping from the summer's drouth) in his *Village Minstrel*, and also in his poem on "Noon:"—

> "Drowking lies the meadow-sweet,
> Flopping down beneath one's feet."

CUTHBERT BEDE.

Pulling at the Toes, a Sign of Death.—The woman mentioned in the foregoing note spoke of the sudden change that, by a few hours, preceded her husband's death. He appeared to be somewhat better, and was perfectly sensible, when, she said, "He turn'd over on his side, and began to pull at his toes; and I know'd that wasn't for nowt." Being aware (according to her own account) that this was an unmistakeable sign of near-approaching death, she at once sent for the doctor; but, before his arrival, the man was dead.

This pulling at the toes is not among Mrs. Quickly's catalogue of death-symptoms; and I would ask whether it is a prevalent idea? It evidently is something apart from a twitching at the bed clothes, &c., and may have its origin in the fact that the vital powers commonly have their cessation in the feet before they are suspended in higher regions of the body; and the pulling at the toes might be caused from the sick person's desire to arouse their numbness, which, to the nurse, would be the omen of death. CUTHBERT BEDE.

Bee-Swarming.—Lately, in Worcestershire, I met with the following piece of poetical folk lore anent this subject:—

> "A swarm of bees in May,
> Is worth a load of hay.
> A swarm of bees in June,
> Is worth a silver spoon.
> A swarm of bees in July,
> Is not worth a butterfly."

CUTHBERT BEDE.

Folk Lore in Poitou.—There are still many things in Poitou to remind the traveller of the close connection in which it once stood to the English. I am not aware that the popular superstitions indicate any such connection; but when I was in the district, I picked up information on a few points, and made a note of it, and, as in duty bound, I send the note to you.

1. *The Evil Eye.*—Mendicants are often relieved from the simple motive of fear, and that they may not cast an evil eye upon the cattle, &c.

2. *The Insane.*—The visit of a lunatic, or an

idiot, to the house of any one, is regarded as a fortunate omen.

3. *Touchers.*—There is a class of persons who bear this name, and *touch* for the cure of diseases. The touching is accompanied with certain formulæ, or ceremonies, which were represented to me as incantations; but I found it difficult to get at the particulars.

4. *A valuable Remedy.* — You are to go into another man's garden and pull up a cabbage, which you are to throw backwards over your head. If you look after it, the virtue of the operation is lost, and it will do you no good.

5. *Another Remedy.*—Take a new vessel, and one which you have purchased without offering a lower price than has been asked for it. Also take three grains of salt, three nails, three small pebbles, and three grains of pepper; put these in the vessel with some water. Place them on the fire till the water boils, and hold the part affected over the steam. This process is to be repeated seven times, and will be found an infallible remedy.

I am assured that there are many other notions similar to the above. I may mention the eating of certain kinds of food at particular seasons: such for example, as eating meat pies at Easter; at which time every one puts on new attire. This attire is often worthy of a place where the women ride on horseback astride, like men.

The common people are fond of snakes, which they call "land-eels."

During harvest time, before daylight, the villages are vocal with the sound of cows' horns, which are blown by the reapers; who go to work in bands, each of which has its horn. The same music may be heard in the evening B. H. C.

A Wesley-Bob. — Some years ago it was the custom in Leeds, and the neighbourhood, for children to go from house to house singing, and carrying what they called a "Wesley-Bob." This they kept veiled in a cloth till they came to a house door, and then they uncovered the "Wesley-Bob." Some of your readers may not know what I mean; so I will tell them what a Wesley-Bob is like. The last time I saw a Wesley-Bob was at least seven years ago—it may be more. It was made of holly and evergreens, like unto a bower, inside which were a couple of dolls, which were adorned with ribbons, and the whole affair was borne upon a stick. Whilst the Wesley-Bob was being displayed, a song or ditty was sung, the words of which I cannot call to mind. What can be the origin of this custom? Can these two dolls be meant for the Virgin and Child? Does the custom obtain in other parts of England? A friend's daughter has told me that two dolls are carried about in boxes in a similar way at Aberford, near Leeds, and that such an affair is called a "Wesley-Box." Have these words anything to do with the word *wassail?* E. A.

CORNISH PROVERBS.

V. PROVERBS ON MISCELLANEOUS SUBJECTS.

1. He lives too close to the wood to be frightened by owls.
2. He's so blind he can't see a hole through a nine-foot ladder.
3. He has left off work to go and make bricks.
4. Dogs will run away with the meat but not with the work.
5. He is only half baked: he would take a brush more.

In most Cornish farm-houses bread is baked on the hearth under a tin. If the bread, on being taken out, is found to be insufficiently baked, the hearth is re-swept and the bread again placed under the tin.

6. He is only half-baked; put in with the bread and taken out with the cakes.
7. He has more tongue than teeth; better keep a heps (= hapse) before his mouth.
8. He is put to ride on the heps.

This was apparently a disgrace.

9. Where the horse lieth down, there some hairs will be found.

Carew (p. 38) gives the proverb in most probably its old form; "Where the horse walloweth."

10. What a clapper-house! Bedlam broke loose.
11. Who won't be ruled by the rudder must be ruled by the rock."

"The strands of Cornwall, so often covered with wrecks, could not fail to impress on the imagination of its inhabitants the two objects whence they drew this salutary proverb against obstinate wrong-heads."—Disraeli's *Curiosities of Literature*, vol. iii. p. 55, ed. 1858.

12. Who heeds not gain must expect loss.
13. Who regards not his dog will make him a choke-sheep.
14. What we lose in hake we shall gain in herring.

"The pilchards are persecuted by the hakes, who not long sithence" [viz. in the time of Carew, from whom I am quoting (p. 34*a*)] "haunted this coast in great abundance; but now being deprived of their wonted bait, are much diminished, verifying the proverb."

15. Time and patience will wear out stonen postes.
16. There are odds in all things.
17. Their tears are near their eyes.
18. Two heads are better than one, if only sheeps' heads.
19. They have found a wee's nest, and are laughing over the eggs.

A wee's nest means the same thing as a mare's nest; but what a wee is I cannot tell.

20. There's no down without eye, no hedge without ears.
21. The tide never goes out so far but it always comes in again.
22. Those that cannot work must planny, and those that cannot planny must lowster.

Lowster=hard manual labour.

23. The master's eye makes the mare fat.
24. They'll christen their own child first.

25. You must go behind the door to mend old breeches.
26. Laziness is not worth a pin unless it is well followed.
27. A dinner of potatoes and point.
28. Cool enough to shave a Jew.
29. Fry me for a fool and you'll lose your fat in frying.
30. To save a snuff he throws away whole candles.
31. People with wax heads should'nt walk in the sun.
32. A little pride is good even in a wild horse.
33. Company's good if you are going to be hanged.
34. Do good; thou dost it for thyself.
35. Fair play is good play.
36. Eaten head is soon forgotten.
37. A pennyworth of poker is worth two of coals.
38. Right, Roger, right; your sow is very good mutton, but better pork.
39. Haste makes waste, and waste makes a rich man poor.
40. A bellyfull is one of meat, drink, or sorrow.
41. One who seems to know tin; *i. e.* a cunning fellow.
42. Shade your head and go east.

A warning addressed to a ruined man, advising him to leave the country.

43. A whistling woman and a crowing hen
Are neither fit for God nor men.
44. Give a sprat to catch a mackerel.
45. Every new thing has a silver tail.
46. He may be a rogue, but he's no fool on the march.

The meaning of the words "on the march" I was for some time unable to discover, till at length that I found "*sur la marche*" was a French phrase for "besides." That the phrase should have been common in Cornwall is not so incredible as at first sight would appear. "Allay Couchāy" (*allez coucher*) is common amongst housewives for "go to bed"; and in the old Cornish plays we find houtyn (*hautain*) and jevody (*je vous dis*).

P. W. Trefolpen.

"THE NUT BROWN MAID."

Warton, in his *History of Poetry* (vol. iii. p. 126, edit. 1840), has the following passage concerning this beautiful old poem:—

"What degree of credit this poem maintained among our earlier ancestors, I cannot determine. I suspect the sentiment was too refined for the general taste. Yet it is enumerated among the popular tales and ballads by Laneham, in his narrative of Queen Elizabeth's entertainment at Kenilworth Castle, in 1575. I have never seen it in manuscript. I believe it was never reprinted from Arnold's *Chronicle*, where it first appeared in 1521, till so late as the year 1707. It was that year revived in a collection called the *Monthly Miscellany, or Memoirs for the Curious*; and prefaced with a little essay on our ancient poets and poetry. This republication suggested it to the notice of Prior; who perhaps, from the same source, might have adopted or confirmed his hypothesis, that it was coeval with the commencement of the fifteenth century."

Warton is in error as to the *Miscellany* in which "The Nut Brown Maid" was revived. Its correct title is—

"The Muses' Mercury: or Monthly Miscellany. Consisting of Poems, Prologues, Songs, Sonnets, Translations, and other Curious Pieces, never before Printed."

It is the generally received opinion that Prior acquired his knowledge of the old ballad from this work; but I think I can show that, in all probability, the poet was acquainted with the *early* copy as printed in Arnolde's *Chronicle*. Perhaps, indeed, he may have been the cause of its insertion in the pages of the *Muses' Mercury*: for he was on friendly terms with the editor, Oldmixon. Be this as it may, the following letter, printed in the first volume of *Additions to the Works of Alexander Pope, Esq.*, proves that Prior possessed a copy of the *Chronicle*—probably at an earlier date than that of the insertion of the old poem in the *Miscellany*:—

"My good and kind Wanley,

"I send you these sheets as look'd over first by Mr. Bedford, and then by myself. I have made great letters at *ye*, *me*, and emphatical words, that this may answer to the tenor of the other poems; but if in the old it be otherwise printed, or you please to alter anything, you know and may use your dictatorial power. In a book called the *Customes of London*, a folio, printed, I think, in Harry the Eighth's time, which I gave our well-beloved Lord Harley, you will find this poem ["The Nut Brown Maid]. I hope I am to see you at dinner at Mr. Black's, and am always,

"Your obliged and
"Faithful servant,
"Thursday noon, M. Prior.
11th April, 1718."

I shall conclude with a query concerning the *Muses' Mercury*. My copy (a very fine one, formerly belonging to Mr. Holgate,) consists of thirteen numbers; beginning in January 1707, and ending in January 1708. Was this all that appeared? The work is very uncommon, and possesses more than ordinary interest to me from its very curious theatrical news.

Edward F. Rimbault.

[As we have several literary antiquaries among our readers in Germany, we avail ourselves of this opportunity of drawing their attention to the authorship of the curious dramatic dialogue, "The Nut Brown Maid," which is still shrouded in oblivion. The first edition of Arnold's *Chronicle* was printed at Antwerp by John Doesborowe about 1505. It has been conjectured, and not improbably, by Mr. Douce, that this ballad has a German origin, and that it was picked up by Arnold during his travels. Mr. Douce has also noticed a Latin poem in the works of Bebelius, printed at Paris, 1516, 4to, entitled *Vulgaris Cantio*, translated from an old German ballad, in which the general features of the poem, together with

some striking coincidences of expression, render it probable that the author of the English ballad had seen the other. He is also of opinion that Arnold, during his stay at Antwerp, where he would see many of his countrymen, may have met with some Englishman, who, admiring the German original, might have written an imitation of it, which, falling into the hands of Arnold, was inserted by him in his *Chronicle*. Besides the translation of Bebelius, there is another version, also in French, by Jean Paradin, printed in 1646. Mr. Corser, in his *Collectanea Anglo-Poetica*, i. 55, has given the substance of all that has been written respecting this famed ballad.—Ed.]

Verses by the Earl of Carlisle, addressed to the Marquess Wellesley.—My copy of the Marquess Wellesley's *Primitiæ et Reliquiæ* (privately printed in 1840), is accompanied by some undated pages of *Addenda*, the first of which will be interesting at a time when the accomplishments of the late Earl of Carlisle are a general theme of conversation:—

"This Collection having been sent to Lord Viscount Morpeth by Lord Wellesley, his Lordship was so kind as to return the following classical and complimentary verses:—

'Gratâ mente tuas, Parnassia dona, recepi
Primatias Juvenis Reliquiasque Senis;
Rite suo dulcis se jactet Etona Poetâ,
Cum tantæ est vitæ facta Camœna comes:
India te novit dominum, tibi plausit Ierne,
Implêsti meritis orbis utrumque latus;
Par, seu cùm nugas, seu cùm majora subires,
Par gravis eloquii fama, levisque lyræ.'

"To which Lord Wellesley replied:—

'Te quoque Primitiis clarum memoravit Etona,
Et cinxit lauru te Rhedycina suâ;
Maturo tibi grata lyram jam sumit Ierne,
Cui, per te, placidâ est reddita pace quies;
O tua Reliquiæ tales vestigia servent!
Qualis eras Juvenis, sis quoque laude Senex.'"

The second line alludes to Lord Morpeth's having won the Chancellor's Prize at Oxford for Latin verse. The *Primitiæ* had contained a "beautiful translation" by him, "written with the hereditary talent of that illustrious family," of some Latin verses composed by Lord Wellesley in September, 1797, on the occasion of Lord Duncan's victory. They had been produced at the suggestion of Mr. Pitt, when Lord Wellesley was visiting the Prime Minister at Walmer Castle, on the eve of his own departure for India. These were published in the *Anti-Jacobin*, No. 6, and Lord Morpeth's translation in the following number. J. G. N.

Superstition or Sympathy, which?—A few days ago, when looking round a somewhat unfrequented place in the immediate vicinity of my churchyard, I was shocked to see a small coffin, closed. Immediate inquiry was made respecting the matter, and I found that the small coffin was empty. It had contained (I was told) the arm of a boy which had been caught in, and torn off, by machinery in a factory. The box was made too short for the arm, so that the hand had been turned in, as though the fist was clenched, and the fingers were pressed against the side of the coffin or box, which was then placed underground. The boy, however, complained so much of pain in his fingers that he was convinced (he said) there was something wrong, and at his request the box was taken up, the position of the fingers discovered, a larger box made, and all replaced as before, except that the limb was fully extended, since which time the lad has felt no pain. On my remarking that it must be all imagination, my informant told me of another case. A man had had a leg amputated; it was buried in the usual way, but the man suffered so much pain from apparent pressure on the limb, that he ordered a family *vault* to be made, and determined to remove the leg into it.

Meanwhile the old sexton died, and the spot where the leg was buried was not accurately known. Search was made in certain corners of unoccupied ground, and the leg was ultimately found, but not without some difficulty and delay, and removed to the newly-made vault. A few hours after it had been removed, its former owner, who resided at some distance, called on the then sexton (my informant), and remarked at once, "You have found my leg; you found it at such a time; the pain left me then." The readers of "N. & Q." may perhaps know of similar instances.

L. H. M.

Concierge: Violon.—Has this cutting yet appeared in your pages?—

"A writer in the *Droit* gives the following account of the origin of the words *concierge* (door-porter) and *violon* (lock-up):—'When Hugh Capet determined to take up his abode in the palace of the city, he added two large buildings to it, one of which was called the *conciergerie*, and used at once as a barracks and a prison, while the other was called the *stabule*, or stable. The government of the latter was given to an eminent warrior, with the title of "Comte de l'Etable," afterwards abridged into *connetable* (constable), while the management of the former was intrusted to a noble captain with the title of "Comte des Cierges," or "Concierge." The Comte des Cierges had many rights and prerogatives, his principal functions consisting in the administration of justice by his bailiffs, and his tribunal was erected in the great hall of the palace. But as early as the close of the twelfth century this post had lost much of its splendour, and its occupant ceased to be selected from among illustrious captains, and ultimately Louis XI. united the functions of *concierge* and bailiff, and conferred them on his physician, Jean Coictier. From that time the office of concierge-bailiff, though lucrative, ceased to have any political importance, and by an edict of 1712 the causes falling within its jurisdiction were transferred to the Châtelet. Of late years all door-porters have assumed the title of *concierge*, and seem not to have quite forgotten the high prerogatives held by those who first bore the name. With regard to the origin of the word *violon* in the sense of a lock-up, the writer says that in the time of Louis XI.

the *Salle-des-Pas-Peradus* [*?Perdus*] was so much frequented by bands of spadassins, turbulent clerks, and students, that a bailiff of the palace, to put an end to their disturbances, adopted the plan of shutting them up in a lower room of the Conciergerie while the courts were sitting, but as they were not guilty of any punishable offence, he allowed them a violin to amuse themselves during their temporary captivity. Hence the word *violon* came to be applied to places in which persons under provisional arrest are confined."—*Galignani.*

W. P.

A Christmas Party.—The following anecdote was related to me by a venerable rector, age above eighty, nearly fifty years ago. I am not aware that it has ever appeared in print. Mr. Dodd, a resolute old bachelor, being one of a Christmas party, the ladies present, not content with quizzing him on the ground of his obstinate celibacy, amused themselves by successively naming several most amiable spinsters, each of whom they warmly recommended to him as an eligible partner for life. At length, Mr. Dodd filled his glass, rose smiling from his seat, bowed, and spoke as follows:—"Well, ladies, I don't know who it's to be; but allow me to propose a toast. Here's to the health of Mrs. Dodd [*drinks*], and all the little Dodds and Doddesses."

Schin.

Queries.

Charade.—The enclosed charade, said to be one of the last of the Archbishop of Dublin's (Dr. Whately), has puzzled, and is puzzling so many wise heads, that its solution will be gratefully received.

"Man cannot live without my *first*,
By day and night it's used;
My *second* is by all accursed,
By day and night abused;
My *whole* is never seen by day,
And never used by night;
Is dear to friends when far away,
But hated when in sight."

A Constant Subscriber.

Clifton.—William Clifton was General Supervisor of Excise in Edinburgh, 1739. I have lately come across a David Clifton, Clerk of Excise there in 1745. Was he William's son? In whose hands are the old records of the Excise Office now?

F. M. S.

229, Clarendon Villas, Plumstead.

Rev. —— Shaw was minister of the parish of Greenock, Renfrewshire, about the middle of last century. Wanted, his Christian name. Was he of the family of the Shaws of Greenock?

F. M. S.

Enigma.—The following lines have been copied by me from a lady's album as original, as never having appeared in print, and as defeating all those of her friends who have attempted the solution:—

"Himself he stood beside himself,
And looked into the sea;
And in himself he saw himself,
And wondered mightily.

"And when himself within himself,
He saw himself go round;
Into himself he threw himself,
And in himself was drowned.

"Now if it had not been himself,
But any thing besides;
Himself he might have cut himself,
Nor in himself have died."

Josephus.

Jacques de Gouy.—There is now lying before me a work bearing the following title:—

"Le Compagnon Divin, ou les Airs a quartre parties, Sur la Paraphrase des Pseaumes de Messire Antoine Godeau, Composez par Monsieur Jaques de Gouy. Esquel on a ajoûté quelques Airs de la Composition de Monsieur Henry Dumont. Et une Nouvelle Pièce. `A Londres. Par W. Pearson, Dans Aldersgate-street, proche la Croix Blanche. Où l'on peut aussi avoir les Pseaumes François à Deux Parties. Le Plain Chant et la Basse."

This publication, which is undated, is in oblong octavo, in four separate parts, viz. "Premier Dessus," "Haute-Contre," "Taille," and "Basse-Contre." The name of each part being placed on the title-page, immediately above the imprint. It contains music (not of the common psalm-tune character, but of a more ornate kind,) for the first fifty Psalms by De Gouy, three pieces by Dumont, and one by an anonymous composer.

Neither De Gouy nor his work is mentioned, as far as I know, by any musical historian or biographer, except Sir John Hawkins; and by him only in one of the manuscript notes in his own copy of his *History of Music*, which were incorporated in the new edition of that work published by Novello. Hawkins says, De Gouy's Psalms were first published at Amsterdam, in 1691; and, some years afterwards, were reprinted by Pearson for the use of the French churches in London. Can any correspondent inform me of the date of Pearson's reprint, and where I can find any information about Jaques de Gouy?

There are two curious errors (probably of the transcriber or the printer) in Hawkins's note as printed by Novello:—Antoine Godeau, the author of the *Paraphrase on the Psalms*, is described as having been successively Bishop of Grasse and Venice, instead of Grasse and *Vence;* and the name of the composer is transformed into *De Goiry*.

Hawkins gives 1672 as the year of Godeau's death; but elsewhere, he is stated to have died April 17, 1671, aged sixty-six. W. H. Husk.

Herefordshire Queries.—I should be obliged to any of your correspondents who would kindly aid me in determining the following points:—

Tump.—What is the derivation of this word, which is of frequent occurrence in Herefordshire, and is applied to mounds upon which buildings have once stood? Wormelow Tump is a place of some importance in the county, as the manorial court of the hundred has from time immemorial been held there. *Tump* suggests *tumulus* and τύμβος; but a writer in the *Quarterly Review* (July, 1864, article on "Taylor's Words and Places,") considers it to be connected with "toft" (another form of which, in old northern laws, was "tompt"), and refers to the same source the Norman "tot"—in Yvetot, Lilletot, Berquetot, &c. Perhaps all these forms may have had one origin.

Carey.—In the parishes of Ballingham, Fawley, and Brockhampton, are numerous places bearing the name of Carey, *e. g.* Carey Court, Carey Bower, Carey Mill, and Carey Wood. Possibly *Caer* may be the derivation of the word, and in the parish of Brockhampton there still remain traces of a camp (*castra*=*caer*); but none, I think, of any castellated building. A family of the name of Carey was living at Harewood, in the neighbourhood of the above places, in the seventeenth century; but they were not people of any great importance.

Athelstan's Wood, in Little Dewchurch parish; *Elvaston*, or *Elverston*, in Harewood parish (the scene of Mason's play, of which Elfrida is the heroine); *Altwent* (query=old road); *Sweynsdigging; Strickstenning; Petit haut*, or *Petty haut* (a small hanging copse); *Kynaston; Dason*, &c., are all places near to one another in Herefordshire, which seem to invite the attention of those interested in "Names and Places."

CHARLES J. ROBINSON, M.A.

Harewood, Ross.

HUYSMAN, THE PAINTER.—James Huysman, painter, native of Antwerp, is said to have died in London in 1696 or 1699. Is the exact date known? W. H. JAMES WEALE.

FIRST MASQUERADE EVER SEEN IN SCOTLAND.—

"Friday, 15 Jan. 1773.

"At Duff-house, the jointure apartments of the Countess Dowager of Fife, was exhibited the first masquerade ever seen in Scotland. In order that proper decorum might be preserved, several ladies of distinction were there unmasked, among whom were the Countess Dowager of Moray, Lady Elphinstone, and Mrs. Mure, Lady of Baron Mure."—*Gent. Mag.* 1773, p. 43.

Can this be so? K. P. D. E.

KING NIBUS OF EGYPT.—I think I have read all the works in our language relative to the kings and history of Egypt; but, until a few days ago, I never heard of such a monarch as "King Nibus." Although a literary gentleman, for whose opinion I entertain a high respect, assures me (without date, reference, or otherwise,) that there was a king of that name in the country. The name sounds like Egyptian. Can I be informed further on this point by any correspondent?

S. REDMOND.

Liverpool.

TAKE MY CAP.—Brand, in his *Observations on Popular Antiquities*, vol. i. p. 432, note (ed. Ellis, 4to), says, that this "appears to have been formerly a taunt for a lier," and quotes the following anecdote from *A Trip through the Town*, &c., 8vo, p. 17:—

"A Yorkshire wench was indicted at the Old Bailey for feloniously stealing from her mistress a dozen of round-eared laced caps, of a very considerable value. The creature pleaded not guilty, insisting very strenuously that she had her mistress's *express orders* for what she had done. The prosecutrix being called upon by the court to answer this allegation, said, 'Mary, thou wast always a most abominable *lyar*.' 'Very true, madam,' replies the hussey, 'for whenever I told *a round lye*, you was so good as to bid me *take your cap*.' The court fell into a violent fit of laughter, and the jury acquitted the prisoner."

Query 1. Is there any truth in the above anecdote? 2. What is the meaning or origin of the expression as above applied? Q.

"THE ROBBER'S GRAVE."—In my search after cases of conviction upon circumstantial evidence, a friend has placed in my hand a small book with the above title, by R. Mostyn Pryce, published by Ollivier, 1853. It relates the case of a man of the name of Newton, who was executed for "Highway robbery with violence." He was convicted on the evidence of two men, Pearce and Parker, but protested his innocence to the last, and in his address to the Court in arrest of judgment, made the following declaration:—"I venture to assert that if I am innocent of the crime for which I suffer, the grass for one generation at least will not cover my grave."

The author of the narrative, in the Introduction says:—

"Numerous attempts have, from time to time, been made by some who are still alive, and others who have passed away, to bring grass upon that bare spot. Fresh soil has been frequently spread upon it, and seeds of various kinds have been sewn: but not a blade has ever been known to spring from them; and the soil has soon become a smooth, and cold, and stubborn clay. The date of the grave is 1821."

This grave is said to be in a remote corner of the churchyard of Montgomery. The author gives no reference to the case by which it can be authenticated, but says in a note on page 21:—

"It would be tedious in this brief narrative to enter into the particulars of the accusation and evidence. It is enough to say, the charge was one of 'Highway robbery with violence'—an offence at that time punishable with death."

Are there any means of corroborating this strange story, or of presuming the innocence of

the condemned, excepting the supposed supernatural interposition as to the grass upon the grave? Are there not natural means of accounting for such barrenness, even if it occurred? Who is the author of the book, which seems to have gone into a second edition? T. B.

Queries with Answers.

St. Bartholomew's Taws.—In the November number of *The Museum*, there is a paper on Scottish popular education in which I find the following extract from the *Chronicle of Perth*:—

"January 1st, 1661 [1621], George Dickson verbally complained he was abused by Francie Scott—Thomson *alias* Billiecald—and certain other thair sociates, young profest knaves, by casting of their bonnets at him in the kirk this day. The Session ordained them to be apprehended.

"Jan. 2. Thomson only was apprehended; and taken to the Grammar School, and scourged with St. Bartholomew's Taws."

What were St. Bartholomew's Taws? Why were they connected with the name of St. Bartholomew? Is the expression still used in Scotland? A. S.

[The taws, tawes, or tawis, was a whip, scourge, or lash; hence, more generally, any instrument of correction; and also, specifically, the instrument used by a Dominie in correcting unruly boys. It would seem, in the present instance, that the "taws" employed at the grammar school were called "St. Bartholomew's," in reference to a common idea which connects *whipping* with *flaying*; the Holy Apostle having, according to the general opinion, been flayed alive. Thus Butler speaks in *Hudibras* of the "flaying scourge" (book i. canto ii., vol. i. p. 78, edit. 1859); while "The Shepherd" in *Noctes Ambrosianæ*, describing a critical flagellation inflicted by "North," awfully depictures it as *stripping off the skin*. This is in Sc. 3, of the well-known "Swimming" *Noctes*, 1827:—"The next culprit that has his head tied ower a post, howps your hawn 'ill be weak or awkward; but, my faith, he sune kens better; for at every stripe o' the inevitable and inexorable whang, the skin flipes off frae nape to hurdies—and the Cockney confesses that Christopher North is still, septuagenarian though he be, the First Leevin Satirist o' the age. I wud like to see you, Sir, by way of vareeity, pented by John Watson Gordon, in the character o' Apollo flayin' Marsyas." (*Works* of Prof. Wilson, 1855, ii. 29.) Indeed, the old woman's angry cry, still, we believe, sometimes heard in our rural districts, "You young whillin, if you do that again, oh, won't I *flea you alive*," seems also to convey the threat of whipping—excoriation, say; "affection's offering," for the offender's good; not absolute flaying, such as Apollo inflicted on Marsyas, or North on a "sumph."

Something, however, remains to be said about St. Bartholomew. Although it has been commonly supposed that this Apostle suffered martyrdom by being flayed alive, some records say that he was crucified, others that he was beheaded. There are other accounts, however, which make no mention of either beheading or flaying; but state that, like Our Lord himself, he was crucified after being scourged. (*Act. Sanct.* Aug., vol. v. p. 28 E, "virgis cæsum in crucem agunt;" and again p. 48 B). It may be thought by some, that the fact of his being *scourged* may have given occasion to the idea of his being *flayed*. We do not advocate this explanation, which may be deemed evasive or neological; we do not adopt it. But we would simply suggest that, if the Apostle's last sufferings did partly consist of scourging, this will make it all the easier to understand why the "taws" of the Grammar School at Perth should be called St. Bartholomew's.

If the expression, "St. Bartholomew's Taws," stands connected with any local allusion, myth, or legend, we shall most thankfully receive further information thairanent.]

Black Monday.—What is the origin of the expression, "Black Monday"? Querist.

["Then it was not for nothing that my nose fell a bleeding on *Black Monday* last, at six o'clock i'the morning," says Launcelot Gobbo in *The Merchant of Venice*. This day is memorable for two incidents. Stow, under the year 1360, says, "And here is to be noted that the 14th day of April, and the morrow after Easter-day, King Edward III., with his host, lay before the city of Paris, which day was full dark of mist and hail, and so bitter cold, that many men died on their horsebacks with the cold; wherefore to this day it hath been called the *Black Monday*."

The day formerly set apart for mustering the martial array of Dublin was Easter Monday, and is also called Black Monday for the following reasons:—The colony of Bristolians, to whom Henry II. had granted the city, had introduced a sport which appears to have been lost in England, but is to this day a favourite game with the Irish—the hurling of balls on an extensive green. In the year 1209, a party of the citizens having challenged another party to a hurling match on Easter Monday, they fixed on an open space, now Cullen's-wood, which then stretched from within two miles of the Castle of Dublin to the Wicklow mountains. Here, while unarmed, and deeply engaged in this interesting game, they were set upon by the Byrnes and the O'Tooles, and a dreadful slaughter ensued.

By schoolboys, the first Monday after the holidays is also called *Black Monday*. This is alluded to in *Poor Robin's Almanack*, 1735: "The month of January is like a tadpole which swims in the water in the summer time, with a broad, thick, plump head, but a small thin tail: for the month begins with New Year's Day, which always comes before Christmas is out; and while Christmas lasts we expect good cheer, strong beer, warm fires, little work, or almost downright holydays. But after Twelfth Day, Christmas is visibly eclipsed and beclouded. Then comes *Black Monday* for the schoolboys, and they as well as the rest must go to their daily labour; the husbandman

to the field, the thrasher to the barn, the shoemaker to his garret, &c., that this may be called the small, hungry, cold end of January. But here the smith at his labour finds a sort of an advantage of the rest, for let him be hungry or thirsty, he may be warm if he is at work."]

St. Lawrence's Tears. — In the privately printed *Memoir of the Very Rev. Richard Butler, Dean of Clonmacnois, and Vicar of Trim* (to which I lately directed your attention), the following passage occurs in p. 129 : —

"Did you ever find any mention in your old chronicles of St. Lawrence's Tears, meaning those showers of falling stars which occur every 10th of August? I cannot believe that there is any such tradition; but it would be curious if it could be proved, and Doctor [Thomas Romney] Robinson is much interested thereupon."

This extract is from a letter to his friend Mr. Innes, the Scotch antiquary, dated August 12, 1845; but no answer to the inquiry appears in the volume. May I ask you to throw a little light on the matter? Abhba.

[As one of the days on which we especially look for showers of "falling stars" is the 10th of August, so was it on the 10th of August that St. Lawrence suffered martyrdom. Alban Butler has also placed on record the unusual fact, that at the time of his martyrdom the saint shed *tears*. This shower of tears upon his fiery bed, viewed in coincidence with that shower of meteoric fires so often witnessed at the same date, would seem to have led, fancifully perhaps, but not inappositely, to the designation "St. Lawrence's Tears," as applied to the "falling stars."

It should ever be borne in mind that the tears shed by St. Lawrence at his martyrdom were wrung from him, not by his unparalleled sufferings, which, by a power all but miraculous, he endured with triumphant fortitude, but by his ardent zeal and compassion for that large number of Romans who, unconverted to Christianity, still worshipped the gods.

The *date* of St. Lawrence's martyrdom is thus recorded in the *Acta Sanctorum* : "Obiit enim S. Sixtus die VI August . . . . Sanctus vero noster [S. Laurentius] hac die X : uterque sub Valeriano imperatore anno æræ vulgaris 258." Aug., tom. ii. p. 492 D.

Should it be remarked that from the difference between the old and new style, the day on which St. Lawrence actually suffered could not after all be the day of "falling stars," this observation would simply suggest a conjecture, that the application to those "falling stars" of the expression "St. Lawrence's tears" is of recent date. Now, at any rate, the two dates coincide, as may be seen by reference to the Calendar.]

Ju vallera. — Can any of your readers tell me the meaning of this, and to what language it belongs? Johannes.

[The words "Ju vallera" are old Spanish," equivalent to the more modern "Jesus valdrá," i. e. *Jesus will help*. The Sacred Name of Jesus was in mediæval times occasionally written iⁿ (Ju), or more frequently ihu. See Walther, *Lex. Diplom.* So Ihu Xpo (Jesu Cristo). The Spanish word *valer* seems to have acquired its irregularity in times comparatively modern. At any rate *vallera*, though with an *l* too many, is more normal than the modern *valdrá*. So what is now *valga* was once *vala*, on which the Spanish annotator justly remarks, that "*Vala* es regular, *valga* irregular del verbo *valer*."—*Aut. Espan.* xx. 630.

Our correspondent will remark, that we take the expression "Ju vallera" on trust as he gives it, and, with no other data before us, offer the best explanation in our power. We would avail ourselves, however, of this opportunity to suggest circumferentially, and at the same time respectfully, to those of our friends who forward obscure and antiquated phrases for explanation, that they will greatly aid our researches by not merely sending us in each instance the bare phrase, but at the same time informing us *where*, and *in what connection* they have met with it. Often, when viewed in its surroundings, a difficult phrase loses half its difficulty.]

Replies.

THE WHITE MARE OF WHITESTONECLIFF.

(3rd S. vi. 348, 419.)

The remarkable Yorkshire crag of White-Stone-Cliff, whose oolitic limestone front sufficiently accounts for its name, is locally called, in rapid country talk, "Whissuncliff." The training ground of Black Hambleton, of which Whitestonecliff forms the western edge, may have given rise, and very truthfully, to the story that a long time ago a white mare ran away with its rider, and galloped over the precipice. But be the tradition false or true, I opine that the term "White Mare" was not originally applied to the rock (with which it can have no rational connection), but to the *White* or *Wide Mere*, or *Mire*, the Lake of Gor-Mire at the foot of the cliff. In that neighbourhood, a *mare* is generally called a *mere;* and thus the two words may have been readily confounded. In some boroughs in the north, the mayor often calls himself the *Mar*, and his office the *Marolaty*. It may therefore be well pardoned in country folk that they call a lake and a quadruped by the same name.

On the road between Newcastle-upon-Tyne and Sunderland there existed, before its drainage by a railway cutting, a large pond known as *The White Mare Pool;* and the public-house close by, which goes by the name, has for a sign the figure of a white mare carrying an old man, portraits, as tradition says, of two unlucky companions who were drowned in the pool many, many years ago. In this case, as in the former one, I believe that a veritable white quadruped has nothing whatever to do with the origin of the name. In the beautiful valley of Wensleydale, in Yorkshire, there are two places called respectively Redmire or

Redmere, and Goldmire or Goldmere, evidently from the colour of pools in their neighbourhood. The figure of a white horse, spoken of by one of your correspondents, was cut into the turf upon the hill-side, near Rolston Scar, in the November of 1857, under the direction of a Mr. Thomas Taylor, a native of Kilburn, and then resident in London. The idea probably originated in the local name of *White Mere*, and Sir Walter's story about the vale of the "White Horse," where a similar production of art figures.

The notion that the crag at White-Stone-Cliff has been formed by artificial means, is plainly erroneous. Grainge, in his *Vale of Mowbray* (p. 29), informs us that the precipice is scarcely changed in character since it breasted the waves of a tumultuous glacial sea; for the maritime lichens, hardened in consistency till they are almost as firm as the very stone they grew upon, still encrust it. The celebrated John Wesley, in his journal under date of Monday, June 1, 1755, refers to a natural disruption of a part of the crag, which he calls "Whiston-Cliffs, or Whiston-White-Mare." This took place in successive falls between Thursday, March 25, and Sunday 28, 1755. Wesley, who visited the place, and minutely describes its appearance, says: —

"One part of the solid stone is cleft from the rest in a perpendicular line, and smooth as if cut with instruments: nor is it barely thrown down, but split into many hundred pieces; some of which lie four or five hundred yards from the main rock. . . . That part of the cliff from which the rest is torn, lies so high, and is now of so bright a colour, that it is plainly visible even at the distance of several miles."

I may add, that having recently observed a natural cleavage of the rock to have commenced at some distance from its present face, I think that another heavy fall may be anticipated.

Wesley's Journals—even those portions of them which have been published—form a rich record of curious facts and speculation. The publication of a judicious selection from the original MSS. would, no doubt, be hailed with gratitude by the reading public. G. H. of S.

GREEK DRAMA.

(3rd S. vi. 388, 447.)

Though no complete English translation has been published of the *Præparatio Evangelica* of Eusebius, there appeared a work, more than twenty years ago, entitled —

"*Leaves from Eusebius*, selected from his celebrated work, 'The Evangelical Preparation,' and translated from the original Greek by the Rev. Henry Street, M.A., late of Balliol College, Oxford. London (ed. Bull), 1842."

The edition of the work of Eusebius, employed for this translation was that of Paris, folio, 1628. What Mr. Street gives is but a small portion of the extracts from Ezekiel's drama in Eusebius; but it may be acceptable to readers of "N. & Q." to produce it here, and especially to Mr. Inglis, who inquired for any translation. Mr. Street says: —

"Ezekiel, a Jewish poet (a century before Christ), making the departure of the Israelites out of Egypt the subject of tragedy, thus celebrates 'the dream of Moses' (which may be received as a legendary addition to the narrative of this event in the Scriptures): —

'Methought I saw a mighty throne on high,
Exalted to the heaven. On it sat
A noble presence. On his head a crown,
And in his hand sinister was a sceptre.
His right hand beckoned to me. I obeyed,
And stood before him. Then at his command
I sat upon the throne, and held the sceptre,
And wore the diadem; for of his own accord
The throne he quitted. Then did I behold
The circling earth, the firmament of stars,
On which I trod knee-deep, and numbered all;
For thick they stood, e'en as a band of men.
Hereat I trembled and awoke.'

"Moses' father-in-law then interprets the dream:—

"'This dream discerned
Is for thy good, for God reveals these signs
Of future accidents to thee. A mighty throne
Thou shalt erect;—thyself a leader and a judge.
And as thou dost (didst) behold the world outspread,
And things beneath, and things above the sky,
So shalt thou know the present, past, and future.'

"Ezekiel gives a pastoral description of Elim and its delights: —

'Most potent Moses, lo! this pleasant place,
With its sweet breathing grove, demands thy sight;
Here first shone forth the fiery sign of God's
Good will, like to a pillar of flame; and here
Now greets our sight the shady meadow, moist
With trickling streams. The rich capacious soil
Ejects twelve fountains through a single rock;
And here the rugged palm trees raise their stems,
In number seventy, laden with fruit. The grass
Yields ample pasture to our flocks and herds.'"

This is all that Mr. Street has translated: it forms but a very small portion, and by no means the most interesting of the extracts given by Eusebius. I have just finished a complete translation of the fragments in Eusebius, which include the little preserved in the *Stromata* of St. Clement of Alexandria, for the pages of "N. & Q." The reference to Eusebius is very loosely given (chaps. xxviii. and xxix.), without indicating in what book of the *Præparatio*. The work is in sixteen books; so that one must hunt through many to find what chapters are meant. They occur in book ix. I presume, however, that this negligence is to be laid to the account of Warton.

F. C. H.

Philippines (3rd S. vi. 458.) — Your correspondent Chittabob, who inquires the origin of the terms "Philippines," as applied to two nuts in one shell, may find, by reference to the equivalent custom in Germany, what I venture to

think is a more satisfactory explanation of the name than that contained in your own editorial suggestion. Of the origin of the custom I am ignorant, but it is common in many parts of Germany; and, as in England, each holder of a kernel tries to anticipate the other's greeting when next they meet. The fixed form of salutation is, "Guten morgen, viel liebchen," "Good morrow, well-beloved;" and the similarity of pronunciation between "viel liebchen" and "philippines," the English substitute, is quite marked enough to account for the name.

The substance of this note was communicated to me some time since by a distinguished antiquary in the Public Record Office, who then believed that he had detected the origin of the custom among the solemn formalities which in old times preceded the frequent and bloody duels of the Norse. After a deadly insult, requiring to be wiped out in blood, the combatants before separating shared a walnut between them; and whichever, when they met again for their mortal struggle, succeeded in first greeting the other, was deemed to have acquired the right of choosing weapons, place, &c. The partition of the nut seems to have been a simple pledge of faith; and is paralleled by the broken sixpence, whose fragments a rustic pair of lovers share between them. It is interesting, too, to remember that, at the meeting to make the final arrangements before a modern prize-fight, the "colours" of the combatants are torn into four, and distributed—*not*, however, among the principals, but among the seconds. But this probably has no connection with the Norse custom. A. W. C.

Disease and Suicide (3rd S. vi. 414.)—A slight retrospective glance over a medical practice of half a century, enables me at once to furnish T. B. with two instances such as he inquires for. In both wounds were inflicted on the throat, and in both the *tedium vitæ* vanished with the flow of blood. Both became anxious to live, and one did survive, and I saw him in health several years after. The other had inflicted such wounds on his throat that recovery was impossible, but his hallucinations were removed by the congested state of blood vessels in the head being relieved, and he would gladly have lived on. Both were about middle age. T. B. does not, of course, expect the names to be published under the circumstances; mine is entirely at his service.

The *Philosophy of Health* having been quoted on this occasion, I cannot help expressing my deep regret that a new edition, with considerable and very important *additions*, was not completed when the valuable life of the author, the able and successful promoter of "sanitary improvement," was brought to a close. The work, however, even as it stands, is an admirable introduction to human physiology, at once scientific and popular, and will remain to perpetuate the memory of Dr. Southwood Smith, and, with numerous other works, record his name as a benefactor to mankind. A. Wall Davis, M.D.

Rownall Hall, near Leek, Staffordshire.

The Lord's Prayer (3rd S. vi. 47, 98.)—Your correspondent will find several early versions of this prayer in the Appendices to each volume of Henry's *History of Great Britain*. They are arranged in chronological order, and with the view of exhibiting the state of English literature at given periods, and the gradual advance to our present phraseology. George Lloyd.

Thurstonland.

"Merry is the Hall, when Beards wag all," (3rd S. vi. 434.)—The hall inscription, "Merry is the hall, when beards wag all," is proverbial, of considerable antiquity, and formed in the olden time a common burden or under song at merry meetings in the halls of squires, and by the yeoman's fireside. The same sentiment and rhyme, slightly varied, may be found in the *Life of Alexander*, a poem attributed to Adam Davie, who flourished in the second Edward's reign about 1312, A.D.

> "Swithe mury hit is in halle,
> When the burdes wawen alle."
> (Warton's *Hist. of English Poetry*, vol. ii. p. 10, n. g.)

John Heywood, in his work *Epigrammes on Proverbes*, selects "It is mery in hall, when beardes wagge all," as the thesis of Epigram 2. (*Cf.* Warton, vol. iii. p. 88.) It is also quoted by Ben Jonson in the *Masque of Christmas* (p. 2); by Shakspere, dove-tailed in a stanza sung by Silence, one of the *dramatis personæ* in the *Second Part of Henry IV.* (Act V. Sc. 3); and Reed (vol. xii. p. 235), in illustration, cites a passage from *The Serving Man's Comfort*, which was written by a cotemporary of Shakspeare. The feasting during the Christmas holidays, according to Hone (*Every Day Book*, vol. i. col. 1640), gave rise to the proverb, when a hearty welcome to every comer, and hearty eating, occasioned merriment in the hall, and the beards to wag all.

W. Platt.

Conservative Club.

Leading Apes in Hell (3rd S. vi. 276, 393.) The following epigrams are from a review in the *Gentleman's Magazine*, for June 1820 on "Comic Tales in Verse," by Two Franks:—

> "Old maids in Hell, 'tis said, lead Apes;
> It may be true, but tarry—
> They're bachelors that fill these shapes,
> Because they did not marry!"
>
> "When the old proverb first to man was given,
> That marriages are solemnized in Heaven,
> Perchance it might be so, I cannot tell;
> Now I should think that some are made in Hell!"

"'Pray does one More, a lawyer, live hard by?'
'I do not know of one,' was the reply;
'But if One Less were living, I am sure,
Mankind his absence safely might endure.'"

M. P.

Bully Boy (3rd S. vi. 345.)—This is an old English expression, and meant a jolly fellow, a leader in all manner of fun and frolic. Thus, in the burden to the old three-part song, "We be three poor Mariners," in Ravenscroft's *Deuteromelia*, 1609:—

"Shall we go dance the round, the round,
Shall we go dance the round?
And he that is a *bully boy*,
Come pledge me on the ground."

This expression is not contained in the last edition of Nares's *Glossary*, but I find it in Mr. Hotten's *Slang Dictionary* (2nd edit.), the author, of course, giving the modern use of the word "bully, *i. e.* braggart," but strangely enough referring to the passage in the *Midsummer Night's Dream* (Act III. Sc. 1.), where Quince exclaims, "What say'st thou, *bully* Bottom?" Shakspeare uses the word in its old meaning, as the context sufficiently shows. Edward F. Rimbault.

Date of Lord Lovat's Birth (3rd S. vi. 434.) According to the *Penny Cyclopædia* (pp. 226, 227), which refers to *Memoirs of Simon Fraser, Lord Lovat*, 8vo, London, 1746; and *Pictorial History of England*, vol. iv. p. 55, &c., Lord Lovat was born in 1668. This statement is confirmed by the inscription on his coffin, quoted by S. Y. R. The following verses on his execution are quoted in Boswell's *Life of Johnson*, vol. i. p. 95, as having appeared in the *Gentleman's Magazine* for April, 1747, and having been repeated with great energy by Dr. Johnson:—

"Pitied by gentle minds, Kilmarnock died;
The brave, Balmerino, were on thy side;
Radcliffe, unhappy in his crimes of youth,
Steady in what he still mistook for truth,
Beheld his death so decently unmoved,
The soft lamented, and the brave approved.
But *Lovat's* fate indifferently we view;
True to no king, to no religion true:
No fair forgets the ruin he has done;
No child laments the tyrant of his son."

W. J. Till.

Croydon.

Mum (3rd S. vi. 434.)—Although I cannot give a definite answer to the query of St. T., he would perhaps like to be referred to the opening part of the eleventh chapter of Sir Walter Scott's *Antiquary*, in which Mr. Oldbuck is described at breakfast as despising the modern slops of tea and coffee, and substantially regaling himself, *more majorum*, with cold roast beef and mum, "a species of fat ale, brewed from wheat and bitter herbs, of which the present generation only know the name by its occurrence in revenue acts of parliament, coupled with cider, perry, and other excisable commodities."

It may be worth while to observe that Bailey in the twenty-first edition of his *Dictionary*, published in 1770, defines *mum* as a strong liquor brought from Brunswick, in Germany.

W. J. Till.

Croydon.

Latin Puzzles (3rd S. vi. 398, 443.) —

"Aio Locutio tu lita ego fidei strenue."

"To Aius Locutius, the prophetic voice
'Do you sacrifice, but I in firm faith rejoice.'"

"*Response.*

"Lipsius, you worship the syren eloquence!
And faith at once abandoning and sense,
With pious hymns the Virgin's miracles proclaim,
As if her benefits and Christ's Redemption were the same."

See Lipsii *Opera*, folio, 1613, vol. ii. pp. 807-844, "Diva Virgo Hallensis," and pp. 831-844, "Diva Sichemiensis, sive Aspricollis." Similar effusions will be found in the *Lyrica* of the elegant Casimir, Odes xxii. xxiv. xxxiii. of lib. iv. Erycius Puteanus, a very learned Professor at Louvain, was also the author of *Aspricollis Diva Virgo, beneficia ejus et miracula novissima*, 4to, 1622; and *Pietatis thaumata in Protheum Parthenicum*, unius verbi librum et unius versus librum, stellarum numeris sive formis 1022 variatum. Antw. 1617, 4to. Being a repetition of the verse, "Tot tibi sunt dotes, Virgo, quot sidera cœlo," in 1022 different shapes.

Bibliothecar. Chetham.

Though the line, as I should punctuate and translate it, would make but poor sense, the following is the best expedient that occurs to me:—

"Nate, mea Romam: filia, neque suam."

"Travel, my son, to Rome: nor daughter, will I sew."

F. C. H.

Quotation (3rd S. vi. 456.)—Thos. Lestrange inquires the author of the following lines? they are to be found in Lord Byron's *Lara*, canto i. x.:

"It was the night—and Lara's glassy stream
The stars are studding, each with imaged beam:
So calm, the waters scarcely seem to stray,
And yet they glide, like happiness, away."

J. Emerson Tennent.

Ancient Tombstone (3rd S. vi. 118, 155, 272.) Your correspondent, W. Chapman, may be gratified to know that a tombstone of far earlier date than any he seems to have met with, exists in the yard of St. Peter's Collegiate Church, Wolverhampton. The stone is about two feet high, and has a round top; it is of a very hard stone called Gornal stone, which is found about three miles from the place where it at present stands. The inscription is as follows:—

"Hear lyeth the Boode of Walltar Sovthall, and he is led her to tak his Rast and I Hop his sovl in Heaven is blast. ag: 18. 1441."

There has been an inscription round the top in Roman capitals, but they are entirely perished, which is remarkable, as the other part of the inscription is particularly clear and in good preservation. E. C.

Oxford.

"Party is the Madness of Many," etc. (3rd S. vi. 427, 442.)—Absence from home has prevented an earlier recurrence to this subject. If Lord Lyttelton will refer to "N. & Q." of Oct. 24, 1863, he will find the data for the assumption that Swift is the author of the above proverb. Here the matter might drop; but Mr. Bolton Corney, in pursuing the subject, repeats the quotation which I made from Motte and Bathurst's *Miscellanies* (1736) in "N. & Q.," so far back as June 21, 1862. He errs in supposing ☞ ☞ to be the mark of Swift; ☞ * is the monogram (for want of a better word) used by the Dean — at least in my copy of the *Miscellanies*. True it is, that the "Thoughts on Various Subjects," at the end of the second volume, lack this mark; but it *is* prefixed to the paper at the close of the *first* volume, which bears the same title. Thus there is fair ground for believing, either that Pope and Swift contributed jointly to the "Thoughts," or that the printer placed Swift's distinguishing mark in a position which it had no right to occupy. Lord Lyttelton certainly makes out a good case for Pope, by quoting, from the poet's letter to Blount, an elongated version of the popular axiom; but, however the case may be as regards Pope or Swift, there can be no doubt that it was an egregious blunder to attribute these "household words" to Burke. William Gaspey.

Keswick.

John Shute (3rd S. vi. 391.)—As one interested in the biography of English architects, I should also be glad to find further information respecting Shute. Walpole, *Anecdotes*, first edition, 1762-71 (or Wornum's edition, 1862, i. 184), says only as much as you have already given from Nagler; Dallaway has not added any notes on him. I can, however, refer your correspondent to the date of his death, as he was buried in the church of St. Edmund the King and Martyr, Lombard Street, London (burnt down in 1666); it is given in Stow's *Survey*, fol., 1633, p. 221, "John Shute, painter-stainer, died the 25 of September, anno Domini 1563," with a poetical epitaph (too long perhaps for insertion in your pages), in English, from "a handsome small monument" on the north side of the chancel. As far as several searches have been made, I have been likewise unsuccessful in finding any copy of Shute's work of 1563 (the year of his death, apparently!) in any of the collections in the British Museum; nor do I recollect having seen it named in any catalogue. Walpole does not mention having seen a copy, for he often states in what library a rare work was to be found; his notice of Shute is probably derived from Haydock's translation of 1598. I should be greatly pleased to see a copy of Shute's publication.

Wyatt Papworth.

Miscellaneous.

NOTES ON BOOKS.

The Ingoldsby Legends; or, Mirth and Marvels. By Thomas Ingoldsby, Esquire. *With Illustrations by* George Cruikshank, John Leech, *and* John Tenniel. (Bentley.)

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Notices illustrative of the Drama and other Popular Amusements, chiefly in the Sixteenth and Seventeenth Centuries; incidentally illustrating Shakespeare and his Contemporaries; extracted from the Chamberlain's Accounts and other MSS. of the Borough of Leicester. With an Introduction and Notes, by William Kelly. (J. Russell Smith.)

Mr. Kelly is entitled to the thanks of all antiquaries. In 1847, he undertook as a labour of love, in conjunction with Mr. James Thompson, the historian of Leicester, to arrange the muniments of that borough. Mr. Thompson arranged, what are called the Hall Papers, in twenty-four folio volumes; while the Chamberlains' Accounts, arranged by Mr. Kelly, are now preserved in thirty-eight volumes. While thus employed, Mr. Kelly transcribed from time to time the more curious entries which he met

with. From these extracts occasional papers, illustrative of Leicester antiquities, have been compiled. But the transcripts themselves having been perused by a gentleman well qualified to judge of their value, he urged Mr. Kelly to collect together and print all those relating to the stage, and other popular amusements. This has been done in the work before us, which is divided into two parts: the first being an Essay, and a very instructive one, upon the information to be found in the extracts; and the second consisting of the extracts themselves. The whole forms a book which must be studied by all future writers upon "The Manners and Customs of the English."

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Notices to Correspondents.

F. C. L. (Union, Cambridge.) *As the result of some inquiries, we may state that, not* The Vale of Arden, *but* Albert Lunel, or the Chateau of Languedoc, *is the work to which our Correspondent refers.*

J. B. *The* "Son's" *picture.*

A. S. A. (Cawnpore.) *Is thanked for his friendly note. The editor is the same. The article on* "Princess Mary" *was not received.*

J. *The authorship of* The Surprising Travels of Baron Münchausen *has never been conclusively settled. It is now thought to have been written by Rudolph Eric Raspe, a German antiquary, born at Hanove in 1737, and died in Ireland in 1794. Consult eight articles in our First and Second Series, and the* Gent. Mag. *for Jan.* 1837, p. 2.

Abbra. *The gold coin called Jacobus, struck in the reign of James I., was valued at twenty-five shillings sterling.*

W. H. J. Weale. *The epitaph on the tombstone of the Secretary of Mary Queen of Scots appeared in our* 2nd S. viii. 267.

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Southey, in his *Life of Cowper*, repeatedly speaks of Hayley as "a man of incoherent transactions;" and the odd felicity of the phrase has, I doubt not, struck many of his readers, and served as a compendious, and in the main accurate summary, of the character and habits of Cowper's versatile and eccentric, but generous friend. Whence Southey had derived the bizarre expression with which he has labelled the author of the *Essay on Old Maids*, he tells us in the following note:—

"... But Hayley was a person 'of incoherent transactions' ... to borrow an appropriate expression from Angus M'Diarmid, 'Ground Officer on the Earl of Breadalbane's estate of Edinample.'"—*Life of Cowper*, 1st edition, vol. iii. p. 163.

From the character of this reference, Southey would seem to have thought that the publication from which he quoted was pretty well known; and, as will afterwards appear, it must at one time have attracted the attention of persons interested in literary matters both in England and Scotland. But it seems to have fallen into entire oblivion, except in the author's native district; and to be quite unknown to the general reader, or even the literary antiquary. I met with it when on a visit, a few years ago, to the pleasant village of Aberfeldy, in Perthshire. The adjacent falls of Moness, and the lovely ravine through which the water dashes along, fringed with delicate pensile birch woods—beautiful still, as when Burns sang "The Birks of Aberfeldy," furnished objects of never-failing interest. Had the weather continued to be fair, or even moderately rainy, I and thou—O gentle reader!—might have remained for ever strangers to *The Beauties of Edinample;* but a day came, such as that to which Geoffrey Crayon and English readers owe their acquaintance with "The Stout Gentleman;" and that day of Highland rain introduced me to Angus M'Diarmid, but only in some such similarly imperfect and tantalising way. During a lull in the tempest, I sallied forth to the shop of the village bookseller in quest of something to beguile the tedium of my imprisonment; but his stock was neither extensive nor interesting, and, seeing my disappointment, he bethought himself of Angus M'Diarmid's pamphlet, and put it into my hands. I soon found I had fallen in with a curiosity of no ordinary kind; and after many delays, I now fulfil a long-cherished purpose in making it known to the readers of "N. & Q."

It consists of twenty-seven pages, demy 8vo; inclusive of five pages occupied by title, publisher's preface, original editor's preface, and dedication by Angus himself to the Earl of Breadalbane, dated "Cartran, near Lochearnhead, May, 1815." The typography is in happy unison with the piebald style of the composition, the size of the types being *thrice* changed within the compass of twenty-two pages. The publisher's preface, dated "Aberfeldy, January, 1841," shows, what is not anywhere expressly stated, that the edition now described is the second.

Angus cannot be better re-introduced to the literary world than in the well-written preface by the original editor; and we, therefore, subjoin the greater part of it:—

"PREFACE.

"The present publication of these singular Sketches may be ascribed to one of those happy accidents to which the world is often indebted for the most important benefits. . . . . About the beginning of last Autumn, a gentleman, who had gone to spend a few days at Loch-Earn to enjoy the sport of grouse-shooting, was introduced of course to Angus M'Diarmid, whom he made his companion in all his excursions. He soon discovered that skill and attention in conducting him to the haunts of the muirfowl was the least valuable qualification of his new acquaintance. The pleasure which he took in pointing out whatever was remarkable in the country which they traversed—the rapture with which he dwelt on the wild and magnificent scenery which was ever varying to their view—and the amazing pomp of expression in which he clothed his enthusiastic descriptions,

rendered Angus himself not the least interesting and romantic object in these 'Alpine solitudes.' Some compliments on his powers of delineation encouraged him to speak of his manuscripts. Little persuasion was necessary to induce him to recite some of the most choice passages, which he did in a manner admirably harmonising with the matter. As his confidence increased, he began to hint his intentions of publication; and, at last, in the fulness of his heart, he offered, as a mark of peculiar attachment and regard, to intrust the stranger with the manuscripts, on condition that he would send them to the press.

"To give its full value to this mark of confidence, it was accompanied with the assurance that he knew no other person whom he could have trusted so far. 'It was impossible,' he said, 'to divine what advantage a designing person might take of such a trust.' . . . . To save him from all such anxiety in future, and to discharge at the same time an important duty to the public, they have been sent to the press with all convenient speed. With a due tenderness for the Author's reputation, not a word nor a letter has been altered from his manuscripts; and we trust it is not too sanguine to hope, that they will excite in every reader an interest similar to that which we feel in ushering them into the world.

"Those who are fond of literary *curiosities*, will doubtless account themselves fortunate in having an opportunity of perusing these truly curious delineations of the grand and picturesque scenery around Loch-Earn; and they will probably be inclined to wonder that an untaught Highlander, whose thoughts have seldom wandered beyond his native mountains, should have been able to express himself in terms of such unparalleled sublimity. So strange indeed does this fact appear, that some may be disposed to doubt whether this Angus M'Diarmid be not altogether a fictitious person: and did we choose to be mysterious, it were easy to involve the matter in as much uncertainty as Mr. Macpherson has thrown over the divine poems of Ossian, and thus to encircle ourselves with that radiance of renown which should beam in its full brightness around the fortunate author. Let it be our fame (*nobis magna satis*) to have withstood so powerful a temptation.—Whoever will take the trouble to visit Loch-Earn, a trouble which the scenery will amply repay, may satisfy himself of the real existence of Angus M'Diarmid, and of his being the real author of these Delineations.

"If any who have not access to the same mode of conviction should be disposed to be sceptical, let them reflect, that the mind inevitably catches its tone and character from the scenery and local circumstances with which it is most conversant. Hence the elevation of the Highland character; the lofty spirit of the mountain hero; the towering sublimity of the mountain bard. In men of genius and sensibility, this sympathy between mind and external nature is particularly powerful; and hence the peculiarities of our Author's manner. . . . . His speech, bold, rugged, and abrupt, as the rocks which defy all access but to the wing of the eagle and the vulture, bids equal defiance to those who would scan his meaning by the regular steps of criticism. Like the torrents shooting impetuously from crag to crag, his sentences, instead of flowing in a smooth and even tenor, overleap with noble freedom the mounds and impediments of grammar, verbs, conjugations, and adverbs, which give tameness and regularity to ordinary compositions. . ."

It is now time the readers of "N. & Q." should have an opportunity of forming their own judgment of the worthy Highlander's production. For this purpose we give several extracts: the opening paragraph, a passage in which occurs the expression which so caught Southey's fancy, and two others towards the close of the pamphlet: —

Sketch of the Scenery at Loch-Earn.

"Of the different remarkable curiosity flowing from the excellancies of the cataract at Edinample, which partly perspicuously to the view of the beholders; its finitude confined between high wild rocks of asperity aspect, similar to a tract of solitude or savageness; its force emphatically overflowing three divisions; but in the season of the water dropping from the clouds, its force increases so potently, that these divisions, almost undiscovered, at which its incremental exorbitance transcended various objects of inquisitiveness, peradventure in manuscript, in such eminent measure, that its homogeneously could not be recognish at the interim, except existing in emblem to the waves of the ocean in tempestuous season. One remarkable astonishment, rising from the naturity of the abovementioned cataract, in worthiness of observation, that its noise so loud anterains, that it will sounded in the ears of the weary travellers at a great distant, which is antecedently token of the venit season: The effect of its force carving such elegant circle in the rocks, on the verge of its limited bounds, that it will mighty exceed the most cunning hewers." . . . . . .

"A moor, situated above the foresaid cataract, of which a rising part abounded with concavities, existing, in resemblance to oblong clefts in face of a rock. But whether this convulsion was antedeluvian, or imprest since by the earthquake, it pass the most ingenious idea. But it might be of old a lurking place to a man of incoherent transactions; but partly now filled up with earth and fogs, annihilating them from appearing to external view, comparatively to their primary characteristical, notwithstanding their forms is not out of existence to gratify the desire of the beholders." . . . . . .

"Sketch of an Ancient History deserves to be Inserted.

"In the longeris of the above delineation, that a rapacious crowd of people arrived from north to the vicinity, to take away the inhabitants' cattle there, would be in sight to their cruel eyes, according to ancient prediction of old men; the said ravished crowd was convicted or discovered ton a brae-face near Killin, called Scronachlachan; of which the inhabitants obtained the unacceptable tiding, that the sudden perplexity seized their minds in uproar of the highest bustle, confusion, and tumult, at their assembling to resist the ravishers. A gallant gentleman resided at Glenlarig, near Killin at that time, whose surname was Menzie, had a nickname, Major Roy of the Hens; a valiant hand, stout, personally puissant. He projected a plan to them for the detriment of the ravishers, which he incited to adopt,—that they should take quietly around the hill, on which its face the ravishers were discovered, to descend rapidly on them as an aid to recess them; otherwise, if they were to ascend to them from below, that was giving advantage to the ravishers to cut them down like fearn, to be salvated of their blood. But the inhabitants were in such uproar, throwing to confusion and harass on their apprehension, that all their beasts of pasture at the point of being seized with violence, and snatched away by these devouring plunderers, that the said plan was overthrown by them, proceeded to them from them from below where they meet in conflict manner. The commander of the ravishers were ambitiously to obtain a sight of the said gallant gentleman joined the inhabitants, in consequently of his hearing that he was a man eminently for bravery, to have his hand imbrued in his blood. In prosecution of his atrocious search for that

sanguinary intent, the first man he interrogate for him, the same were the one he was in quest for. He asked at him, in proud expression, how he could have a view of the Major Roy of the Hens among his associal crowd? To which the Major's reply, that he was the very same man, instantly facing him. Whereupon they drew the swords, had but short duel, when the Major cut off his antagonist's head; which head run down with a steep part of the hill: To the amazement of the hearers the head uttered three times Hen, the word that was in the mouth at cutting the head's juncture. It is probably that the tongue remained partly in power to recapitulate her momentary expression as the head parted with his cement. The inhabitants and the ravishers engaged in the most hostile manner; which conflict was attended with such dreadful bloodshed, that a small brook descending from about the place where the bloody engagement was fought, running totally red, that days by the blood of the slains, emitting incopiously effluxion to it, for which horrible sight the said brook denominated in Gaelic *Auldnis Scroulach*, which probably signify in English, the Water of the Blood Streams. This brook displayed to view at the place adjoined to Killin. Who can harbour the deplorable case of the slains relictly friend by the discovery of the bloodshed partly gushing from their endearments amours. Reciprocal relations in the secular life, how their minds affected of bemoaning feeling; womens bewailing over the deprivation of their correlative husbands; mothers lamented the bereaving of their sons, finding some of them ex animato having no resemblance of life, others wallowed in their blood, parting with them at the emission of their breath. The dissocial was dreary, the valediction wearing the habit of sorrow, who was on the morning of that dies with their homoletical, without any conception or idea to occur any perturbate or violation of peace would interdict them from their families, charming social at the returning night, notwithstanding that they has the exhilarate frustion of social pleasure in the morning. The meeting of the returning evening was dismal and horrible. Many families sobbed with audible mournful noise, in the fatal consequence of the deprivation of their rulers, that its penetrate sense would impress the hearers to the greatest touching to their feeling." . .

"About the same time, the cattle of Glendochard inhabitants, has been taken away by violence or pillage, by barbarous men of incoherent transactions. At that depredation, a most excellent bull break out from the force of the ravisher; which bull shelter himself in a vacant hovel laying a distant from the rest of the houses; he was much troubled by one of the wolfs already mentioned, for which he was laying between the door posts holding his head out to fence with that animal,—the said combat has been observed by two men going that way. Upon some emergent occasion, the said men came on the day following with bows and arrows, and placed themselves on the house top where the said bull sheltered himself, waiting on the animal's coming. Upon his first discovery, the men persuaded that he was of greater stature or size than his usual circumference, they marked two of the wolfs close together with a cross stick in their mouth. When they arrive to the bull, they yoked together on him; the men drew their bows and killed him on the spot. When they descended off the house top to look at them, they found one of them blind. It was the purpose of the other to lead the blind one by the stick, to acquire his assistance to finish the said bull, being the one had practical accustomed of assaying to kill him himself.

"FINISH."

I must not trench further on the pages of "N. & Q." by offering any comments of my own on the extraordinary production, specimens of which have now been given. It is unquestionably fitted to interest both the metaphysician and the linguist.

I should have mentioned that the publisher's preface throws no light whatever on Angus M'Diarmid's history, or the question who was the original editor. I hope some reader of "N. & Q." will be able to contribute some information on both these points. J. D.

Edinburgh.

CHRISTMAS WAITS.*

Either Steele, or Addison (to whom the paper has also been attributed) says, in *The Tatler* of Sept. 9, 1710:—

"As the custom prevails at present, there is scarce a young man of any fashion in a corporation, who does not make love with the town-music. The Waits often help him through his courtship, and my friend Banister has told me he was proffered 500*l.* by a young fellow to play but one winter under the window of a lady that was a great fortune, but more cruel than ordinary. One would think they hoped to conquer their mistresses' hearts as people tame hawks and eagles, by keeping them awake, or breaking their sleep when they are fallen into it."

The "Hunt's up" or "Good morrow" was especially expected by the fair one on her birthday, and the custom is not altogether obsolete, though the name seems to have been forgotten. When our present Princess Royal came of age, she was greeted with music from the royal band under her window in the morning, but the court newsman invented a new *French* name for it—"a Matinale!" In Davenant's *Unfortunate Lovers*, Rampiro says:

"The fiddlers do
So often waken me with their grating gridirons,
And *Good Morrows*, I cannot sleep for them,"

but this was the Christmas greeting preparatory to a demand upon his purse.

"Past three o'clock, and a cold frosty morning.
Past three o'clock, *good morrow, Masters all*,"

is a pretty air of the London Waits of the time of Charles II., which is included with other wait-tunes; such as the "Fa, la, la," by Jer. Savile, Chester Waits, and Colchester Waits in *Popular Music of the Olden Time*. To these several more specimens of their composition might have been added, such as *Worksop Waits*, *Warrington Waits*, *York Waits*, *Bristol Waits*, &c.; but the only names of wait-composers that have descended to us are those of John Ravenscroft, who was one of the waits of the Tower Hamlets, and who wrote many hornpipe tunes; and, more eminent far, Thomas Farmer, a London Wait, and composer of many excellent songs, among which may be particularised that lovely air to Tom Durfey's words, "She rose and let me in" (beginning "The

* Concluded from p. 489.

night her blackest sables wore"), which has been claimed as Scotch; and which, according to Dr. Beattie, made the tears start from Mrs. Siddons's eyes when he played it to her on the violoncello. Tate wrote an elegy on Farmer's death, and Purcell composed the music.

Each ward of the city of London had formerly its company of waits—perhaps six or eight in number, for on Charles II.'s restoration, he was entertained with music from a band of eight at Crutched Friars, six at Aldgate, and six at Leadenhall Street — and beyond its boundaries were those of Finsbury, of Southwark, of Blackfriars, and of Westminster. They made their watching duties as light to themselves as possible, but still they did watch. By an order of the Common Council of Newcastle, Nov. 4, 1646, the waits were *commanded* to go about morning and evening "according to ancient custom;" and an order from the same authority, in 1675, enjoined their going about the town in the winter season. (Brand's *Hist. of Newcastle*, ii. 354.)

The quotation from Burton's Diary in 1656, which your correspondent, D. M. Stevens, adduced, proves that in London also the waits were then thought to be "a great preservation of men's houses in the night;" and to have been so, they must still have continued their nocturnal perambulations.

Let us now turn to a humorous description of them in their winter clothing, by Ned Ward in *The London Spy*: —

"At last bolted out from the corner of a street, with an *ignis fatuus* dancing before them, a parcel of strange hobgoblins, covered with long frieze rugs and blankets, hooped round with leather girdles from their cruppers to their shoulders, and their noddles buttoned up into caps of martial figure, like a Knight Errant at tilt and tournament, with his wooden head locked in an iron helmet, one, armed, as I thought, with a lusty faggot-bat, and the rest with strange wooden weapons in their hands in the shape of clyster-pipes, but as long almost as speaking-trumpets. Of a sudden they clapped them to their mouths, and made such a frightful yelling that I thought *he* would have been dissolving, and the terrible sound of the last trumpet to be within an inch of my ears . . . . . 'Why, what,' says he, 'don't you love musick? These are the topping tooters of the town; and have gowns, silver chains, and salaries for playing *Lilli-borlero* to my Lord Mayor's horse through the city."—Part II. 4th edition, 1719, p. 35.

The following description is much of the same kind, but describes the York Waits at the beginning of the last century. I copy two lines into one to save space in printing: —

"In a winter's morning, long before the dawning,
Ere the cock did crow, or stars their light withdraw,
Wak'd by a hornpipe pretty, play'd along York city,
By th' help of o'er-night's bottle, Damon made this ditty.
In a winter's night, by moon or lanthorn light,
Through hail, rain, frost, or snow, their rounds the music go:
Clad each in frieze or blanket (for either heav'n be thanked),
Lined with wine a quart, or ale a double tankard.
Burglars scud away, and bar-guests dare not stay;
Of claret snoring sots dream, o'er their pipes and pots,
Till their helpmates wake 'em, hoping music'll make 'em
Find out pleasant Cliff, that plays the Rigadoon.
Candles, four in the pound, lead up the jolly Round,
While Cornet shrill i' th' middle marches, and merry fiddle;
Curtal with deep hum, hum, cries out we come, we come;
Theorbo loudly answers, 'Thrum, thrum, thrum, thrum, thrum.'
But, their fingers frost-nipt, so many notes are o'erslipt,
That you'd take sometimes the Waits for Minster chimes;
And then to hear their musick, would make both me and you sick;
And much more, too, to hear a roopy fidler call,
With voice as Moll would cry: 'Come, shrimps or cockles buy.'
'Past three! fair frosty morn! Good morrow, my masters all.'"

And now as to the constitution of the Company of Waits, and the privileges accorded to them by corporations in the last century.

A book which formerly belonged to the waits of Norwich, supplies the following extracts: —

"The Company of Musicians, or Waits of the City of Norwich, Nov. 22d, being St. Cecilia's Day, A.D. 1714, the following persons were chosen officers, viz. Thomas Laws, *Headman*; Isaac Laws and Samuel Suffield, *Wardens*; John Baker and William Barrow, *Searchers*."

This was the entire Court, and they interchanged the offices year by year, so as to exclude others.

As to the privileges conferred on them by the Corporation of Norwich, we find that, on the 28th Nov., 1733, at a Court of Mayoralty, it was ordered: —

"That for the future no person or persons be permitted, or do play in the streets upon any musical instrument, to any person or persons within this city or *county* (unless it be the Company of Musicians belonging to the city), without the license of the Mayor of the said city. This order not to extend to any person or persons that shall be sent for to any private or public house, for the diversion of any person or persons of such private family, or at any such public house: so as such person or persons do not presume to play at any irregular hours."

This order of the Mayoralty was confirmed in the following year, and it seems to have remained in force till 1790. On the 14th of January, 1791, "at a meeting of the Company of Waits, or Musicians, *being discharged from the Corporation duty*, we four, whose names are here underwritten, do agree to form ourselves into a Company, *calling ourselves* City Music, for the undermentioned business, viz. Playing to the Mayor elect, Aldermen, Sheriffs," &c. But the old waits had also claimed an exclusive right for out-door music at weddings, and of "playing to persons of quality to welcome them to town."

The night watching of the city had till then been kept up from Michaelmas to Christmas, but it seems to have been paid for only by gratuities, the collection of which occupied much time; for a member must have been absent "four days" from the collecting, or four days from "the survey," before he was fined.

The fine for being drunk and incapable, or being absent on a watch night, was severe—10*s.*! The headman also suffered the penalty of 1*s.* every time that he omitted to wear his chain round his neck while on business.

And now adieu to the waits. I have already gone beyond my proposed limit, and leave the derivation of the word to others. The views of Roger North and John Cleland upon it are already in your columns, and the glossaries will supply the rest. If the professed waits of to-day would discontinue their brass instruments and revert to the soft pipes which could be heard by those who were lying awake, and yet not disturb sleepers, few would object to them. Music so heard is rather agreeable in the night than otherwise. Even if they would awake us at fitting time with "Adeste, fideles" on the Christmas morning few would object. I heard that hymn from them last Christmas morning, and claim the indulgence of your readers to say a parting word upon it. The name of "The Portuguese Hymn" was first given to it by one of the noble directors of the Ancient Concerts, who had heard it at the Portuguese Roman Catholic Chapel. It was composed by John Reading, author of the Winchester song "Dulce domum," who had a fancy for composing music to Latin words. William Chappell.

P.S. On referring a second time to the romance of Richard Cœur de Lion, I find (too late for the press) that the passage about the wayte piping on the flageolet refers to the *second* siege of Jaffa, when Richard was relieving the English who had been driven into the castle. The wayte was therefore not a Saracen but an Englishman. Also that the romance, although translated from the French language, represents "la grande nation" too unfavourably to have been the production of a Frenchman. In romances, at least, waytes are represented as doing duty in camps by y as well as by night.

30, Upper Harley Street.

WETHER AND BELL-WETHER.

When talking over the probable profession or occupation of Shakspeare, it was very acutely remarked to me, that Touchstone, in *As You Like It* (Act III. Sc. 2), uses bell-wether in a sense very different from that ordinarily attached to it. Thinking over this, I turned to where Falstaff calls Ford by the same name (Act III. Sc. 5), and as seems to me, he uses it as does Touchstone, else why should he introduce the word "rotten"? I then turned to the two passages where Shakspeare uses wether *pur et simple*, and with the like result; for Bohemian flocks could not have been all wethers, in our sense of the term (see *Winter's Tale*, Clown, Act IV. Sc. 2); nor could Antonio, the Merchant of Venice, have meant to proclaim himself an eunuch when he said he was — "a tainted wether of the flock" (Act IV. Sc. 1). Curiously enough, a few days afterwards I opened Tennyson's *Idylls of the King*, at this passage in Vivien —

> "What say ye then to fair Sir Percivale,
> And of the horrid foulness that he wrought?
> The saintly youth, the spotless lamb of Christ,
> Or some black wether of St. Satan's fold."

Where the sense is still more decisive. Now in no English dictionary that I have consulted have I found the word explained otherwise than as castrato (Florio), though in some there is more vagueness as to bell-wether, and in some English-foreign dictionaries this latter is translated as "the sheep" that bears the bell. In Bosworth's *Anglo-Saxon Dictionary*, weðer is given as meaning both *vervex* and *aries tenellus*, it being used in the latter sense in the translation of Psalm xxix. 1:—"Bring unto the Lord, O ye mighty, bring young rams unto the Lord;" and I am told that in the northern counties male lambs are called wethers from their birth. Again, the Danish cognate (*veder*, if I remember rightly), is the Danish for ram. Hence the question is, have we in wether a word originally meaning ram, but given a more particular signification, because (having the synonym ram) most rams were made wethers, or is it the representative of two distinct, but similar sounding roots, *vervex* + *aries*, or, lastly, is the Danish signification a corrupt one? B. Easy.

Beag-bheul.—In a volume just published, called *The White Wife, with other Stories, Supernatural, Romantic, and Legendary*, by Cuthbert Bede, I find mention made, under the head of Brownies, of *Beag-bheul*, or Littlemouth, the familiar spirit of the Macneils of Carskey, in Cantire, Argyleshire —

> "who talked to the Laird, and took great care of him and his property . . . . a spirit who, tradition says, has attended the Carskey family from time immemorial, and watched over their interests. She is believed by the Highlanders still to exist, and to have special care of the Laird of Carskey: and there is a room in the house which the country people still believe that Littlemouth inhabits."

This is all true; and I am able to give a little more information about the *Beag-bheul* than appears in Cuthbert Bede's book, which may be interesting to all who value folk lore. Her existence was, of course, more generally believed in

half a century or a century ago; and she was said to be a pretty little lady dressed in green, with green shoes and red stockings. She had a friend or lover in the *Dhu-ileach-more*, the big black-eyed man, or the big man of the shaggy brows; who was the supernatural guardian of the Macdonalds of Sanda, and who resided at Machririoch, about five or six miles from Carskey, now the property of the Duke of Argyle. Littlemouth and the *Dhu-ileach-more* used to meet on Strathmore, about half way between their respective places of habitation, at the midnight hour, to consult and lay plans for good or evil; and were frequently seen by the country people dancing by moonlight to the music of some unseen minstrel, or the pipings of the fitful breeze. F. A. M.

A Ghost at a Tea Party. — The Hon. and Rev. R. L. M——, a most exemplary and devoted clergyman, carried to an extreme length the idea that no priest of a parish ought to go into mixed society, and consequently refused all invitations to *parties*. A lady of fashion, and also of great benevolence, who always aided him most liberally in his plans for the benefit of the poor, and who was a parishioner and constant attendant at his church, had often invited, nay pressed him, to meet "a few friends" at her splendid mansion. But he too well knew the meaning of "a few friends;" and was not to be inveigled into joining her gay reunions. At length she called on him in person, and most earnestly solicited the pleasure of his company at a juvenile party: "Just a few young people of the neighbourhood." Again he politely refused. "But Mr. M——," said the lady, "you really *ought* to come. Consider; most of them young parishioners, members of your flock. How can you reconcile it to your conscience to lose such an opportunity of *doing them good?*" The argument was unanswerable. He went; and in a splendid saloon, met a large assembly of fashionables, with a considerable sprinkling of juveniles. After tea, enter two footmen; each bearing a spacious silver tray, pyramidically piled with small packets elegantly done up in ornamental paper, which were handed round. Each person present took a packet, and there was a general opening. Ah, it was too clear! Mr. M—— had been inveigled to a Twelfth-night party! They had drawn King and Queen! His course was taken at once: he approached the lady of the house. "I presume," said he, "that, now we have drawn our characters, each individual is expected to maintain his own to the best of his ability?" "Oh yes," said the lady, delighted, "if you would only have the kindness. What character have you drawn?" "I," he replied, smiling, "have drawn The Ghost. Now it is the custom of ghosts to *vanish*;—so, Good night!" [Bows, and *exit.*] Schin.

Crinoline. — This adscititious ornament of female dress, now so universal, is neither of French nor English, but of Dutch origin. In the *Journals and Correspondence of Gen. Sir Harry Calvert, Bart.*, 8vo, 1853, appears a letter to his sister, dated Dort, March 11, 1793 (p. 26), in which he says: —

"You may tell Louisa that she can have no idea of sticking out till she sees a Dutch woman. Five yards at least in circumference, to be at all in the *ton*; a score would make a full Ranelagh,* a hat like an umbrella. On my return I will bring her a *fille-de-chambre de ce pays-ci*; who, in addition to the above elegancies, will have a pair of wooden shoes, the size of ordinary wherries."

Will any English lady of fashion introduce into this country as an appendage to female attire the wherry-shaped sabot? I do not see why it should not be adopted. Marchande des Modes.

Acrostic Epitaphs. — There is, in the *Worcester Herald* for Nov. 26, an account of Tewkesbury Abbey church, with copies of some of the most remarkable epitaphs at present to be seen on the pavement of this fine church, shortly to be restored under the care of Mr. Scott. Of these epitaphs, there are two very curious ones that take the form of acrostics. The date of the first has been effaced: —

"In hoc Tumulo sepulta jacet Amia uxor Johannis Wiatt Tewkesburiensis Generosi quæ spiritum exhalavit XXV Augus. Ao. Dni.

In cujus obitum versiculos perlegito subsequentes.

A: A me disce mori, mors est sors omnibus una;
M: Mortis et esca fui, mortis et esca fores.
I: In terram ex terra terrestris massa meabis;
E: Et capiet cineres urna parata cinis.

V: Vivere vis cœlo terrenam temnito vitam;
V: Vita pijs mors est, mors mihi vita piæ;
J: Jeiunes, vigiles, ores, credasq. Potenti,
A: Ardua fac: non est mollis ad Astra via.
T: Te scriptura vocat, te sermo, ecclesia mater,
T: Teq. vocat sponsus, spiritus, atque pater." *

"T hough only stones salute the reader's eye,
H ere in deep silence precious dust doth lie
O bscurely sleeping in Death's mighty store,
M ingled with common earth, till Time 's no more,
A gainst Death's laws stubborn laws who does repine,
S ince so much *merit* did his life resign?

M urmurs and Tears are useless in the grave,
E lse he whole Vollies at his Tomb might have,
R est here in Peace, who, like a faithful steward,
R epaired the Church, the Poor and Needy cured.
E ternal mansions do attend the just,
T o clothe with Immortality their dust—
T ainted, whilst under ground, with worms and rust."

This Merrett is described as a barber and chir-

* Ranelagh, at Chelsea, the fashionable promenade of the *élite* of the society of London: it became defunct at the close of the last century.

[* This epitaph, with a literal English translation, is printed in Dyde's *History and Antiquities of Tewkesbury*, ed. 1803, p. 53.—Ed.]

urgeon, who died in 1669. He may have been a churchwarden. CUTHBERT BEDE.

EVELYN'S "DIARY."—I have lately met with the following anachronism in John Evelyn's *Diary* (Rome, November 6, 1644):—

"We went into the Campo Vaccino, by the Ruins of the Temple of Peace, built by Titus Vespasianus * * *. This goodly structure was, none knows how, consumed by fire the very night, by all computation, that our Blessed Saviour was born."

Titus was *born* A.D. 40. This error has escaped the notice of Mr. Bray, the editor; and appeared in the edition published in 1850. I find, in Dr. W. Smith's *Dictionary of Geography*, that the Temple of Peace was destroyed by fire shortly before the reign of Commodus. H. M. L.

WESLEY AND DEMONIACAL POSSESSIONS.—With reference to the three letters, lately stated to have been written by persons acknowledging themselves murderers, it is well known that Wesley, the founder of the Methodists, believed in the existence of demoniacal possessions in his own time:—

"About the year 1787," says Doctor Hales of Killeshandra, in Ireland, "I had the pleasure of meeting Mr. Wesley, Doctor Coke, and some of their assistant preachers, with several of the most respectable members of the Dublin Society, at the hospitable table of a common friend in Granby Row. The conversation during dinner happening to turn on the subject of witchcraft, I asked Mr. Wesley whether he had read, and if so, what he thought, of Bishop Hutchinson's book upon witches; on which he declared that Bishop Hutchinson and the whole band of bishops together could not 'invalidate the reality of witchcraft.' And when I expressed some surprise, he repeated a story of a gentleman of consideration in the North of England, about twenty years before, who suddenly disappeared, and after a fruitless search for some time, was generally suspected to have been privately murdered. Some time after, a person in the neighbourhood voluntarily came forward and accused himself and two of his own brothers of having perpetrated the deed; which they peremptorily denied. However, on his persisting in the accusation, and declaring that nothing but remorse of conscience extorted the confession; they were all condemned, and executed. But, strange to relate, shortly after, the gentleman who had been missing returned home from France, whither he had absconded for debt. Mr. Wesley then asked me whether the informer's conduct respecting himself and his brothers was not plain evidence of witchcraft or demoniacal possession."—*London Magazine*, August, 1820.

This curious narrative is not, I believe, mentioned by Southey in his *Life of Wesley*.

W. J. F.

Queries.

BYRON'S "DON JUAN."—In Trelawny's *Last Days of Shelley and Byron*, page 237, it is stated that among Lord Byron's papers were found after his death fifteen stanzas of the seventeenth canto of *Don Juan*. Are these in print anywhere? They are not in Moore's *Life of Byron*.

C. F. S. WARREN.

CHURCHYARD DESCRIBED.—Can any of your readers refer me to the name of the author of the following lines?—

"A CHURCHYARD AND ITS CONTENTS.

"There lie levellers levelled—duns done of themselves,
There are booksellers finally laid on their shelves.
Horizontally there lie upright politicians,
Dose a *dose* with their patients lie faultless physicians;
There are slave-drivers quietly whipt underground,
There bookbinders done up in boards are fast bound,
There the babe that's unborn is supplied with a birth,
There men without legs, get their six feet of earth;
There lawyers repose, each wrapt up in his case;
There seekers of office are sure of a place;
There defendant and plaintiff are equally cast;
There shoemakers quietly stick to their last;
There brokers at length become silent as stocks;
There stage drivers sleep without quitting the box."

G.

Edinburgh.

SIR GAMALIEL DUDLEY.—I have before me a quarto pamphlet with this title:—

"A Trve Copie of Colonel Sr Gamaliel Dvdley's Letter to His Highnesse Prince Rvpert, from Newark, 4 March, 1644. Being an exact relation of Sr Marm. Langdale's March Northward; As also the great Victory obtained by Him over the Lord Fairfax, neare Pontefract, 1 Martii, 1644. Oxford: Printed by Leonard Lichfield, Printer to the Vniversity, 1644."

I shall be glad to receive information about Sir Gamaliel Dudley, of whom I can find no mention elsewhere. S. Y. R.

SIR DODMORE COTTON.—Dodmore Cotton matriculated as a fellow commoner of King's College, Cambridge, July 9, 1606, was knighted by Charles I. at Whitehall, April 12, 1626. He subsequently went ambassador to Persia, embarking at Dover, March 23, 1626-7. His death occurred at Casbin, July 23, 1628. Information as to his parentage will oblige.

C. H. & THOMPSON COOPER.

Cambridge.

"A DUTCH EPITAPH; TRANSLATED BY MAJOR CLARK."—

"For six foot grave a size too big,
Here sleeps in peace our Learned Pig;
A Pig he was of wondrous parts,
Deep in the sciences and arts.
'His learning and good breeding such,'
He taught refinement to the Dutch;
Changing, as whim or climate varies,
From grave Louvain to fluttering Paris.
Then settled in a Southern home,
Pet-grunter to the Pope of Rome.
Quick in polemics to engage,
Luther and Bucer felt his rage;
Wealthy in learning, zeal, and grace,
Yet Jove misliked his voice and face.*
His sculptured likeness here was shown,
Till by Remonstrants fierce o'erthrown,
And the fair marble turned to sport
By splay-foot Gomarists of Dort.

* "Ward the poet says he was handsome," p. 63.

So stranger, when you've read this scroll,
Say a few Aves for his soul."

(*Miscellaneous Poems newly written and collected.* London (Morphew), 1724, pp. 220.)

A person thus noticed must have been of some importance, and has so many marks that, when found, he must be known. I shall be glad to be told who he was, and also to be spared the labour of searching in the dulness of Ned Ward.

E. N. H.

Egypt and Nineveh.—Where can I obtain information respecting the discoveries that are being made from time to time in Egypt and Nineveh and other antiquarian researches? Is there a periodical devoted to such a purpose?

A Subscriber.

Flemish Paintings at Penshurst.—Can any of your readers inform me whether the authors of these paintings are known, and whether the pictures bear any signatures or date?

W. H. James Weale.

Miniature by John Foucquet.—In M. Wornum's *Epochs of Painting* (p. 462), it is said that a miniature, extracted from a Book of Hours, painted by Foucquet for Etienne Chevalier, and representing "The Vision of a Knight," was among the Rogers' Drawings, sold in 1856. Can any one inform me in whose possession this miniature now is? W. H. James Weale.

Hackney: Pyfield.—Can any one identify the following: "Un. Messuagium apud Hackeney vulgo vocat. pyefelde"? J. C. J.

Mulattos.—The remarks on the blacks at Smyrna, by Mr. Clarke (*antè* p. 453), are very important, and they suggest this question: To what generation have descendants of the mixed race of blacks and whites been shown to exist? It may be presumed that, when the Romans occupied Africa, there were mulattos. Is there any ancient evidence noticing mulattos? Certainly there seems reason to think the race died off, or that one colour in the course of time predominated. J. F.

Nursery Rhyme.—Where is the following rhyme to be found beginning—

"Doctor, doctor, I shall die!
Yes, pretty maid, and so shall I."

E. Thompson.

Portrait of a Female.—I should like to know who is represented by a portrait painted on a thick panel about the time of Giorgio Vasari, 1512, 1574, of a young female as St. Barbara, holding in one hand a tower, and in the other a palm leaf. In the back-ground, surrounded by scroll-work, is an oval shield, parted per fess; in the upper portion a star of eight points, in the lower, three fleur-de-lis. Attached to each side of the shield is a scarf, the ends of which are looped up to the centre of the base. Albert Buttery.

Court of Chancery.

Rhodocanakis.—I should be especially thankful to any of the numerous correspondents and readers of "N. & Q." who would politely inform me, what are the armorial bearings of the royal family of Rhodocanakis?—a descendant of which, named Andronicus, while High Admiral of the Emperor Romanus II., built a castle (still existing, to which he gave his surname,) in the island of Chios. Also, if the descendants of this family, who I think still use the hereditary titles of Prince, Duke, and Count, bear their arms alone, or impaled with those of other families related to them by marriage? E. G.

Relics of 1715 and 1745 in Carlisle Castle.—

"In one of the cells of the keep [of Carlisle Castle], the wall bears testimony to the calamity of many a high-spirited gentleman who, in the '15 and the '45, found here a brief sojourn before ascending the scaffold, in coats of arms, devices, and other inscriptions."

So far from "The Artist's Ramble along the Line of the Picts' Wall," published in *Once a Week*, Sept. 14th, 1861, p. 332.

"In 1745, the city and castle fell into the hands of the Pretender. On the suppression of the rebellion, many of the persons involved in it were imprisoned in the castle. Traces of them yet remain; in the coats of arms, names, and sentences, which they carved on the walls of their dungeons."—*The Wallet-Book of the Roman Wall*, by the Rev. J. Collinwood Bruce, LL.D., F.S.A. (Longman) 1863, p. 207.

Now, there is a discrepancy in these two accounts of these Jacobite relics: one mentions only one cell, the other several places, where they are to be seen. Would some Carlisle antiquary be so good as to send an account to "N. & Q." of them? It would be interesting to have them taken with heel-ball rubbings, and afterwards photographed; and if this was done, they might be sold in Carlisle to the curious tourist for his portfolio.

I have seen a bottle enclosing a crucifix of our Saviour and the two thieves, with an inscription at the base, in two cartouches: one had "Carlisle," and the other "1745," I think, or "1746," said to be done by Jacobite prisoners there—probably French. These representations were gilt and coloured. A correspondent would like to know if any of your contributors has seen any like this? And what is their precise history? As what I relate is only a family tradition.

W. H. C.

"The Tickler," etc., 1748.—Seven numbers of an 8vo periodical, entitled *The Tickler*, with a curious frontispiece, were published in Dublin in the year 1748, in opposition to the well-known

Charles Lucas. Can you, or any of your readers, assist me in tracing its authorship?

Two other publications arose out of the above-named, and I am no less desirous of gaining some information regarding them. They are respectively entitled, *The Marrow of the Tickler*, 8vo, Dublin, 1748; and *Mr. Nobody's Anti-Tickler*, 8vo, 1748; but I have never seen them. By whom were they written? And where may they be found? An early answer will much oblige

ABHBA.

THE VIRGINIA COMPANY.—Information is asked for as to the Virginia Company, in connexion with which an emigration of English and, no doubt, Scotch and Irish families, took place to that province. Reference will oblige to any records of the Company, or to any books on the subject, likely to disclose names. Replies asked for, either through "N. & Q.," or direct at Box No. 62, Post Office, Derby, to M. A. J.

Queries with Answers.

THE WORD "KNIGHT."—Can anyone tell me the origin of our term *knight?* The Latin equivalent simply meant a *horseman*, and the German synonyme is *ritter*, a rider or horseman. So also the French *chevalier*, and the corresponding word in Spanish, Italian, &c., showing that the term had one signification originally in all languages, save our own—viz. a horseman or possessor of a horse for military purposes. But our term *knight* is so totally different to all the other corresponding appellations that it suggests the idea of a difference of meaning, in our own language (in its original application), to that which it had with other nations. QUERIST.

[The name of Knight, as an honorary title in England, is Anglo-Saxon *cnyht*, signifying puer, servus, or an attendant. Tooke derives it from *cnytt:* the past participle of *cnytt-an*, to knit, *nectere, alligare, attacher*, and thus signifying *un attaché*: one attached, connected with, bound to. Verstegan observes: "This tytle of right worshipfull dignity was heretofore by our ancestors written *cniht*, and both in the high and low Germany by the name of *knight* (which a little they vary in the orthography), is understood a *servant*. It may seem strange (he adds) how our name of knight, being with us of such esteeme of worship, should in the etymology thereof appeare no more than it doth. To resolve which difficulty I can judge no other, having no proof or pregnant reason otherwise to enduce me, but that the name of knight must have begun to be a name of honour among our ancestors, in such as were admitted for their merits to be *knights to the king*, that is, to be his owne servants, or in some sort his officers or retayners, and to ride with him." —*On Decayed Intelligence*, ch. x. In one instance we still continue to use the meaning of the German *Knecht*, in the knight of a shire, who *serves* in parliament for a particular county.]

SIR THOMAS LUCY: SAXON TYPOGRAPHY. — I have a sermon entitled —

"Death and the Grave, or a Sermon preached at the Funeral of that Honorable and virtuous Ladie, the Ladie Alice Lucie, Aug. 17, 1648. By Th. Du-gard, M.A., and Rector of Barford in the Countie of Warwick." London, printed by Wm. Du-gard, Warwick, 1649. Small 4to, pp. 54 and 7.

It appears, in the course of the sermon, that the lady was the widow of Sir Thomas Lucie of Charlecot, and that he died Dec. 8, 1640, in the fifty-sixth year of his age. Was he the son of Shakspeare's Sir Thomas?

But it is to the cover of this sermon that I wish to draw attention. This cover consists of two leaves of a work apparently in defence of church music—pp. 107 to 110—containing parts of the second and third sections of the second chapter of the work. It is printed in a typography probably familiar to the bibliographical mind, but which I have not met with before. One principal peculiarity of it is that the Saxon ð is used, and wherever the letter *h* occurs in combination with other consonants, the *h* is omitted, and is represented by a cross line drawn over some part of the combined letter. Thus, the word "that" is printed "ðat" with a cross line, like the cross of a *t* upon the tall part of the *d*. "With" appears "wit," with a cross on the lower part of the *t;* "although" is "aldowg," the *d* and the *g* being crossed; "church" is "cyrc," &c. The *e* mute is seldom inserted; a sort of comma, or small *c*, written over the rest of the word, is substituted for it. Thus, "place" is printed "plac^{e}," "mindes" appears as "mind^{e}s." What is the probable date of this style of printing, and is the treatise a known one? W. P. P.

[Sir Thomas Lucy of Charlecote, co. Warwick, noticed above, married Alice, daughter and heiress of Thomas Spencer of Claverdon, Esq. He was the *grandson* of Shakspeare's Justice Shallow. It is said of the grandson, that "his tables were ever open to the learned, and his gates never fast to the poor."

The first Saxon types were used in England about the year 1567 by John Daye, who was patronised by Archbishop Parker. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. (Astle's *Origin and Progress of Writing*, p. 224.) The work on Church Music is unknown to us.]

ANONYMOUS WORKS. — I have a volume of old plays containing *The Funeral, or Grief-à-la-Mode*, by Mr. Steele, printed for Jacob Tonson, 1702, with "W. Percivale ex dono Autho." on the

title-page. I send a tracing of this inscription, and should be glad to know whether it is Steele's autograph, and who the W. Percivale alluded to was?

[We have compared the tracing with several of Steele's autographs, and do not find the least resemblance. W. Percivale is unknown to us.]

The same volume also contains the following plays, of which I should be glad to know the authors, and any particulars concerning such plays:—

1. "The Stolen Heiress; or, the Salamanca Doctor, printed at London by Willm. Turner, at the Angel at Lincoln's Inn Back Gate." [1703.]

[By Susanna Centlivre.]

2. "The Stage Beaux tossed in a Blankett; or, Hypocrisie-à-la-Mode exposed in a true Picture of Jerry . . . . . Sold by J. Nutt, 1704."

[A Satire on Jeremy Collier by Tom Brown.]

3. "An Act at Oxford" by the Author of "The Yeoman o' Kent," printed for Bernard Lintott, 1704.

[By Thomas Baker. It was afterwards altered, and brought out under the title of *Hampstead Heath*.

4. "The Amorous Miser. London, for Ben Bragge, 1705."

[By Peter Anthony Motteux.]

Also who is the author of—

"Analogia Honorum; or, a Treatise of Honour and Nobility according to the Laws and Customs of England, in Two Parts."

What is the date of its publication, and if rare?

[By Capt. John Logan. Two editions, 1679, 1724, fol. This treatise forms a part of the fifth and sixth editions of Guillim's *Heraldry*.]

Also the author of—

"The Wonders of the Little World; or, a General and Complete History of Man"—

and if rare? The title-page is lost, but at the end of the index there is the following: "Imprimatur, Guil. Jane, R. P. D. Hen. Episc. Lon. a sacris dom., June 25th, 1677." M. G.

[By Nathaniel Wanley, Vicar of Trinity parish, Coventry, and father of the literary antiquary. Two editions were published, 1678, fol., 1774, 4to.]

English Wax Medallions (*cir.* 1750), and Gosset the Medallist.—I had the good luck the other day to tumble upon and obtain *four* exquisite profile medallions in wax, each about four inches in height, representing, as old pen and ink inscriptions on them happily record, the following "illustrious personages" in England in the reigns of George II. and George III.:—

1. Henry Pelham, Prime Minister of England, died 1754.

2. George Grenville, Prime Minister of England, died 1770.

3. Robert Carteret, Earl Granville.

4. Augustus Henry Fitzroy, Duke of Grafton. (Gray's Installation Ode Duke.)

They are in yellow wax, each on a claret ground, and are alike, in force and delicacy of character and execution.

Unhappily I have no clue to the artist who made them (they are evidently by the same hand), or the quarter from whence they came.

I suspect they are by Gosset, of whom I know nothing more than that Walpole had heads "in wax by Gosset" of Hoadly, Bishop of Winchester; Charles Townshend, Chancellor of the Exchequer, and Frederick, Prince of Wales. (Walpole's *Works*, 4to, 1798, vol. ii. pp. 432-3.)

I am led to believe that my medallions, in oval ebony frames of the time, with crystals, came from either Strawberry Hill or Stowe. May I ask for information about Gosset, &c., through the columns of "N. & Q."? Peter Cunningham.

St. Alban's, Herts.

[Isaac Gosset was a gentleman of an ingenious turn of mind, and invented a composition of wax, in which he modelled portraits in the most exquisite manner of the Royal family, and many of the nobility from George II.'s time to 1780. He died at Kensington on Nov. 28, 1799, having nearly completed his eighty-eighth year. He left the secret of the inimitable materials with which he worked to his son, the late learned and Rev. Isaac Gosset, D.D., of bibliographical celebrity. *Vide* the *Gent.'s Mag.* lxix. (ii.) 1088; and "N. & Q." 1st S. xi. 66; 2nd S. vii. 364.]

Bowl-weft (3rd S. vi. 459.)—Thanks for the suggestion, but I venture to think its correctness doubtful. The weft is worked up with warp bought by the weaver, and the cloth sold surreptitiously. J. D. Campbell.

[Our correspondent's doubts as to the correctness of our explanation of the phrase, which was obtained by personal inquiries among the weavers themselves, we think can easily be removed. When the term "bowl weft" was first introduced, the unwrought weft was sold to the hawkers; now, from the change in the state of trade, the weavers have come to work up the purloined weft, with warp bought by themselves, and sell surreptitiously the cloth produced, retaining, however, the original slang term for the altered commodity. Two reasons can be given for the change, 1st. When the term was introduced, the hand-loom trade was prosperous, and every weaver, on finishing a web, was certain of receiving another. Under these circumstances he had no temptation to work up the purloined weft, his regular work being more profitable. Now when a weaving agent can hardly or ever supply webs to all those who apply to him, the weaver has an interest to use the idle time he has before the next job in working up the purloined weft; and 2ndly the reduction in the number of *hawkers*, especially in the populous districts where the weavers congregate, by the opening of well-stocked shops in every village.]

Council of Constance.—What are the names of the two English bishops who were present at the Council of Constance? J. M. O.

[1. Robert Hallum, or Hallam, Bishop of Salisbury, who died whilst attending the Council of Constance, Sept. 4, 1417, and was buried in the cathedral church there on Sept. 13. 2. John Catrik, Catterike, or Ketterich, Bishop of Coventry and Lichfield: ob. Dec. 28, 1419, and was buried in the church of Santa Croce at Florence. *Vide* Labbe, *Concilia*, tom. xii. p. 1851, ed. Paris, 1672, and Le Neve's *Fasti*, by Hardy, i. 373-4; ii. 602.]

Replies.

MASONIC DATES.

(3rd S. vi. 456.)

In reply to Mr. Octavius Morgan, who inquires what is the practice among Freemasons regarding the eras Anno Lucis and Anno Domini, let me first offer him a quotation from Brother Dr. James Anderson's *History and Constitutions of the most Ancient and Honorable Fraternity of Free and Accepted Masons*, quarto, "In the vulgar year of Masonry 5746." The following note occurs at p. 2:—

"The first Christians computed their times as the nations did among whom they lived till A.D. 532, when Dionysius Exiguus, a Roman abbot, taught them first to compute from the birth of Christ; but he lost four years, or began the Christian era four years later than just. Therefore, though, according to the Hebrew chronology of the Old Testament and other good vouchers, Christ was truly born in some month of the year of the world or A.M. 4000, yet these four years make . . 4004
Not before the birth of Christ, but before the Christian era—viz. 1737
For the true Anno Domini, or year of Christ's birth, is . . . . . 1740.
But the Masons being used to compute by the vulgar Anno Domini, or Christian era . . 1737
And adding to it not 4004, as it ought, but the strict years before Christ's birth—viz. . . 4000

They usually call this year of Masonry . . 5737
Instead of the accurate year . . . . 5740."

The reason for introducing the date 5735 as being "this year of Masonry" I presume to be, from Brother Anderson signing his preface, to the book quoted, as "From my study in Exeter Court, Strand, 4th Nov. 1738." How these dates are to be reconciled with that on the title-page, as quoted above, I cannot pretend to offer an opinion.

To show the present practice, which varies in the several grades of Freemasonry, but is always fully set forth under each era in all but one, I will add the dates as copied from my own certificates:—

Master Freemason . . . . . A.L. 5857.—A.D. 1857.
Royal Arch . . . . . A.L. 5859.—A.D. 1859.
Mark Master (Scotch) . . . . none . . . A.D. 1859.
Knight Templar . . . . . A.L. 5864.—A.D. 1860.
A.O. 742.
Knight of S. John of Jerusalem, Palestine, Rhodes, and Malta. } A.L. 5868. A.D. 1864. A.O. 746.
S. P. Rose Croix, or 18°, 3rd Heshven, A.H. 5620. A.L. 5863. 1st of November, A.D. 1859.
Grand Elected Knight K——H. or 30°, 9th of Nisan, A.H. 5622. A.L. 5866. 9th of April, A.D. 1862.

In England, Scotland, Ireland, France, Germany, and America, Anno Lucis, in the year of light, or abbreviated A.L. is the acknowledged era of the craft, or blue degrees; A.O. is Anno Ordinis, the year of the Order, and is found by subtracting 1118 from the vulgar era; A.H. is Anno Hebraica, or year of the Hebrews. This, in common with the months of the Jewish calendar, ends on the 16th of September; and New Year's Day, or the 1st Tisri, commences on the 17th of that month. There are many more dates connected with peculiar degrees, which are not important to the subject matter of the present reply.

✠ Matthew Cooke, 30°.

If a person were regularly received into Freemasonry on the 10th of December, 1864, his United Grand Lodge Certificate of Master would state that he was admitted to the first degree on the 10th day of December, A.L. 5864, A.D. 1864.

W. E.

The Freemasons generally date their A.L. 4004 years higher than the A.D. But they are by no means uniform in their practice. I can refer to masonic documents and diplomas in which 4004 years are reckoned, and to others of equal weight and authenticity, in which only 4000 years are the computation. The 4004 years, however, are the more usual reckoning. F. C. H.

The following dates, taken from certificates issued by the Grand Lodge of Freemasons, show that 4000 years is the period allowed to intervene between the creation of the world and the birth of Christ—A.L. 5857, A.D. 1857, A.L. 5859, A.D. 1859. The Masonic Knight Templars, however, allow the 4004 years, as appears from the following taken from a similar source as the above—A.L. 5862, A.D. 1858, A.L. 5868, A.D. 1864.

H. Fishwick.

PETRIFIED MAN.

(3rd S. 267, 372, 445.)

This body was exhibited in Dublin several years ago precisely as described in "N. & Q." It was then the property of a man named Thom, a Scotchman, who had, I believe, brought it from Edinburgh. Thom had spent many years in Brazil, he said, as jeweller to Don Pedro; and he had a collection of various curious things, including a good many precious stones brought from

Brazil. He was a very clever and rather tasteful workman, and for a time had a shop in Dublin, but I believe was too restless to remain long in any one place. It was stated that the body was that of a man who had either been hanged or who had hanged himself, which appeared probable from marks round the neck; the tongue was also bitten half through, and it was evident that his death had been attended with agony. No attempt was made to persuade the visitors that it was petrified; but it was shown as a specimen of the antiseptic qualities of Guano. Since then it has been exhibited more than once in Dublin and Kingstown as a penny show, but I believe did not "draw."

R. E. D'A. D.

In addition to these notices by your numerous correspondents, we have had a paragraph in the daily papers, copied from the *Monongahela Republican*—"Petrifaction in the Grave." The American paper states, that —

"In recently removing the remains of the Mercer family from an old graveyard to Monongahela city cemetery, the body of one drowned 21 years ago, which remained in the river for 18 [or 13] days before burial, was found in a state of petrifaction in a grave filled with water. The feet had fallen off, but the body had turned to stone; the head, which had also fallen off, was petrified, and the hair was well preserved. The body was solid, and, upon being struck, gave out a dead heavy sound. The petrifaction was so perfect that the pores of the skin were distinct, and the proportions of the form well preserved. The adjoining graves were dry, and the bodies in them had returned to dust."

Can these facts be verified by any of your American correspondents as a real instance of petrifaction, and at the same time giving a name and local habitation to the old graveyard?

C. W. N.

MURIEL, OR MERIEL.

(3rd S. vi. 168, 239, 279, 404, 444.)

The authoress of the *History of Christian Names* speaks of Muriel in the following terms: "An almost obsolete English name, derived from μῦρον (myrrh). Both it and Meriel were once common." Yet I do not think it was ever, strictly speaking, a common Christian name, and now it is surely rare. I have not observed that any of your correspondents mention what it is supposed to mean, unless it be a derivative of Mary. Considering the fact of its early use among some old Celtic families in Scotland (*e. g.* the Thanes of Cawdor and the Stewards of Strathern), I would suggest that it may be, as I think I have somewhere read, the Gaelic equivalent of Marion. I cannot at this moment recall the name of any authority for this idea, but I believe I have seen Muriel Calder, one of the best known Scottish ladies of this name, described as Muriel, or Marion, Calder. I do not think the difference between the two forms is greater than that of many other Highland names, which are remarkably dissimilar in their Gaelic and English shapes. I have heard that Marsilli is the Gaelic for Marjory, and it seems quite as possible that Muriel should be the same as the English Marion. Having seen that Muriel, or Meriel, was in use both in Wales and the Highlands of Scotland, that is, in two Celtic countries, perhaps some *prima-facie* possibility of a Celtic origin may have been established for this name, or at least for its existence among the Celtic races of Britain. The next question would be to account for its presence in non-Celtic England. But here it will be well if some correspondent can give data as to the classes of English society in which it is, or was, chiefly to be found, and the districts of England in which it prevailed to any extent. I suggest an investigation of the rank of life in which it is found, because several Celtic names were brought back into England by the Bretons who formed part of William of Normandy's "following." C. H. E. Carmichael.

I have met with an early instance of the occurrence of this Christian name in a note at page 50 of the very interesting volume on *Hexham Priory* that has just been issued to the members of the Surtees Society. Osbert, a priest, and Muriel, were the parents of two very distinguished prelates: Thomas I. archbishop of York, and Sampson, bishop of Worcester; the latter of whom was father of Thomas II. archbishop of York, and Richard, bishop of Bayeux. Sampson, "de nobilissima Normannorum prosapia oriundus," declined the see of Le Mans when William the Conqueror offered it to him in 1073, but was subsequently consecrated bishop of Worcester, June 8, 1096, after having been ordained deacon and priest by Anselm the day before. E. H. A.

DISABLED INCUMBENTS.

(3rd S. vi. 472.)

The statement of "A Clergyman of long Standing" is totally inaccurate, from failing to distinguish between the office of *assistant* and that of *assistant and successor*. It is true that an incumbent, with the sanction of the presbytery, may appoint an *assistant*, but the person so appointed still continues only a *licensed probationer*, and has no title that will enable the presbytery to confer on him full ministerial ordination. In consequence of this, he is not in a position to administer the sacrament; his connection with the parish ceases on the death or removal of the incumbent.

The case of an *assistant and successor* is very different. The appointment is made by the *patron*, with the sanction of the incumbent. The presentee

must comply with the requirements of the Aberdeen Act, take the legal oaths, and when this has been done, is fully ordained, and on the death of his predecessor steps into the incumbency.

In both cases the emoluments of the assistant are matters of private arrangement; but in the case of an *assistant and successor*, they must be made permanent by deed. Generally the incumbent gives up a part of his stipend, and a sufficient salary to the assistant is provided by voluntary contributions from one or more of the heritors of the parish, or the members of the congregation.

In the case of an *assistant and successor* there is no legal right to compel the patron to grant such an appointment; indeed he may not be in a capacity to do so, by reason of the titles on which he himself holds the advowson. In such a case, however, as that of a clergyman being totally incapacitated by insanity or anything similar, the presbytery would have right to appoint a temporary assistant, and insist, through the civil courts if necessary, that the representatives of the incumbent should allow a fair remuneration. As the functions of the presbytery would in these circumstances be judicial in the first instance (the first step being to prove the incapacity of the incumbent), it would be expedient (although I do not doubt their right to take up the matter *proprio motu*), that they should be set in motion by a petition from the parish. It would be sufficient if this were signed by an heritor, or even by any parishioner. The Kirk Session could hardly act as an official body, seeing that the minister, who is their convener, being incapacitated, they would find it difficult to hold a legal meeting.

In practice, however, all these arrangements are simple matters of good feeling and private arrangement.

George Vere Irving.

Clock stopping at Death of George III. (3rd S. vi. 446.) — There is a brass plate on the side of the clock at Grimsthorpe bearing the following inscription: —

"*Memorandum from Mr. Vulliamy, the King's Clockmaker.*

"The clock in the House of Lords was made by Robinson, as I judge, about the time of the reign of Queen Anne. It was under the care of the king's clockmaker, whose duty it was to wind and regulate it every week, and the keys of the clock were always kept by him accordingly. On Sunday morning, the 29th Jan., 1820, Sir Thomas Tyrwhitt, Black Rod, called at Mr. Vulliamy's (the king's clockmaker), and said, the Lords were summoned for one o'clock, and he desired some one might be sent immediately to wind up the clock in the House, for it stood still. On going immediately to the House we found the clock was not down, but had stopped the preceding evening, without any apparent cause, at a quarter before eleven o'clock, being nearly the hour at which H. M. King George the Third had expired. The clock was not out of order, and did not want cleaning. We immediately set it going again, and it continued to go until parliament was dissolved.

"Justin J. Vulliamy.

"Pall Mall, 18th July, 1820."

There is likewise a sheet of paper with the same in writing, pasted upon the inside of the door; also a small piece of paper pasted in the right-hand corner at the back of the door, written upon as follows: —

"Clock which formerly stood in the House of Lords, and which stopped at the moment that George the 3rd expired."

G. G. S.

Felton's Dagger (3rd S. vi. 206, 256.) — The knife, or dagger, with which Felton stabbed the Duke of Buckingham, is said, in a periodical called *The Crypt*, to be preserved at Newnham, Warwickshire, the seat of the ancient family of the Fieldings, Earls of Denbeigh. Ireland, in his *Warwickshire Avon*, gives a representation and description of the instrument. He says: —

"This dagger was brought from Southwick, the house of Sir Daniel Norton, within five miles of Portsmouth, where the court then, in 1628, was held, and at which place the murder was committed. The person who brought it was one Firebrace, *valet-de-chambre* to the Duke, and who was ancestor of the late Sir Charles Firebrace, Bart.: it was brought to the Lady Susanna Villiers, sister to the Duke, who was then married to Sir William Fielding, afterwards the first Earl of Denbigh, and ancestor to the present Earl. The length of the dagger is eight inches, the blades nearly four and a half; the breadth of it near the handle, which is of ivory, one inch and a half: the inner sides of the blades and handle are flat, and move on two small pivots, which give firmness to the gripe when the blades are opened."

When Thomas Wild, the Sheffield cutler, was examined at Arundel House, he stated that he had made Lieutenant Felton *two such knives*, when he was recruiting at Sheffield, for which he charged him tenpence each. Had Felton both daggers on his person when he was apprehended? If so, the mystery of the two claimants to the possession of the same weapon may be cleared away.

Edward F. Rimbault.

The Grotto of the Nativity at Bethlehem (3rd S. vi. 493.)—At this reference, Mr. Rimbault, speaking of the tradition of our Saviour having been born in a "grotto," makes this observation: "I am not aware that any attempt has been made to trace the origin of this popular corruption of the Scriptural text." He seems not to be aware that it is founded on primitive and respectable testimony in the Christian Church. A very early father, St. Justin, who lived in the second century, alluding to the worship of the Persian god Mithras, who was said to have been born from a rock, and whose mysteries were celebrated in a cave, declares that his followers borrowed these fables from the prophet Daniel, and

from Isaias. He proceeds to quote the latter, ch. xxxiii. from v. 13 to v. 19; the 16th verse contains the particular passage to which he refers, where the prophet says: Οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· "He shall dwell in a high cave of a strong rock" (*Dial. cum Tryphone*, c. lxx.), and further on, in c. lxxviii., he distinctly mentions the cave, and says it was near to Bethlehem: Γενηθέντος δὲ τότε τοῦ παιδίου ἐν Βηθλεὲμ, ἐπειδὴ Ἰωσὴφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ καταλῦσαι, ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης κατέλυσε. "When then the child was born in Bethlehem, as Joseph had no place to lodge in, in that town, he went into a certain cavern near the town."

St. Jerom actually dwelt in Bethlehem, and invites Marcella to come and visit the birth-place of our Lord, which he calls a cave:—

"Verum ut ad villam, et ad Mariæ diversorium veniamus: (plus laudat enim unusquisque quod possidet) quo sermone, qua voce tibi *speluncam* Salvatoris exponam?" (*Ep.* xviii. ad Marcellam.)

This, then, is "no popular corruption of the Scriptural text," but a venerable tradition, perfectly reconcileable with it. The place was a cave, or grotto in a rock, which served for a stable, and had a manger in it at the time, in which our divine Redeemer was laid by his Blessed Mother. F. C. H.

Shepster (3rd S. vi. 149, 426.)—

"Turne thee to thie Shepsterr swayne,
Bryghte sonne has ne droncke the dewe
From the floures of yellowe hue;
Tourne thee, Alyce, backe agayne."
Rowley (or Chatterton's) *Ella*, Works, vol. ii. p. 210.

If I understand your correspondent, Mr. Macray, correctly he appears to think that the word "shepsterr" is never used in the sense of a shepherd, and that this is a blunder of Chatterton's. But it will be found in Kersey (Chatterton's usual book of reference), and also in Bailey's *Dictionary*, explained in the same terms in both, to mean a shepherd, with the letter *o* added to denote that it is an old word. And we have other nouns of the same form, as "roadster," a horse fit for, or used on the road; "punster," one who makes, or is addicted to making puns. I wonder if it is a word used in Somersetshire. In the sense of a seamstress, what is its etymology? W.

"Ascanius" (3rd S. vi. 349.)—Another edition of this work was published in Paisley in 1769, and bears the following title-page—

"Ascanius; or, the Young Adventurer, containing an impartial Account of the late Rebellion in Scotland: the Third Edition, with considerable Additions and Improvements. Paisley: Printed by Weir and Mc Lean for James Davidson & Co., at Fergusley, near Paisley, MDCCLXIX."

Printing was commencing in Paisley that year, and the partners of the firm were Alexander Weir, a bookseller, and Andrew Mc Lean, a printer. The inhabitants of Paisley took a considerable interest in the publication. The chief magistrate of Paisley having been summoned by the secretary of Prince Charles on Sunday, December 29, 1745, and appeared before him on Monday, the town was fined in 1000*l.* for raising 200 militiamen, but it was afterwards reduced to 500*l.* by the prince. Bailie Kyle was detained as a hostage till Friday morning, January 3, 1746, when the fine was paid, and Ascanius, with his Highland troops, left Glasgow. The Paisley militia were at the battle of Falkirk, on January 17, 1746, and had eight men killed. S.
Paisley.

Flannel Shirts (3rd S. vi. 433.)—These were worn as "a dress next the skin" long before the date assigned in the note of W. P.; for, on the return of the army from Flanders, in 1745, twelve battalions of foot, and three regiments of cavalry were quartered at Litchfield, and before their departure for Scotland—

"The Quakers had made a present of flannel underwaistcoats to the men, which was a seasonable present." . . .
"None of the foreign soldiers are without this necessary part of clothing; and, indeed, no man of the meanest condition abroad."

J. W. F. xxxviiith.

Change of Name (3rd S. vi. 399.)—The notorious advertisement as to Joshua Bugg was a pure fabrication. I was well aware that it was so when I read it; as I perceived at once the object was to hold up a certain person to ridicule; but, to make quite certain, I made inquiries, and found that no such person as J. Bugg had ever lived at the place mentioned in the paper. I do not sign my name; as doing so would be likely to lead to the discovery of the person intended to be ridiculed; though I think he richly deserved it, there are others who might be annoyed at the discovery. Verax.

"God save the Queen" and "Nancy Dawson" (3rd S. vi. 75.)—This dance is still performed by the Westmoreland dalesmen. The couples walk hand in hand round the room to the slow tune, which suddenly breaks off into the jig, on which the dancers form into a country dance, in the middle, or some part of which, the grave air is suddenly resumed, and the couples march again. This is repeated till all are tired. The effect is described by a looker-on as extremely ludicrous. I remember seeing "hands across" danced in minuet step, and the rest of the figure in country-dance step, to the tunes above named; this was fifty-five years ago, and not in refined society.
F. C. B.

St. Bartholomew the Great: Wig Curlers (3rd S. vi. 416.)—The rollers of baked pipeclay, concerning which Inquirer asks, were really used for curling artificial hair. They are found in

thousands in the bed of the Thames, and sometimes in little hoards, as at Barnet and elsewhere. Quantities were turned up on the occasion of the bursting of the Fleet Ditch, and they constantly appear when old ground is broken in London. I have found them myself near Abingdon, Stafford, and Broseley; also in the Temple Gardens. They are often stamped with initials, surmounted by a ducal coronet. They were called "pipes," I suppose from their material, though I have seen one or two hollow. In *Tristram Shandy*, Corporal Trim tells "my uncle Toby" that he has "put his honour's Ramilies wig in pipes."

W. J. Bernhard Smith.

Temple.

Twistle (3rd S. iii. 327, 377, 418.)—The query as to the derivation of the word "Twistle," which occurs in the names of places, especially in Lancashire. In "N. & Q." of May 9, 1864, T. J. Buckton conceives it to mean "thistle," "as many names of places have the similar compounds of oak, ling, thorn, lind, &c.," and then again, May 23, 1863, Mr. Dobson refers to a passage in Whitaker's *History of Whalley*, where, after a very learned argument on the subject, the following inference is drawn by the Doctor, "Twistle, therefore, is a boundary." It may have struck your readers as it did myself that this was not satisfactory, and I accordingly venture to offer another suggestion. On referring to Lower's *Patronymica Britannica*, to the name "Bird-*whistle*," it will be seen that Mr. Lower says: "Bird*oswald*, on the Roman Wall in Cumberland, the station Amboglanna, *is so pronounced locally*." This I think is the true solution of the problem, and I should feel disposed to prove it indirectly by the reduplication which so often occurs in certain districts, more especially in the name *Oswaldtwistle*, the name of the birth-place of the late Sir Robert Peel. The name Oswaldtwistle seems to embody the name and its local pronunciation; and strange to say, the next place to Oswaldtwistle is Church-Kirk, again the name and its local pronunciation. Not far from these two places is Pendle Hill, which, according to Mr. Isaac Taylor in his *Words and Places*, is compounded of *three* synonymous words, the Cymric *Pen*, the Norse *holl*, and the English *hill*.

Will not Oswald, therefore, be the true form of Twistle, and be the key to its meaning in composition?

L. H. M.

Toad (3rd S. vi. 384.)—As the story of finding a toad in a stone has again found its way into your pages, may I add two other notes to those which have already appeared? They are the more remarkable as coming from a neighbouring county to the one last noted:—

"In July, 1828, the battlements of Framwell Gate Bridge, Durham, built about 1120, were removed; on this occasion a large living toad was found in the middle of the old wall, where it must have been confined for ages."

"In June, 1797, in working a slate quarry near Barnard Castle, a toad of great magnitude was discovered in a large stone (solid, excepting the spot occupied by the incarcerated animal.) The toad died immediately on being exposed to the air."—Mackenzie and Ross, *Durham*, ii. 233, 417.

W. P.

An old Rapier (3rd S. vi. 308.)—In the absence of more minute description, I should say that the weapon in question is of the early part of the seventeenth century, or very late in the sixteenth, and that it was (the blade at least) made at Solingen. The form of the hilt—whether cup, shell, basket, &c.—would help a good deal towards fixing a date. In my collection of arms there are two rapiers which bear the name of "Clemens." The one, a small walking-rapier with brass hilt, *temp.* William III., and Saxon blade, inscribed "CLEMENS * HORNN ME FECIT * SOLINGEN. The other, a cup-hilted duel sword, *temp.* James or Charles I., with quadrangular blade, forge mark, a crucifix and inscribed—

"CLEMENS ** COLL **
** IHN * SOLINGEN **"

W. J. Bernhard Smith.

Temple.

Marriage Customs (3rd S. vi. 415.)—The picture described does not represent a Jewish wedding, but the desponsation, or espousals of the B. Virgin Mary and St. Joseph. There was an ancient tradition, which is mentioned in the protogospel of St. James, and also by St. Jerom, St. Gregory Nazianzen and Nicephorus, that a young man named Agabus aspired to the hand of Mary, at the same time with Joseph; but that the preference of Joseph was determined by a miraculous manifestation. The two suitors, having first prayed for direction to the great Disposer of all events, deposited each a rod of the almond tree over night, in the temple. The next morning Joseph's rod was found to have blossomed like the rod of Aaron. Upon which the young Agabus broke his wand in despair, and retired to Mount Carmel among the disciples of Elias. It is said that he afterwards became a devout Christian.

The picture represents the affiancing of the B. Virgin to St. Joseph; and the disappointed suitor is seen breaking his rod. I have seen a different picture of the same subject, where the man in armour and helmet is also seen stepping forward, but he has no wand. St. Joseph of course is holding his own rod, not with a trefoil head, but bearing almond-blossoms.

F. C. H.

Kniveton of Bradley (3rd S. vi. 367.)—In reference to the note upon the subject of the presumed error in the *Ordinary of British Armorials*, it may be observed that your correspondent

has erred in the imputation of a mistake. If he will consult the Visitations of the County of Derby he will find that the asserted mistake proves to be no error, for while Matthew Kniveton of Bradley, who died before 1324-5, sealed with a *bend vairy*, and is taken to be the head of the two families of Bradley and Mercaston, his great grandson, John Kniveton of Bradley, who died before 1343, sealed with a *bend vairy between six crosses patty* (the matter in dispute, although the tinctures are given by Mowbray herald Edmondson). Further, Henry de Kniveton, parson of Norbury, another great grandson, sealed (1381-2) with a *bend vairy between six crosses crosslet*, although he belonged to the junior branch. But your correspondent is himself in darkness; and appears not only to have written Lecke for Leech or Leche, but to have been unaware that the Mercaston branch bore, so early as about 1288-1388, a martlet for diff. with the chevron. With a full knowledge that my *Ordinary* is not faultless, it seems to me cruel that it should be attacked where it is correct: and the present is a fair opportunity for me to say that it is not my intention in future to criticise my critics; especially because one portion of the value which my book was intended to realise consists in showing the names of families to whom coats were attributed; whether rightly or wrongly attributed, is a subject not for me, but for the College of Heralds, to decide. Yet my readers will observe that I have not only marked with the letters of the alphabet the coats that are justified by the best authorities, and have indicated absolute faults in preceding works; but have added the titles of manuscripts where any coat seemed to me to require some support, or derive additional value from such authority.

John W. Papworth.

George Fox (3rd S. vi. 434.)—In reply to the query of St. T. respecting the unpublished documents alluded to by Elisha Bates in 1836, I have ascertained that a work now nearly ready for the press, which is to be published in the spring of 1865, contains, along with other original matter belonging to the seventeenth century, a number of the old letters after which St. T. inquires. It is to be entitled "The Fells of Swarthmaar Hall and their Friends," and consists mainly of correspondence between the various members of Judge Fell's family and those with whom they were most intimately connected, George Fox included.

M. W.

Views in London by Canaletto: Thomas Mellish, Marine Painter (1st S. ix. 106, 288, 337; x. 315.)—Of the pictures painted by Canaletto when in England (1746-1753) as mentioned by Dr. Rimbault and others, I possess an interesting one of his Thames scenery, Woolwich Reach. It is 3 ft. 11½ in. wide, by 2 ft. 6 in. high. In the small foreground on the right are a lady and gentleman sitting on the reedy bank, to whom another gentleman is courteously advancing, and whom the lady welcomes with her fan. The advancing figure wears a bushy wig, cocked hat, and red coat, with wide stiff skirts. In the left front is a sloop, and in the centre is a large man-of-war, riding majestically on the still water, to which an eight-oared barge is conveying an officer. There are another man-of-war and various other vessels in the distance. Across the river is a view of Woolwich, which occupies the whole long line of the opposite shore, with the country in the background. The picture, especially the vessels and figures, is very delicately painted and highly finished. I have likewise two other sea-pieces, each 2 ft. 5½ in. wide, by 2 ft. 1 in. high. One of them represents a man-of-war, a sloop, &c., on the smooth inland water; and the other, its companion picture, a man-of-war, sloop, &c., in a slight breeze, with the tide coming in. These vessels, and the figures, are painted with great delicacy and careful finish. One of the smaller pictures is signed "Thos. Mellish *pinxit*, 1760," as was the other originally; but the name, except its peculiarly formed initial T., seems to have been intentionally erased from it. The name of Mellish is not in my dictionary of painters. Is anything known of him as a marine painter? and as there is a great resemblance between the principal group of ships in all three of the pictures, I would further ask, whether Mellish was a copyist or imitator of Canaletto? All the pictures came from the same collection.

J. H. Fisher.

Stroud.

The Veronica (3rd S. vi. 435, 464.)—The word *Vernacle*, or *Vernicle*, is merely a corruption of the original term *Veronica*. The legend has no reference to our Blessed Saviour's agony and bloody sweat; but to an incident on his last painful journey, bearing his cross, to Mount Calvary. The tradition is, that he sunk down before the dwelling of a certain woman, who offered him her veil to wipe his face. He did so, and returned her veil impressed with his divine countenance. This veil received the name of *Veronica*, composed of *Vera* and *Iconica*, the latter having been adopted in Latin from the Greek Εἰκὼν. In course of time, the relic gave its name to the female, who was venerated and invoked under the name of St. Veronica.

F. C. H.

Fenwick Queries (3rd S. vi. 434.)—A correspondent, P. W. S., asks if the name Fenwick is ever pronounced as if written Phœnix, and adds, that the crest of the family of that name (a phœnix) seems to show that that pronunciation formerly prevailed. I can at once reply that Fenwick, in the singular, never was or is so pronounced. But your correspondent, oddly enough,

forgets that proper names are sometimes, though not often, used in the plural. A phœnix is the crest of all the Fenwicks. This is very tolerable canting heraldry, though the vowel sounds of the two words are not quite the same. K.

Arrha, Vrrehusc, Esane (3rd S. vi. 482.) — If Eirionnach had consulted Ducange, *in voc.* Essana, he would have found that that word had *not* "suffered so very much" under my hands. I am quite aware that *Arrha* means a charm or spell, in fact it is properly *Yerrah*, a contraction of *Dhu 's' Wirrah*, God and the Virgin, a form of adjuration in use in the present day in the west of Ireland (I have often heard it), which it is considered much more sinful to take in vain than the name of God; but when I wrote my solution of the enigma I had not the paper by me, and I took *Arrha* to be the disease, instead of one of the modes of cure. If *Vrrehusc* is *not Dhurrhus*, I would like to know what it is. Any one who consults Otway's *Sketches in Ireland*, and the earlier volumes of the *Christian Examiner* ("The Lough Derg Pilgrim"), will be able to form an opinion on the subject. It is not wonderful that an ecclesiastic, writing from his comfortable study or library, should style *Vrrehusc* (*Dhurrhus*) "a horrible remedy," to any one who has seen the state to which the feet and knees of the miserable victims of superstition are reduced after the performance of a "station." Cywrm.

Porth yr Aur, Carnarvon.

Coningsby Queries (3rd S. vi. 455.) — Among the quarterings borne by the family of Blount, of Sodington and Manley, several of those occur which your correspondent mentions, but in a different order; as 1, 1 and 4, Brompton; 6, Macmorough; 7, Sodington; 9, Corbet.

C. R. S. M.

Sarsen Stones (3rd S. vi. 456.) — Your correspondent W. W. S. inquires for the derivation of the term *sarsen*, applied to the stones of which Stonehenge is partially constructed. A previous inquirer, M., in 1855, put the same question, and received the reply to which you have referred. Godfrey Higgins, in his *Celtic Druids*, offers a different one. He cites Stukeley as his authority for saying that —

"Sarsen is a Phœnician word, meaning *a rock*, and what is now understood by sarsen is a stone drawn from the native quarry *in its rude state.*"—*Celtic Druids*, p. v.

I have not access at this moment to Stukeley, and cannot tell whether this passage is to be found in his *Description of Stonehenge*, or of Abury-Sarsen, which is a species of siliceous sandstone not to be got at Stonehenge, but still to be seen at Abury, and in the vicinity of Marlborough.

A query suggests itself — whether this use of un-hewn stones (*sarsen*) in the construction of these mysterious temples has any remote connection with the Mosaic injunction to "build the altar of the Lord with *whole stones*," and the prohibition "to lift up any iron tool upon them?" Deut. xxvii. 5, 6, and Joshua viii. 30, 31.

J. Emerson Tennent.

Orkney and Shetland (3rd S. vi. 436.) — Supplemental to your List of Books pertaining to Shetland and Orkney, I beg leave to send you the following, viz.: —

1. Groat's Thoughts on Orkney and Zetland, their Antiquities and Capabilities of Improvement, with Extracts from curious Manuscripts, and a "List of Books, &c. relative to these Islands." 8vo,—"Not printed for sale." 1831. 2. Monteith's Description of the Islands of Orkney and Zetland, reprinted from the Edition of 1711, published under the Superintendence of Sir Robert Sibbald, Knt., M.D. 8vo. 1845. Prefixed to which there is a "List of Works relative to Orkney and Shetland." 3. Baikie's (the celebrated African Traveller) List of Books and Manuscripts relating to Orkney and Zetland; or in which these Islands are mentioned. 8vo,—"Not printed for sale." 1847.

J. G. S.

Edinburgh.

Arundell of Lanherne (3rd S. vi. 248.) — Carew, in his *History of Cornwall* (p. 144 a, ed. 1723), states that John Arundell, son of Sir John and Ann, widow of Lord Stourton, married Anne, the daughter of Henry Gerningham. In Collins's *Peerage* (edit. 1779, vol. vii. p. 75), I find that Elizabeth, daughter of John, third Lord Teynham, who died 1627, was married to Sir John Arundell of Lanherne. This Sir John was probably a son of the preceding John Arundell.

P. W. Trepolpen.

"Caged Skylark" (3rd S. v. 515; vi. 55, 199.)—A volume of poems, written by this B. Simmons, and entitled *Legends, Lyrics, and other Poems*, was afterwards published by Blackwood. I am told that the "Caged Skylark" is contained in this collection. P. W. Trepolpen.

Symbolization of Colours in Heraldry (3rd S. vi. 295, 395.)—I subjoin a further extract bearing upon this subject: —

"Although the invention of the art of distinguishing *tinctures* by lines is usually attributed to Francesco di Petra Sancta, an Italian Jesuit, who flourished about the middle of the seventeenth century, a few of our earliest seals exhibit lines which may possibly have been intended to indicate colour. Thus, on the curious seal of John, son of Michael (1220), the shield is party per pale, a chevron surmounted by another reversed, the sinister side being marked with lines crossing each other dexter and sinister bendwise, which also occur in the shield of Alexander Seton (1320). Again, on the seal of Roger Bigod (1292) we find a shield also party per pale, a lion rampant, the dexter side, according to Mr. Laing, being 'engraved to indicate some colour.'"—Seton's *Law and Practice of Heraldry in Scotland*, 1863, Edin., p. 198.

The reference is to Laing's *Descriptive Catalogue of Ancient Scottish Seals*, published by the Bannatyne Club, 1850, Edin., No. 116. Mr. Seton

gives an engraving of the seal of John, son of Michael. The marking is not that now in use to represent any tincture, and one would feel inclined to consider it rather as intended for a very minute kind of diapering, or some similar device.

I have never met with Mr. Weale's brochure, and do not know where to procure it; but it would interest me much, and if Mr. Weale can spare me a copy, I will present it, when read, to the Library of the Society of Antiquaries, or dispose of it otherwise as he may direct. Perhaps your publisher would be kind enough to receive and forward to me anything Mr. Weale may be so good as to send.

Job J. Bardwell Workard, M.A.

The Mayor of Bristol (3rd S. vi. 387.)—There are certain rights connected with this office, such as the following:—His Worship is associated with the Judge of Assize, and has the power, in the absence of his Lordship, of opening the commission. He is also *ex officio* one of the Judges of the Admiralty Court, and can, if he pleases, take his seat on the Bench at the Old Bailey in that capacity, of which fact an amusing anecdote is recorded of John Noble, who was Mayor of Bristol in 1762, and who in virtue of his office, proceeded to London for the special purpose of asserting it, and succeeded in his claim, to the no small astonishment of the presiding judge, who politely begged his pardon, and as politely requested him to take the chair, to which his lordship was surprised to find he was legally entitled! This request was, however, as courteously declined; his worship, having vindicated his right, bowed to the judge, and left the Court in which he had created so much amusement. The right, I believe, has not since been asserted.

George Pryce.

City Library, Bristol.

Greek Epigrams (3rd S. vi. 287, 339.)—The Epigrams I would now bespeak attention for are those of antiquity, and it is a pleasing sign of a revival of classical studies to see fresh proof of a taste for these exquisite fragments becoming more widely diffused. *Modern* Greek epigrams can only be tolerated when they give evidence that the writers have caught the true Attic spirit and flavour; and how seldom this has been the case, scholars can best tell. Translations of the Epigrams transmitted from antiquity have frequently been felicitously executed by Oxford men; and specimens of their efforts have been embodied in an elegant volume under the accomplished editorship of Dr. Wellesley. The best translations in the chief European languages are added,—rendering an occasional dip into the book a treat of the highest description. Major MacGregor's New Collection also deserves to be favourably noticed.

Senex.

Mollitious (3rd S. vi. 69, 337.) I asked whether Mr. Browning had coined this word (p. 69), to which Meletes (p. 337), replied, Scotch fashion, by asking me another question. That it is more than two hundred years old, the following shows:—

"Can lusty diet and mollitious rest bring forth no other fruits but faint desires, rigid thoughts, and phlegmatic conceits."—1644. F. Quarles, *Judgement and Mercy*, p. 110.

J. D. Campbell.

Mast-maker (3rd S. vi. 434.)—More than likely connected with brewing, as *must* in the older writers is very frequently written *mast*. Perhaps D. will give us the context? J. D. Campbell.

Anna Maria of Orleans (3rd S. v. 442.)—On referring to *L'Art de vérifier les Dates*, 2nd series, xvii. 202, I find that

"Louis Victor Albert Joseph, Prince of Savoy Carignan (born 1721, and died 1778), was married May 4, 1740, to Christine Henriette, daughter of Ernest Leopold, Landgrave of Hesse Reinfeld Rothenbourg, who also died in 1778."

Farnham.

Royal Arms (3rd S. vi. 435.)—I think W. H. M. will find that the royal arms are usually placed in the first quarter, as the most honourable place.

Charles F. S. Warren.

Parliament (3rd S. vi. 416.)—In Dr. Donaldson's *Latin Grammar*, p. 209, it is said that the Latin termination *mentum* (which is equivalent to the English and French termination *ment*), denotes the thing which carries out the action of the verb. Thus *argumentum* is derived from *arguo*, *documentum*, from *doceo*, *testamentum*, from *testor*, &c. According to this construction, the Latin *mens*, and Greek *μένος* (impetus or action) would be very probable derivations of this termination. Cannot it be reasonably inferred that the word parliament is formed (from analogy to other words signifying a carrying out of action), from *parler*, to speak, and the termination *ment*, thus signifying the assembly that consults (or speaks) on the affairs of the nation? W. J. Till.

Croydon.

"To pluck a Crow (3rd S. vi. 390.)—The derivation of this phrase from the French *croc* may, I think, be very safely rejected. In English, the substantive *crow* has only two senses—a bird, and a crow-bar. It is possible, but hardly probable, that the latter may be the origin of the phrase in question. I think, however, that it rather came from the bird; and that the reference may be to the colour, perhaps as much as to say: "It is a black uneatable bird of prey, not a white tender fowl, I have to pluck with you." I merely, however, mention all this for the sake of adding, that I remember hearing an Irish peasant reply:

"And I've got a bag to hold the feathers." Whether this was peculiar to him, or was the established completion of the phrase, I cannot tell. I have shown, in a former volume of "N. & Q.," that, as in the case of "Find a mare's nest," and "The devil to pay," the full saying, which has been mutilated here, has been preserved in Ireland. THOS. KEIGHTLEY.

DR. JOHN ASKEW (3rd S. vi. 400.)—MR. HODGSON must be altogether in error when he speaks of Dr. John Askew, Rector of North Cadbury, as a son of Anthony, brother of Adam, the book-collector's father. That Anthony died 1727, nearly ten years prior to Dr. John Askew's birth. He was physician at Wakefield, and married Dorothy Stephenson; by whom he had one son, ob. 1747, and two daughters. MR. HODGSON is right in stating that Dr. John Askew married Mary Sunderland, but she was his second wife. He left issue only by his first wife, Frances Pochin, an only son, born 1786. That he was a Proctor before taking orders, is not likely. He was B.A. at twenty, A.M. at twenty-three, B.D. at thirty; which necessarily implies that he was then in priest's orders. My belief is, that Anthony Askew, with whom the pedigree commences, had by Ann Stone not only Adam (ancestor of the Cumberland line) and Anthony of Wakefield, whose only son died 1747, aged twenty-three, but also a younger son, whose name is overlooked in the record of collaterals; and who, if discovered, would prove to have been father of Dr. John Askew. He was never Proctor of the University, but Taxer in 1766. It is singular that the parentage of a resident member of the University for thirty-one years, who only died in 1812, should be undiscovered. His relationship to the book-collector was matter of tradition with his grandson; and various facts point out a near relationship between him and the Cumberland stock. If E. H. A. would kindly direct a letter to me at the office of "N. & Q.," I should be happy to give him the results of a very long-continued and interesting search on this subject. It would be trifling with general readers to pursue the inquiry further in your valuable publication. E. W.

Miscellaneous.

NOTES ON BOOKS.

Lord Bacon not the Author of "The Christian Paradoxes:" Being a Reprint of "Memorials of Godliness," by Herbert Palmer, B.D.; *with Introduction, Memoir, Notes, and Appendices. By* Alexander B. Grosart. (*Printed for private circulation.*)

Our readers will remember that Mr. Grosart first announced in our columns his fortunate discovery of the real authorship of *The Christian Paradoxes*, so long and perseveringly attributed to Bacon. Mr. Grosart has now reprinted the *Memorials of Godliness and Christianity*, for such is its proper title, from the edition of 1655; and also, *verbatim, literatim, et punctuatim*, the surreptitious anonymous edition of the *Paradoxes*, 1645. To these he has prefixed an introduction describing the different editions, and showing the influence which the error in supposing them to be Bacon's, has exercised to his prejudice; and a Memoir of Herbert Palmer, the real author, together with an account of the other writings of Palmer. The impression has been limited to 150 copies, small paper (all of which have been disposed of), and 100 large; and any reader who may desire a copy of the latter should at once communicate with the editor, whose address is 1st Manse, Kinross, N.B.

The Slang Dictionary; or, The Vulgar Words, Street Phrases, and Fast Expressions of High and Low Society. Many with their Etymology, and a few with their History Traced. (Hotten.)

A glance at "The Bibliography of Slang, Cant, and Vulgar Language," which concludes the present volume will show that Slang is a subject which deserves and has received considerable attention. But it is a subject which requires to be treated with judgment as well as learning, and even then a Slang Dictionary will be a book little calculated *virginibus puerisque*. The present work may be considered as the third edition of the *Dictionary of Modern Slang*, first published in 1859, which contained 3,000 words, which were increased in the second edition to 5000; and which again, in the book before us, have been augmented to nearly 10,000. In the next edition this number must be considerably increased. A glance suffices to point out numerous omissions. If *Buggy*, "a chaise," is inserted, and which, by-the-bye, was as common in England as in the Dictionary it is said to be in India and America—why is *Whisky* omitted—which is mentioned in the same line of Matthews's celebrated song—

"In Whisky, Buggy, Gig or Dog Cart, Curricle, or Tandem"?

Why, too, are Tandem, Stanhope, Dennet, and Tilbury not inserted? *Body Snatcher*, if it now means Bailiff, was formerly used for a man who robbed graves to supply subjects for dissection. Seeing what is inserted, why are *Bunter* and *Bumbrusher* omitted? And if we are told that *Acres* means a "Coward," why not add from Bob Acres in *The Rivals*. As we might have been told that *Abigail*, a Lady's Maid, was directly perhaps derived from that character in *The Scornful Lady*, more indirectly from Abigail, the "hand maiden," the wife of Nabal, and was perhaps kept up by the political opponents of *Abigail* Hill, Lady Masham. *Sky* is not "a disagreeable person," in the parlance of Westminster School. It means a blackguard—from the old Gown and Town Rows, in which the Westminsters styled themselves Romans, and their antagonists Volsci—and hence *Sky*. Mr. Hotten and his Editor must beware of hoaxes. They have certainly in some cases been misled. Let them exercise good judgment in deciding what is and what is not Slang, in sifting what is sent to them, and the book, which in its present form is a very curious one, may in future editions become in addition a very valuable one.

Three Notelets on Shakespeare. I. *Shakespeare in Germany.* II. *The Folk Lore of Shakespeare.* III. *Was Shakespeare ever a Soldier? By* William J. Thoms, F.S.A. (J. Russell Smith.)

This is merely a reprint of three Papers, the first of which appeared in the *New Monthly Magazine* in 1840; the second in *The Athenæum* in 1847; and the last in 1859, in the columns of "N. & Q." They are issued, it appears, in a separate form for convenience of reference, and with a view to facilitate further investigation of the points to which they relate.

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Wanted by *Rev. J. C. Jackson*, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

Our New Volume. *As this (of which the first Number will appear on January 7) will be printed with a new type, we have to request the indulgence of our Readers for giving so large a portion of our space to* Replies, *in order that, as far as possible, the Questions and Answers may appear in the same volume; and We must ask the forbearance of our Correspondents for postponing till the first Number of the New Year many* Notes and Queries *of great interest, with which they have favoured us.*

Among other articles of interest which will appear in the first or following number of our New Volume, are Papers on—

Richard Sackville, Earl of Dorset.
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Capt. Horne. *There is no charge for the insertion of Queries.*

W. U. Z. *Does it not rather occur to our Correspondent, that by some accident his Reply never reached us? The object of "N. & Q." is to get at the truth; and We are quite as ready to correct our own errors as the errors of other people.*

E. H. A. *Some particulars of Dr. Charles Lloyd, Bishop of Oxford were given in our* 1st S. xi. 106, 155, 216.

W. (Frankfort-on-the-Main.) *The hymn, "Ah, lovely appearance of death," is by John Wesley. See his Collection of Hymns.*

J. D. The Life and Adventures of Ambrose Gwinett, 8vo, 1770, *is a mere fiction, and has been attributed to Isaac Bickerstaff, the dramatic poet. For notices of him consult Baker's* Biog. Dramatica, *and the* Dublin University Magazine, xlv. 532.

Erratum.—3rd S. vi. p. 477, col. ii. line 13, *for* "fifth" *read* "sixth."

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LETTERS OF DANIEL DE FOE.

The Life and Writings of De Foe must always prove a subject of interest to students of English literature; and, in spite of the voluminous labours of Mr. Wilson, and the brilliant sketch of Mr. Forster, the history of De Foe's Life and Writings has still to be written.

Under these circumstances, I hope you will consent to reprint in "N. & Q." the following remarkable letters of De Foe, which were printed in *The London Review* of the 4th and 11th of June last, from the originals, then recently discovered in the State Paper Office.

There are many reasons which seem to me to render this course desirable. In the first place, the letters, by being printed in "N. & Q.," will be so preserved as to be readily available for future use; and secondly, their appearance in your columns may elicit from De Foe's admirers some satisfactory defence of the extraordinary conduct which these letters exhibit. The gentleman who communicated them to *The London Review*, accompanied them with an able introduction highly condemnatory of De Foe; though, I admit, not more so than the correspondence seems to justify; and those remarks called forth a controversy upon the subject in the columns of that journal, to which I would refer your readers. All that I now ask is, for the insertion of the letters themselves, which appear to have been addressed to a Mr. De La Faye, probably the Charles De La Faye, Esq., of the Secretary of State's Office, whose library was sold in 1764. They are as follows:—

DANIEL DE FOE TO ——.*

I.

"S^r^,—I could not read without pain to-day in the public prints something of an account of that Traiterous Pamphlet being printed, I mean that which I shewed you and which I sent to my Lord Sunderland.

"I beg you will please to assure his Lordship from me that the original which I shewed you is still in my hand, and has never been out of my keeping; nor has any eye seen it, or any copy been taken of it, that one excepted which I sent to his Lordship.

"I here enclose a letter which I have stopt, which I think is worth his Lordship's notice. I dare not yet come abroad, but hope to see you in three or four dayes if the cold weather abates.

"I am, Sir,

"Your most humble servant,

"DE FOE.

"Newington, April 12, 1718."

II.

"SIR,—Though I doubt not but you have acquainted my Lord Stanhope with what humble sense of his lordship's goodness I received the account you were pleased to give me, that my little services are accepted, and that his lordship is satisfied to go on upon the foot of former capitulations, &c., yet I confess, sir, I have been anxious on many accounts with respect as well to the service itself as to my own safety, least my lord may think himself ill served by me, even when I may have best performed my duty.

"I thought it therefore not only a debt to myself, but a duty to his lordship, that I should give his lordship a short account, as clear as I can, how far my former instructions empowered me to act, and, in a word, what this little piece of secret service is, for which I am so much a subject of his lordship's present favour and bounty.

"It was in the ministry of my Lord Townshend, when my Lord Chief Justice Parker, to whom I stand obliged for the favour, was pleased so far to state my case, that notwithstanding the misrepresentations under which I had suffered, and notwithstanding some mistakes which I was the first to acknowledge, I was so happy as to be believed in the professions I made of a sincere attachment to the interest of the present Government, and, speaking with all possible humility, I hope I have not dishonoured my Lord Parker's recommendation.

"In considering, after this, which way I might be rendered most useful to the Government, it was proposed by my Lord Townshend that I should still appear as if I were, as before, under the displeasure of the Government, and separated from the Whigs, and that I might be more serviceable in a kind of disguise, than if I appeared openly, and upon this foot a weekly paper which I was at first directed to write in opposition to a scandalous paper called the *Shift shifted*, was laid aside, and the first thing

[* The first of these letters was not sent to us by our correspondent, but transcribed when the other five Letters were collated with the originals in the Public Record Office.—ED. "N. & Q."]

I engaged in was a monthly book called *Mercurius Politicus*, of which presently. In the interval of this, Dyer, the *News Letter*-writer, having been dead, and Dormer, his successor, being unable by his troubles to carry on that work, I had an offer of a share in the property as well as in the management of that work.

"I immediately acquainted my Lord Townsend of it, who, by Mr. Buckley, let me know it would be a very acceptable piece of service, for that letter was really very prejudicial to the public, and the most difficult to come at in a judicial way in case of offence given. My lord was pleased to add, by Mr. Buckley, that he would consider my service in that case, as he afterwards did.

"Upon this I engaged in it, and that so far, that though the property was not wholly my own, yet the conduct and government of the style and news was so entirely in me, that I ventured to assure his lordship the sting of that mischievous paper should be entirely taken out, though it was granted that the style should continue Tory, as it was, that the party might be amused, and not set up another, which would have destroyed the design: and this part I therefore take entirely on myself still.

"This went on for a year, before my Lord Townshend went out of the office; and his lordship, in consideration of this service, made me the appointment which Mr. Buckley knows of, with promise of a further allowance as service presented.

"My Lord Sunderland, to whose goodness I had many years ago been obliged, when I was in a secret commission sent to Scotland, was pleased to approve and continue this service and the appointment annexed; and, with his lordship's approbation, I introduced myself, in the disguise of a translator of the foreign news, to be so far concerned in this weekly paper of *Mist's* as to be able to keep it within the circle of a secret management, also prevent the mischievous part of it; and yet neither Mist or any of those concerned with him have the least guess or suspicion by whose direction I do it.

"But here it becomes necessary to acquaint my lord (as I hinted to you, sir), that this paper, called the *Journal*, is not in myself in property, as the other, only in management; with this express difference, that if anything happens to be put in without my knowledge which may give offence, or if anything slips my observation which may be ill taken, his lordship shall be sure always to know whether he has a servant to reprove or a stranger to correct.

"Upon the whole, however, this is the consequence, that by this management, the weekly *Journal* and Dormer's *Letter*, as also the *Mercurius Politicus*, which is in the same nature of management as the *Journal*, will be always kept (mistakes excepted) to pass as Tory papers, and yet be disabled and enervated, so as to do no mischief or give any offence to the Government.

"I beg leave to observe, sir, one thing more to his lordship in my own behalf, and without which, indeed, I may one time or other run the hazard of fatal misconstructions. I am, sir, for this service posted among Papists, Jacobites, and enraged High Tories — a generation who, I profess, my very soul abhors; I am obliged to hear traitorous expressions and outrageous words against his Majesty's person and Government and his most faithful servants, and smile at it all as if I approved it; I am obliged to take all the scandalous and, indeed, villanous papers that come, and keep them by me as if I would gather materials from them to put them into the news; nay, I often venture to let things pass which are a little shocking, that I may not render myself suspected.

"Thus I bow in the house of *Rimmon*, and must humbly recommend myself to his lordship's protection, or I may be undone the sooner, by how much the more faithfully I execute the commands I am under.

"I forbear to enlarge. I beg you, sir, to represent these circumstances to his lordship in behalf of a faithful servant, that shall always endeavour to approve his fidelity by actions rather than words.

"I am, Sir, your most humble servant,
"De Foe.

"Newington, April 26, 1718.

"P.S.—I send you here one of the letters stopt at the press, as I mentioned to you; as to the manuscript of Sultan Galga, another villainous paper, I sent the copy to my Lord Sunderland. If the original be of any service, it is ready at your first orders."

The allusions in the preceding letter to the scandalous paper called the *Shift Shifted*, to the *Mercurius Politicus*, to Dyer's, afterwards Dormer's *Letter*, and to Mist's *Journal*, are all valuable contributions to that history which has still to be written, the History of English Periodical Literature.

III.

"Sir,—I am extremely concerned that the *Journal* of this day has copied from the *Post-Boy* that ridiculous paragraph of the Pretender's being in the list of the Queen Dowager's legitimate children, and I have spoken my mind very freely to him of it.

But, sir, I think, in consequence of what I wrote last to you, it is my duty to assure my lord that I have no part in this slip, but that Mr. Mist did it after I had looked over what he had gotten together, which it seems was not sufficient; and though I would, if I may presume so far, intercede for him, yet my lord may be assured I have no concern in it, directly or indirectly. This, sir, I say, I thought myself obliged to notice to you, to make good what I said in my last, (viz.) that if any mistake happened my lord should always know whether he had a servant to reprove or a stranger to punish.

"I am, Sir, your most humble servant,
"De Foe.

"May 10, 1718.

"P.S.—He has renewed his promise to me that he will be more wary, and I do think verily it was not done maliciously. But that I leave as I find it.

"Address to —— De la Faye, Esq., Present."

IV.

"Sir,—When I had the favour of seeing you last, you were pleased to mention to me my particular concern, and that you would interest yourself in that part for me. The exceeding kindness of that offer, sir, encourages me to give you this trouble, and to observe to you that the half year expired the 17th inst.

"I need say no more, but to ask you pardon for this freedom, and leave the rest to your own time and methods, and shall attend at what time you please to appoint.

"I hope I have kept the difficult people I have to do with within the bounds of duty, and am in hopes to draw them gradually into yet narrower limits of respect. It is a hard matter to please the Tory party, as their present temper operates, without abusing, not only the Government, but the persons of our governors, in everything they write; but to the best of my skill, I cause all letters and paragraphs which look that way to be intercepted, and stopped at the press.

"I am a little alarmed at a prosecution against Morphew in the King's Bench Court for a passage in the *Mercurius Politicus*, which began in a private person sueing Morphew on pretence of damages on a paragraph, printed from another printed paper, of a person hanged

t York, for three half-pence. But it seems the Court, esenting a line or two in it as a reflection on the judges, ave made it a public cause, and have committed Mor- hew till sentence, which it is feared will be severe.

"But, sir, I think myself obliged to lay before my Lord Stanhope the following particulars, in case they should offer to concern me in it. First, that it is two year or more since this was done, and, consequently, be- fore the capitulation made in my Lord Townshend's time, when all former mistakes of mine were forgiven. Secondly, that the thing itself was not mine, neither can any one pretend to charge it on me, otherwise than it might be said I saw or overlooked the book; nor, in- deed, can they prove so much as that. So that I can in nowise be said to have failed in my duty on account of this latent affair, which, indeed, seems to me to be but trifling in itself.

"I have an entire dependence on my lord's justice and goodness; that no offence formerly committed (were this really so) shall be remembered to my prejudice. How- ever, I thought it my duty to give his lordship this ac- count, that my enemies may not anticipate me by giving wrong and injurious accounts of it before me.

"I am, Sir, your most humble servant,

"May 23, 1718. De Foe.

"N.B.—The words, as I hear them, which the judges take offence at, are in the introducing the story of the fellow that was executed, saying, *it was a piece of justice unmixed with mercy.*"

V.

"Sir,—Since our last conference I have entered into a new treaty with Mr. Mist. I need not trouble you with the particulars, but in a word he professes himself con- vinced that he has been wrong, that the Government has treated him with lenity and forbearance, and he solemnly engages to me to give no more offence.

"The liberties Mr. Buckley mentioned, viz., to seem on the same side as before, *to rally the Flying Post,** the Whig writers, and even the word 'Whig,' &c., and to admit foolish and trifling things in favour of the Tories. This, as I represented it to him, he agrees is liberty enough, and resolves his paper shall for the future amuse the Tories, but not affront the Government.

"I have freely told him that this is the only way to preserve his paper, to keep himself from a jail, and to secure the advantages which now rise to him from it, for that he might be assured the complaint against him was so general that the Government could bear it no longer.

"I said, sir, all that could be said on that head, only reserving the secret of who I spoke from; and concluded that unless he would keep measures with me and be punctual in these things, I could not serve him any farther or be concerned any more.

"Thus far, sir, I have acted, I hope in a right method, in pursuance of which, in his next paper, he is to make a kind of a declaration in answer to two letters printed in his last, wherein he shall publish his resolution not to meddle with or write anything offensive to the Govern- ment.

"In prosecution, also, of this reformation, he brought me this morning the enclosed letter; which, indeed, I was glad to see, because, though it seems couched in terms which might have been made public, yet has a secret gall in it, and a manifest tendency to reproach the Government with partiality and injustice, and (as it ac- knowledges expressly) was written to serve a present turn. As this is an earnest of his just intention, I hope he will go on to your satisfaction.

"Give me leave, sir, to mention here a circumstance which concerns myself, and which, indeed, is a little hardship upon me, viz., that I seem to merit less when I intercept a piece of barefaced flagrant treason at the Press than when I stop such a letter as this inclosed, because one seems to be of a kind which no man would dare to meddle with. But I would persuade myself, sir, that stopping such notorious things is not without its good effect, particularly because as it is true that some people are generally found who do venture to print any- thing that offers, so, stopping them here is some dis- couragement and disappointment to them, and they often die in our hands.

"I speak this, sir, as well on occasion of what you were pleased to say upon that letter which I sent you formerly about *Killing no Murder*, as upon another with verses in it, which Mr. Mist gave me yesterday; which, upon my word, is so villainous and scandalous, that I scarce dare to send it without your order, and an assur- ance that my doing so shall be taken well. For I confess it has a peculiar insolence in it against his Majesty's per- son, which (as blasphemous words against God) are scarce fit to be repeated.

"I am the more concerned you should know this also, because, if I guess right, and Mr. Mist is of that opinion too, it is the same hand that the manuscript which I showed Mr. Buckley, of *Sultan Galga*, was written in, and, I suppose, comes from the same quarter.

"If you please to order my sending it, I shall obey, and, in the meantime, assure you no eye shall see it.

"Here has been a very barbarous attempt made by Curl, the bookseller, upon Mr. Mist (viz.) to trepann him into words against the Government, with a design to in- form against him. I think Mist has escaped him; but if he brings it into your office, I shall lay a clear state of the matter before you. I know the Government is suffi- cient to itself for punishing offenders, and is above em- ploying trepanns to draw men into offences on purpose to resent them.

"I am, Sir, your most humble and obedient servant,

"Newington, June 4, 1718. De Foe."

VI.

"Sir,—I gave you the trouble of a letter a few days ago. The account I gave you there of the conditions I had engaged Mr. M[ist] to, will I hope be satisfactory, and particularly in his performance of those conditions.

"I suppose you will remember I hinted when I had last the favour of waiting on you, that there was a book printing at his house scandalously reflecting on my Lord Sund[erland] that M[ist] was willing, as a testimony of his sincerity, to consent to a method how to put it into his lordship's hands.

"I have gotten the sheets into my hands in perform- ance of this promise, and would gladly receive your com- mands about them.

"I believe the time is come when the journal, instead of affronting and offending the Government, may many ways be made serviceable to the Government, and I have Mr. M[ist] so absolutely resigned to proper measures for it, that I am persuaded I may answer for it.

"I am, Sir, your most humble and obedient servant,

"June 13, 1718. De Foe."

Such are the extraordinary letters, which re- veal to us De Foe "bowing in the house of Rim- mon;" and in which the future biographer of that

* Note, in different hand and ink, in the margin, 'Not true.'"

remarkable writer will assuredly find materials for a new, and I fear not more favourable, view of the moral character of Daniel De Foe.

L. O.

RIGHT HON. CHARLES YORKE, CHANCELLOR OF GREAT BRITAIN: LORD MORDEN.

In a late number of the *Athenæum* (Saturday, Nov. 26,) is a notice of Mr. Foss's concluding labours upon the *Lives of the Judges of England*, not written in the most amiable humour. The writer cites as an instance of Mr. Foss's worst style, some remarks on Chancellor Yorke's tragic end; and which, though known to the generality of historical readers, is involved in doubt as to whether it was caused by his own hand, or was the result of the rupture of a blood-vessel, as stated in some of the periodicals of the day?

The writer of the notice says that, "on the third day after his dearly-purchased elevation, he expired, with the seals and the unsealed *patent of nobility close by his side*." Subsequently he refers to the authority of Horace Walpole upon the subject of the death, who says:—

"But Mr. Yorke himself had a second wife—a very handsome woman; and, by her, had another son. She, it is supposed, urged him to accept the Chancery, as the King offered or consented that the new Peerage should descend to her son, and *not to the eldest*."

No authority for this last statement is given by Walpole, and it is doubtful whether any real ground exists for the alleged interference of the lady to secure for *her son* the inheritance of the peerage, to the prejudice of the *eldest*. If she did interfere, she failed.

What are the facts which are proveable? Only three days elapsed between Mr. Yorke's acceptance of the Seals and his death.

On the 17th January, Mr. Yorke received the Seals at a court held at the Queen's house, and was sworn as Chancellor. On the 18th, the King's warrant, countersigned by Viscount Weymouth, was issued to the Attorney-General to prepare a Bill to pass the Great Seal, granting to "the Right Honorable Charles Yorke, Esquire, Chancellor of Great Britain," the dignity of a "Baron, by the name, style, and title of Lord Morden, Baron of Morden, in the County of Cambridge, to hold to him and the *heirs male of his body*."

This was notified in the *Gazette* of the 20th.

Here there is the direction of the royal authority in regard to the grant of the Peerage, with the *usual limitations only*, and no exclusion of the eldest son is intimated as in the quotation from Walpole. It is not, therefore, to be supposed that the King had consented to so unusual a course, or offered such an injury to the heir of the Chancellor, who, by yielding to the King's wish, had incurred the displeasure of his party.

With this announcement, on the very eve of its publication, the unhappy gentleman died: the warrant to the Attorney-General to prepare the Bill had been, on the 19th, sent to the Signet Office; where its further progress stopped, as it did not proceed to the Privy Seal, whence the authority for engrossing the patents to pass the Great Seal. It is not, therefore, probable that the statement of the "unsealed patent of nobility" was lying by his side when he expired, was true: for if it had been engrossed at the Great Seal, trace must have existed of its having passed the Privy Seal Office.

The truth is, that the Chancellor received the Seals on the 17th, and on the 18th the King's warrant was issued for the creation, as announced in the *Gazette* of the 20th; but Mr. Yorke's death taking place on that day, there was no time to have passed the warrant further than the office of the Signet, where the matter dropped.

These remarks are made to apply simply to the intended creation and *limitation of the Peerage*; but it is hardly credible that the actual household of the Chancellor could be ignorant of the fact, as to his death arising from a natural or violent cause. Those who removed the body must have known, if the result of the latter.

J. R.

Longevity.—As a regular reader of "N. & Q.," I think the following cutting, from the *Birmingham Daily Gazette*, worth preserving:—

"On the 22nd ult., at the United Almshouse, Wotton, Gloucestershire, in her 104th year, Mrs. Elizabeth Hill. The husband of the deceased died some years ago at the Kimbrose Hospital, at the age of 100 years."

W. Willey.

Birmingham.

Massymore: Mazmorras: a Dungeon.—In his notes to *Marmion* (note 5, Canto iv.), Sir Walter Scott alludes to the dungeon in Crichton Castle (the ruins of which still exist, near Edinburgh), called the *Massy More*, which was used for the confinement of prisoners. He says the word is of Saracenic origin, and cites two instances where it occurs in the *Epistolæ Itinerariæ* of Tollius: in one of which it is called *Mazmorra*, and in the other *Mazmorras*.

In confirmation of the word being Saracenic, I would notice what I have accidentally observed in the *Gentleman's Magazine* for 1749 (p. 560), in an account of the indignity with which the Secretary of the English Ambassador to the Court of Morocco was treated, for a groundless offence taken by the Emperor. He having been "tumbled into a dismal, deep, and dark dungeon underground, called the *Mortimore*; where he lay, without light of moon or sun, three weeks." Again, in the French *Dictionnaire de l'Académie*, we find (vol. iii.):—

"*Matamore*, s. m. Prison sous terre où l'on renferme toutes les nuits les esclaves."

In no two of the instances I have referred to is the word spelt quite alike; but there can be no doubt that it is, generally speaking, identical. And it is singular to see it in three languages so unconnected as the Scotch, French, and Saracenic. J. R. B.

Edinburgh.

The Bottle Conjuror. — The following copy of the original advertisement of this celebrated hoax, taken from the *Daily Advertiser* of Wednesday, Jan. 11, 1749, may not be without interest at the present moment, when the performances of the Davenport Brothers are exciting so much interest and controversy. O. M.

At the New Theatre in the Hay-Market,

On Monday next, the 16th instant, is to be seen,

A Person who performs the several most surprising Things following, viz. First, He takes a common Walking Cane from any of the Spectators, and thereon plays the Musick of every Instrument now in use, and likewise sings to surprising Perfection. Secondly, He presents you with a common Wine Bottle, which any of the Spectators may first examine; this Bottle is placed on a Table in the Middle of the Stage, and he (without any Equivocation) goes into it in the Sight of all the Spectators, and sings in it; during his Stay in the Bottle any Person may handle it, and see plainly that it does not exceed a common Tavern Bottle. Those on the Stage, or in the Boxes, may come in masked Habits (if agreeable to them) and the Performer (if desired) will inform them who they are.

Stage 7s. 6d. Boxes 5s. Pit 3s. Gallery 2s.

Tickets to be had at the Theatre.

To begin at half an Hour after Six o'Clock.

The Performance continues about two Hours and a half.

Note, If any Gentlemen or Ladies (after the above Performance) either single or in Company, in or out of Mask, is desirous of seeing a Representation of any deceased Person, such as Husband or Wife, Sister or Brother, or any intimate Friend of either Sex (upon making a Gratuity to the Performer) shall be gratified by seeing and conversing with them for some Minutes as if alive; likewise, if desired, he will tell you your most secret Thoughts in your past Life, and give you a full View of Persons who have injured you, whether dead or alive. For those Gentlemen and Ladies who are desirous of seeing this last Part, there is a private Room provided.

These Performances have been seen by most of the crown'd Heads of Asia, Africa, and Europe, and never appeared publick any where but once, but will wait on any at their Houses, and perform as above for five Pounds each time.

History an Old Almanack. — Macaulay, in his "Review of *Boswell's Johnson*," says: —

"History was, in his (Johnson's) opinion, *to use the fine expression of Lord Plunkett*, an old almanack."

Did Macaulay mean to father this phrase on Plunkett? If we turn to *Boswell* (vol. ii. p. 350), we find the following passage: —

"The common remark as to the utility of reading history being made: — Johnson. 'We must consider how very little history there is; I mean real authentick history. That certain Kings reigned, and certain battles were fought, we can depend upon as true; but all the colouring, all the philosophy of history is conjecture.' Boswell. 'Then, Sir, you would reduce all history to *no better than an almanack*, a mere chronological series of remarkable events.' Mr. Gibbon, who must have been employed upon his history, of which he published the first volume in the following year, was present; but did not step forth in defence of that species of writing. He probably did not like to trust himself with Johnson."

The above passage shows that the "old almanack" phrase originated with Boswell. And it is also worthy of note, as showing that two very common expressions of the present day—"the colouring of a narrative," and "the philosophy of history"—are due to the great lexicographer.

H. L. J.

American Poetry. — As an "exchange" for "N. & Q." I receive a weekly paper published at Barrie, Canada West, of which the last number arrived contains the following effusion. Being both curt and comical, perhaps you will deem it worthy to be enshrined in your pages.

"Some poor love-sick youth wrote the following: —

'A little glove stirs up my heart, as tides stir up the ocean,
And new white muslin, when it fits, wakes many a curious notion;
All sorts of lady fixins thrill my feelings, as they'd orter,
But little female gaiter-boots are death and nothing shorter.'"—*Spirit of the Age*, Nov. 30, 1864.

Schin.

"Vis comica." — In general credence these words conjoined are supposed to be a classical quotation. They, however, are not a quotation as such, for Julius Cæsar, the reputed author, has not himself made the conjunction. The dictator's own words, *à propos* of Terence, are these —

"Lenibus atque, utinam scriptis conjuncta foret vis,
Comica ut æquato virtus polleret honore
Cum Græcis, neque, in hac despectus parte jaceres."

H. C. C.

St. Catharine's Hill: South-Hants, etc. — In the *Gentleman's Magazine* for January, 1863, p. 197, is an account of an exploration made by some members of the Christchurch Archæological Association on the site of the Chapel which formerly stood on St. Catharine's Hill, near that town. I have often rode over the hill so called (or rather through the defile which crosses it from east to west), but did not know that the site of the chapel could be so exactly ascertained. To the remarks in the article, I take the liberty of adding that, besides the parishioners of Hurn, people from the villages on the other side of the Avon might, at least during the summer, pay their devotions at the shrine.

In the *Gentleman's Magazine* for 1757, p. 177, are four different views of a "sacred tower," which was then standing, though in a dilapidated

state, on St. Catharine's Hill, the highest point in the Isle of Wight. It appears to have been used as a beacon, and has been succeeded by a modern structure devoted to the same purpose, which diffuses its light, for many a league, over the land and sea.

On St. Catharine's Hill, near Winchester, there was formerly a chapel dedicated to that saint. There were similar chapels, respectively, on a hill near Guildford, and on one near Weymouth.

These chapels, built on the tops of mountains, were dedicated to St. Catharine of Alexandria, because, according to the legend, her body, after her death, was conveyed by angels to the top of Mount Sinai, where there is still a chapel. See the first-mentioned article in the *Gentleman's Magazine*. W. D.

Faburden. — The following curious passage, enumerating the different musical instruments, &c. in use in the Romish church, is from John Bale's *Image of both Churches*, Imprinted for Richard Jugge, black letter, no date: —

"The merry noise of them that play upon harps, lutes, and fiddles, the sweet voice of musicians that sing with virginals, viols, and chimes, the harmony of them that pipe in recorders, flutes, and drones, and the shrill shout of trumpets, waites, and shawms, shall no more be heard in thee to the delight of men. Neither shall the sweet organs, containing the melodious noise of all manner of instruments and birds, be played upon, nor the great bells be rung after that, nor yet the fresh descant, prick-song, counterpoint, and faburden be called for in thee, which are the very synagogue of Satan."

In the reprint of this work, included in the *Select Works of Bishop Bale*, printed for the Parker Society under the editorship of the Rev. Henry Christmas, only one note is vouchsafed to this passage, upon the word "faburden," which is explained upon the authority of Halliwell (*Archaic Dict.*), as "a high sounding tone or noise that fills the ear." A more erroneous explanation of this old term could not have been given. Brossard says of Faburden that it is "the burden or ground-bass of a song, not framed according to the rules of harmony, but preserving the same order of motion as the upper part, as is often practised in singing the Psalms and other parts of the divine offices." Thus, it will be seen that the term meant just the reverse of "a high-sounding tone;" for it was the *bass*, or lower part, as Morley says, "alwaies sung *under* the plain-song." See Morley's *Plaine and Easie Introduction to Practicall Musick*, 1595.

Edward F. Rimbault.

Unhistorical. — This word is not to be met with in any dictionary which I have consulted; and Dr. Colenso has been cited as an authority for its introduction in our language. Vide *Captain Dangerous*, vol. iii., note to the last page.

W. W.

Queries.

GAY'S "TRIVIA."

In reading Gay's *Trivia* I have come across two or three things I have not seen mentioned in "N. & Q.," and of which I should, probably with others of your numerous readers, be glad of an explanation, and dates thereto. First, then, is this; the poet is speaking of Venice, vol. i. 140-41: —

"O happy streets, to rumbling wheels unknown,
No carts, no coaches shake the floating town!
Thus was of old Britannia's city bless'd,
E'er pride and luxury her sons possessed;
Coaches and chariots yet unfashion'd lay,
Nor *late-invented chairs* perplex'd the way."

I should be glad to know what chairs these were. They could not be sedan chairs without they had been discontinued for a time, and again re-introduced, as, on a reference to Wright's *Domestic Manners of the English*, p. 497, No. 318, is a figure of one of these sedan chairs, not the same as is now in use, but an open one of very rude construction. The date of the manuscript from whence the woodcut is taken is from about 1608 to 1638; whereas Gay's work was not published till 1720. So without we allow certain latitude to the poet's words, *late invented*, he must mean some other mode of conveyance.

Again, at p. 146, the poet here mentions the use of the *umbrella* and *pattens*. The former I think there can be no doubt is an article borrowed from the East, although it might not be used as we use it at the present time, but as a *parasol*, as seen on the sculptures of Nineveh. The umbrella figured by Mr. Wright corresponds very nearly with those figured on the plates of Layard's *Nineveh*, and are borne by an attendant in a similar manner; but it would appear that in both they were used as a parasol, and not to protect them from the rain. But this question has been pretty well exhausted in former volumes of "N. & Q." What I want to know is, were these preservers from the rain, as used by us, *oiled*, as the poet Gay has it?—

"Good housewives all the winter's rage despise,
Defended by the riding-hood's disguise;
Or underneath the umbrella's *oily-shed*,
Safe thro' the wet on clinking pattens tread."

Again: Is any reliance to be placed on the poet's tale of the origin of pattens, as it there appears (*Trivia*, pp. 146-150)? It is too long to quote, but the substance of it is this: —A farmer living in Lincolnshire had an only daughter, who is described as very beautiful, and who, as all farmers' daughters did in those days, milked the cows. Patty, for such was her name, was observed and admired by a young blacksmith, whom the poet is pleased to call Vulcan; and Vulcan seeing and taking compassion on Patty's miry

ject, as the lanes and fields where she had to go to milk the cows were very dirty —

"This Vulcan saw, and in his heav'nly thought,
A new machine mechanick fancy wrought,
Above the mire her shelter'd steps to raise,
And bear her safely through the wintry ways."

Vulcan, it appears, by his attentions gained the heart of the fair one; and the poet goes on to say: —

"The god obtained his suit; though flatt'ry fail,
Presents with female virtue must prevail.
The patten now supports each frugal dame,
Which from the blue-ey'd *Patty* takes its name."

EDWARD PARFITT.

BABYLON. — Can any of your correspondents kindly tell me the name of the King of Babylon, mentioned in the fourteenth chapter of Isaiah; and whether it is known in what way the threatenings against him were fulfilled? Can it refer to Belshazzar? Also, what are the best works on the history of the Assyrian, Babylonish, and ancient Jewish kingdoms? H. W.

BIBLIOGRAPHY: WORKS ON SATAN AND HIS DWELLING PLACE. — Can you help me to the full titles, authors' names, and dates (where wanting), and any other particulars, respecting the following pamphlets; of which the titles appear in the Catalogue of a remarkable collection of some 60,000 tracts, made by a gentleman in the Temple, and dispersed by Messrs. Puttick and Simpson in November, 1863?

On the Torments after Death. [Lond. 1740, 8vo.]
Inquiry into the Existence of a personal Devil.
Description of the Nature and Diversity of Hell Torments. 1740.
Eternity of Hell Torments. 8vo, 1740.
[By William Whiston.]
Rewards and Punishments.
Universal Redemption. [Lond. 1701, 8vo.]
[By John Smith, Rector of St. Mary's, Colchester.]
The Personal Existence of Satan.
On the Influence, Power, and Evil Agency of Satan. [Lond. 1822, 8vo.]
The Faith of Devils considered.
Hell Torment impartially Discussed. 1738. [Lond. 8vo.]
Thomson's "Vindication of Eternal Punishment in Hell."
A Sure Guide to Hell, by Beelzebub. Printed for Peter Imp, near St. Paul's. [1750, 8vo.]
[By Benjamin Bourn, a London bookseller.]
On Devil Worship. 1781.

A. CHALLSTETH.
1, Verulam Buildings.

KING FREDERICK II. OF PRUSSIA: EMPRESS ELIZABETH OF RUSSIA: MADAME DE POMPADOUR. In an essay on the "Last Years of Frederick the Second" (*Historical Essays*, by Lord Mahon, p. 229, Murray, 1861), his Lordship says: —

"It was truly surprising to find a Prince, so provident and wary on any other affair, beyond all measure rash and reckless in his satirical attacks on Madame de Pompadour at the height of her favour, and on the Empress Elizabeth of Russia. There is no doubt that the biting verses, imprudently written, and still more imprudently promulgated, on the private life of both these ladies, were among the main causes of the greatest danger which he ever ran—of that all but irresistible confederacy formed against him in the Seven Years' War."

Will you be kind enough to inform an old subscriber where he can obtain a sight of these satires? Perhaps, if there be no objection on the score of their length, or otherwise (politically there can be none at this distance of time), you will not object to insert them in your valuable publication, and thus rescue from oblivion a curious matter of history. D. W. S.
Cheltenham.

HOTEL DES INVALIDES, PARIS.—The following lines may not inappropriately be inserted in "N. & Q." To whom are they attributed? —

"On ne voit pas d'inutiles services
Dans cet asyle de l'honneur;
Des vieux lauriers, des nobles cicatrices
Sont nos titres à la faveur.
Nous sommes gradés par la mitraille,
Les boulets font notr' avancement,
Et c'est sur le champ de bataille
Que l'on recrute notre régiment."

JOHN HUGHES.

MAGNA CHARTA "is such a fellow, that he will have no sovereign." To whom, may I ask, has this expression been attributed? Sir Edward Coke has been named, but on what authority I am unable to say. W. W.

NEWTON AND VOLTAIRE. — In a tract, entitled *Astral Wonders*, written by the Rev. Mr. Craig, Vicar of Leamington, I met with the following to me most astonishing, striking, and interesting passage: —

"Let me narrate to you an anecdote concerning Sir Isaac Newton and Voltaire. Sir Isaac wrote a book on the Prophet Daniel, and another on the Revelations; and he said, in order to fulfil certain Prophecies before a certain date was terminated, namely, 1260 years, there would be a certain mode of travelling of which the men in his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the Holy Scriptures, got hold of this, and said: 'Now look at that mighty mind of Newton, who discovered Gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that Book called the Bible; and it appears that, in order to credit its fabulous nonsense, we must believe that mankind's knowledge will be so increased, that we shall be able to travel fifty miles an hour. The poor "dotard"!' exclaimed the Philosophic Infidel, Voltaire, in the self-complaisancy of his pity. But who is the dotard now?"

My motive for troubling you is to ask, if any of your correspondents can inform me where the passage, referred to in Sir Isaac Newton's *Works*,

is to be found; and also, the corresponding one in Voltaire. THOS. R. ROOPER.

Wick Hill, Brighton.

NOMENCLATURE OF PLACES. — Will some one among your learned correspondents state where there is any gazetteer or other dictionary which gives alphabetically the names of towns and cities as they are called and spelled in various parts of Europe, as Germany, Poland, Hungary, Bohemia, &c.? An additional list to the Gazetteer published by Fullerton & Co. would be of very great convenience to ordinary readers.

H. C.

"THE PATCH."—

"The Patch. An Heroi-Comical Poem. (With Advice to Chloe, how to make use of that Beautiful Ornament of the Face.) In three Cantos. By a Gentleman of Oxford. London: Printed for E. Curll, over-against Catherine-street in the Strand. M.DCC.XXIV."

This poem consists of twenty-seven pages, small 8vo size, with a title and dedication of eight pages. To the latter, the initials "F. H." are appended. Who was the author? LLALLAWG.

POEM WANTED.—What work contains a short piece, illustrating the fable of "The Dog and Shadow," by a man who had been invited to dine with one friend, apologised at the last moment because he expected a better dinner with another, and who, of course, got disappointed? The opening lines are —

"At number one lived Peter Drew,
George Benson lived at number two;
The street I need not mention," &c. &c.

The conclusion is —

"And read the 'Dog and Shadow' through
When next you look in Æsop."

J. P.

ROGER DE LOGES.—In the *Doomsday Survey* it is stated that Gunuld, the widow of Geri (Rogerii) de Loges, a Norman noble, who accompanied the Conqueror to England, was seized of the manor of Guiting Powers, in Gloucestershire. In the reign of Henry II., Roger de Loges twice served the office of sheriff for the counties of Sussex and Surrey. Can any of your correspondents inform me if there are any known descendants of these parties in existence? F. P.

SENECA: DR. JOHNSON: MACAULAY. — In his *Essay on Bacon*, Lord Macaulay has the following remark: —

"It is very reluctantly that Seneca can be brought to confess that any philosopher had ever paid the smallest attention to anything that could possibly promote what vulgar people would consider as the well-being of mankind."

In opposition to this, Dr. Johnson in a paper on "Letter Writing," observes: —

"'It was the wisdom,' says Seneca, 'of ancient times to consider what is most useful as most illustrious.'"

Which is it that is guilty of inconsistency or misstatement, Seneca, Johnson, or Macaulay?

F. G. L.

WAKING TIME.—In the manufacturing districts of Lancashire, this term is applied by the operatives to that season of the year when the darkness of the evening first renders it necessary to work in the mills by gas-light. Can anyone, better versed in the northern dialects than I am, inform what is the origin of the term? H. FISHWICK.

Queries with Answers.

DISCOVERY OF GOLD IN CALIFORNIA. — In a Catalogue of Mr. Ellis's I see a copy of Captain George Shelvocke's *Voyage round the World* . . . in 1718-22, 8vo, 1726, with a note attached to the effect, that Shelvocke relates how he discovered gold in California, and lost by shipwreck the box which contained the earth he was bringing to England for examination. Perhaps some reader, having access to the book, will favour us with an extract or fuller particulars.

J. D. CAMPBELL.

[Though the gold of California dates only from 1848, yet the existence of that metal in the country has been long known to travellers. Richard Hakluyt, who accompanied Drake in his expedition in 1577-79, in describing this region, says: "There is no part of earth here to be taken up wherein there is not a reasonable quantity of gold and silver." Captain George Shelvocke, who visited the country in August, 1721, states (pp. 400, 401,) that "The eastern coast of that part of California, which I had a sight of, appears to be mountainous, barren, and sandy, and very like some parts of Peru; but, nevertheless, the soil about Puerto Seguro, and very likely in most of the valleys, is a rich black mould, which, as you turn it fresh up to the sun, appears as if intermingled with gold-dust, some of which we endeavoured to wash and purify from the dirt; but though we were a little prejudiced against the thoughts that it could be possible that this metal should be so promiscuously and universally mingled with common earth, yet we endeavoured to cleanse and wash the earth from some of it, and the more we did, the more it appeared like gold; but in order to be farther satisfied, I brought away some of it, which we lost in our confusions in China. But be that as it will, it is very probable that this country abounds in metals of all sorts, though the inhabitants had no utensils or ornaments of any metal whatsoever, which is no wonder, since they are so perfectly ignorant in all arts."]

CULP, FOR FAULT.—Can any of your correspondents refer to another instance of the use of the above word by an English writer? I find it in a quarto pamphlet of four leaves — *Queene Elizabeth's Speech to her last Parliament*, November 30, 1601 — in this passage: "I hope God will

not lay their culps to my charge." In the same speech she also mentions, "my sexly weakenesse." W. C. TREVELYAN.

Wallington.

[Hall, in *The Union of the Families of Lancaster and Yorke*, 1548, Introduction to *Henry IV.* p. 4, had previously used the word *culpe* for fault. He says, "This facte was adiudged of all the nobilitie to be unlawful, unjust, and ungodly, to deprive a man beyng banished out of the realme without deserte, without *culpe*, and without cause, of his inheritance and patrimony."]

THE VURBAH.—

"Therefore have I been more affected with coughs in vehemence, more with deafenesse, more with toothach, more with the vurbah than heretofore."—Donne's *Letters*, p. 317, ed. 1651.

What is the *vurbah?* CPL.

[We can only offer a conjectural explanation of this word. It seems not improbable that Dr. Donne, writing while in a state of general ill-health, may have employed an amanuensis, who wrote "more of the *vurbah*," while what the Doctor dictated was "more of the *verber*." Now verber, which generally means a stroke inflicted, may here signify the mark which the stroke left — a *wheal*. But wheal is, medically speaking, the name of the mark produced on the skin by one species of urticaria, or nettle-rash. We would suggest therefore, that this kind of nettle-rash may have been one of the Doctor's numerous maladies, and the mark or wheal produced by it, may have been what he called his verber, or vurbah. (See Hooper's *Medical Dictionary*, 1848.) We may add, that Donne, in another letter to Mrs. Cockaine, written about the same time, complains of being affected with "a violent falling of the *uvula*." Vide Sir Tobie Mathews's *Collection of Letters*, ed. 1692, p. 342.]

LOCK'S "MACBETH." — Who is the reputed author of the words set by Lock to his *Macbeth* music? Shakspeare (if I mistake not) merely wrote the words —

"Black spirits and white, red spirits and gray."

HECATE.

[With the exception of the two lines beginning, "Hark, I'm called," which are by Shakspeare (*Macbeth*, Act III. Sc. 5), the words are from Sir William Davenant's adaptation of the tragedy, published in 1674, and are partly taken from Middleton's Tragi-Comedy of *The Witch*. See a new edition in Complete Score of the celebrated *Music in Macbeth*, by E. F. Rimbault, F.S.A.]

INNES PEARSE, M.A., a dissenting minister at Tadley, Hampshire, published *Twenty-one Sermons*, Lond. 8vo, 1763. Mr. Darling (*Cyclop. Bibl.* 2318), says "His sermons are excellent and of rare occurrence." Information respecting him, and especially the date of his decease, will oblige S. Y. R.

[Mr. Pearse's *Sermons* were edited by Thomas Gibbons. From his Preface we learn that "Mr. Innes Pearse was born in London in 1699. Dr. John Ward, the Gresham professor, instructed him in the languages, and his education was completed at the University of Edinburgh, where he was a student for five years (1718-1722), and had the degree of Master of Arts conferred upon him. In the year 1725 he went to Tadley in Hampshire, and became pastor of a small church there till the time of his death, Jan. 2, 1761, in the sixty-second year of his age."]

TRIAL OF CHARLES THE FIRST.—Where could I find a complete list of *all* the persons composing the high court of justice, and of the lawyers who took part in the proceedings? J.

[The following works may be consulted (1.): A Perfect Narrative of the Proceedings of the High Court of Justice in the Tryal of the King on Saturday the 20th, and Monday the 22nd of this instant January. Lond. 1648, 4to, 3 pts. (2.) England's Black Tribunal: set forth in the Triall of K. Charles I., his Country's and Religion's Martyr. Lond. 1660, 8vo. There were at least six editions of the latter work.]

Replies.

FIRES, HOW ANCIENTLY ENKINDLED.

(3rd S. vi. 472.)

That the Romans used flint and steel for producing fire, is evident from Virgil. In his *Georgics* (book I. line 135), he mentions among other things which Jupiter taught men, the mode of obtaining fire from the flint stone: —

"Ut silicis venis abstrusum excuderet ignem."

"And force the veins of clashing flints t'expire
The lurking seeds of their celestial fire."

Dryden.

Again, in the *Æneis*, on the landing of Æneas after the shipwreck, in the first book, he describes Achates lighting a fire from a flint: —

"Ac primum silici scintillam excudit Achates,
Suscepitque ignem foliis," &c.

"First, good Achates, with repeated strokes
Of clashing flints, their hidden fire provokes:
Short flame succeeds: a bed of withered leaves
The dying sparkles in their fall receives."

Dryden.

If we go back to patriarchal times, it will be difficult to ascertain what method of procuring fire was then in use. When Abraham was proceeding to the mountain, where he was to sacrifice his son, we read that "he himself carried in his hands *fire* and a sword." (Gen. xxii. 6.) From this it would appear that he had found it necessary to provide the fire beforehand, which he probably carried in a lantern. If the use of flint and steel had then prevailed, it would have been much more convenient to carry a tinder-box. And as he seems to have had a considerable distance to

go with Isaac, we may conclude that the method was not in use at that early period, which was afterwards so generally adopted. F. C. H.

If your correspondent J. N. will refer to his Virgil, *Æn.* i. 174-6, he will read a full account of what he requires: —

"Ac primum silici scintillam excudit Achates
Suscepitque ignem foliis, atque arida circum,
Nutrimenta dedit, rapuitque in fomite flammam;"

lines which the latest translator, Mr. Miller, renders with sufficient closeness, as follows: —

"Immediately Achates struck the flint,
Received the fire in leaves, placed round the heap
Dry twigs and brush, and fanned them into flame."

In Mr. Conington's note on the passage of Virgil above quoted, J. N. will find all that is to be said upon the subject; and for other Virgilian allusions to the same operation, he may approach *Georgic.* i. 135, and *Æn.* vi. 6, on which last passage Conington quotes from Hom. *Od.* v. 490: σπέρμα πυρός; and from Lucretius, vi. 160, 206: "Ignis semina." The conclusion is obvious.

Moor Court. James Davies.

J. N.'s query is not very hard to answer. A reference to the word πυρεῖον in Liddell and Scott's *Lexicon* will inform him, that the earliest mode of kindling fire among the Greeks was by rubbing two bits of wood together; whilst Virgil, *Æn.* i. 174, "Ac primum silici scintillam excudit Achates," will give him an authority for the use of flint and steel by the ancestors of the Romans. See also *Georgic.* i. 135. C. W. Bingham.

[We have to thank many other correspondents for replies to this query.—Ed.]

IMPRISONMENT FOR DEBT.

(3rd S. vi. 476.)

If Inner Templar will turn to Plowden's *Reports*, p. 68, he will find the law expressed in similar terms to those used by Judge Hyde. Prisoners for debt could not be discharged under the common law except at the will of the creditor. They were detained *ad satisfaciendum* [ca. sa.]. The creditor held the body of his debtor for his debt, and the Crown could not discharge the debtor from custody. The fierceness and cruelty of the ancient law has in modern times been encountered and suppressed by Insolvency and Bankruptcy Acts; but the modern provisions for the maintenance of debtors in county gaols did not extend to franchise prisons, and the debtors in such prisons could claim no right of maintenance from their gaolers.

This state of the law will be found illustrated in a case heard by Judge Falconer, in the Swansea County Court, February, 1858, and reported in the *County Court Chronicle*, of March 1, 1858, p. 62. A letter was on that occasion read, which was signed by the Under Secretary of State of the Home Department, stating "that the owner of the franchise gaol was not in any way chargeable by law with the maintenance of prisoners committed to his gaol."

This state of things was put an end to by the Act 21 & 22 Vic. c. 22, passed June 14, 1858, abolishing franchise prisons. The recitals of two old Acts of Parliament deserve the notice of Inner Templar. The 19 Charles II. c. 4, recites "that whereas there is not yet any sufficient provision made for the relief and setting on work of poor and needy persons committed to the common gaol for felony and other misdemeanors, who many times *perish* before their trial." See the case of R. *v.* Justices of the North Riding of Yorkshire, 2 *B.* and *C.* 286; and the 22 & 23 Charles II. c. 20, s. 13, recites: —

"That whereas it is become the common practice of the gaolers and keepers of Newgate, the Gate-house at Westminster and sundry other gaols and prisons to lodge together in one room or chamber and bed, prisoners for debt and felons, whereby many honest gentlemen, tradesmen, and others (prisoners for debt), are disturbed and hindred in the night time from their natural rest by reason of their fetters and irons, and otherwise much offended and troubled by their lewd and prophane language and discourses with most horrid cursing and swearing much accustomed to such persons."

The case against the magistrates of the North Riding of Yorkshire was promoted by Mr. Miles Stapylton, and caused the passing of the Act 5 Geo. IV. c. 58, ss. 16 and 17. C. C.

"Party is the Madness of Many," etc. (3rd S. vi. 504.)—As my literate friends are pleased to call me an *exact man*, I must justify their favorable opinion by some critical observations in reply to the charges of Mr. William Gaspey. 1. I hold myself at liberty to produce a pertinent quotation from books in my own possession without inquiring whether it had been made by another contributor. I did not *repeat the quotation* of Mr. Gaspey. In lieu of ☞* I have given ☞ ☞. Is that a proof of plagiarism? 2. He asserts that I "*err* in supposing ☞ ☞ to be the mark of Swift." Now, I must declare that the two short sentences of my note which commence with N.B. are printed with the *utmost exactness*. In the *Miscellanies*, the same mark occurs sixteen times. 3. He ventures an accusation of error, and in the same paragraph throws out a suspicion as to the value of his own authority! 4. He asserts that he made a quotation from the *Miscellanies* of 1736—the quotation which I am taxed with repeating — "so far back as June 21, 1862." I doubt it—unless he wrote under the pseudonym *John Booth*. 5. He suggests, *while advocating the claims of Swift*, that the printer might have placed the mark of the said Swift "in a position which

it had no right to occupy." If so, Swift is quite out of the question: both the collections of *Thoughts* must have been written by Pope! 6. He also suggests, as an alternative, that "Pope and Swift contributed jointly to the *Thoughts*." He is welcome to his *speculation* — but I submit an extract of a more substantial character: —

"I must own, that of the prose-part [of the four volumes of *Miscellanies*] the *Thoughts on various subjects* at the end of the second volume, were WHOLLY MINE.

"Jan. 1, 1734. [1734-5.]

"A. POPE."

It is fit that this question should be decided before the meeting of parliament, in order to prevent the mis-appropriation of so important an axiom, and I have therefore chosen an arbitrator to whom neither peers nor commoners can object.

BOLTON CORNEY.

Barnes, S.W.

GENERAL MERCER (3rd S. vi. 473.) — The following might perhaps assist in directing C. W. B.'s inquiry, as far as regards the family of General Mercer, killed at Princeton. Writing home to one of his family, in a letter I have of Oct. 27, 1776, an officer, then serving in the British army in the American war, makes mention of reading in a newspaper of the Americans, "of a Col. Hugh Mercer being appointed Brigadier-General in their army at Virginia," adding briefly thus, — "Quere, is it our cousin?" the inference from the asking of which question would seem to be, a cousin of the writer of the letter, a Hugh Mercer, was at the time known by him to be in America, and perhaps, also, known by him to be an officer of the American army. Hugh Mercer, not being by any means a name of frequent occurrence, the strong probability would thence seem, the answer to his question, if known, would have been in the affirmative, and if so, General Hugh Mercer was of a family, at that period and previously, residing in the co. Carlow, at or near, I believe, to Leighlin Bridge. J. KYNASTON EDWARDS.

CIRCUMSTANTIAL EVIDENCE (3rd S. vi. 471.)— A very painful case of erroneous conviction on circumstantial evidence occurred in Scotland in 1788. Three persons of the names of Bruce, Falconer, and Dick, were indicted before the Court of Justiciary on the charge of robbing the Dundee Bank, and found guilty, the principal witness against them being Alexander Macdonald, a tailor in Dundee. It was averred by them at their trial that Macdonald was a person of bad character; and Dick, in particular, stated that Macdonald had an enmity at him for having endeavoured to expose a piece of knavery of his regarding a bill. It was further alleged for all these accused parties, that Macdonald, who was confessedly in poor circumstances, was actuated by the hope of obtaining the reward of one hundred pounds, which had been offered for a conviction of the robbers of the bank. The accused received sentence of death, and Falconer and Bruce were hanged in Edinburgh on Dec. 24, 1788, and Dick was sentenced to be executed on Jan. 9, 1789; but in the interval some matters having come to light which bore on the statement they had made as to Macdonald, he was reprieved. On a further investigation it was clearly established that Macdonald had fraudulently got the signature of a shipmaster as acceptor of a bill for nearly four hundred pounds, on the pretence that what he put before this party (a man ignorant of business) was a receipt for money due to him. He was sentenced by the Court of Session, in an action for setting aside the bill as obtained by fraud, to fourteen years transportation, and was declared legally infamous. The Lord President, Sir Islay Campbell, who had been Lord Advocate, and as such had brought the three men to trial, in pronouncing the sentence on Macdonald, adverted, in very strong terms, to the case, expressed his fears that the conviction was erroneous, and his deep regret that what now appeared as to Macdonald was not then discovered. No doubt is held that the poor men who suffered death were innocent. A narrative of the lives of the three was published from statements made by themselves, after they were sentenced, and is simple and affecting. It may only be mentioned further, that one of them, Falconer, had been offered his life if he would become king's evidence, but had indignantly refused. G.

Edinburgh.

CORNET DEVICES (3rd S. vi. 472.) — Perhaps MR. PEACOCK may be able more readily to obtain the book he needs by knowing its proper title, which is —

"The Art of Making DEVISES, treating of Hieroglyphicks, Symboles, Emblemes, Ænigmas, Sentences, Parables, &c., by Henry ESTIENNE, translated by T. BLOUNT, with a catalogue of CORNET DEVISES both on the King's and Parliament's side in the late Warres, 1650. 4to."

The above is taken from a catalogue published by Kerslake, Bookseller, of Bristol, in whose shop I saw the book some years ago. J. WOODWARD.

New Shoreham.

PSALM CX. (3rd S. vi. 425.)—In support of the reading, בְּהַרְרֵי־קֹדֶשׁ, instead of בְּהַדְרַת־קֹדֶשׁ, it may be observed that the word הָדָר does not appear to be used elsewhere in the plural number, whereas בְּהַרְרֵי־קֹדֶשׁ is found in Ps. lxxxvii. 1, and several similar passages might be cited, as Psalm xxxvi. 7, Psalm l. 10, and Psalm cxxxiii. 3. The expression בְּהַדְרַת קֹדֶשׁ occurs three times, viz., in 1 Chron. xvi. 29, Psalm xxix. 2, and Psalm xcvi. 9.

C. J. ELLIOTT.

Winkfield Vicarage.

Versatility of Genius (3rd S. vi. 416.)—The anecdotes of Whately and Whewell, referred to in "N. & Q.," have reminded me of similar instances in the *Life of Alban Butler*, the author of the *Lives of the Saints*, written by his nephew, Chas. Butler, of Lincoln's Inn. He relates that on one occasion, when Mr. A. Butler was invited to visit the Bishop of Arras, the bishop's vicars proposed to him a question, which they thought he would be unable to answer. They asked him what the *bon Chrétien* pear was called before the coming of Christ. He immediately answered that there were two opinions upon the question, and then quoted two modern naturalists, stated their opinions, and the authorities on which they supported them. A few days after, in the bishop's drawing room, which was filled with company, some officers were discussing the question, much debated at the time, whether the *thin order* in battle of modern times, was preferable to the *deep order* of the ancients. The bishop called to Mr. Butler, and asked his opinion. He delivered it with great modesty, but with a depth of military science which astonished the officers. Some stood upon the chairs to see and hear him; and they all put repeated questions to him, which he answered in a manner which elicited fresh applause. The bishop next called upon Mr. Butler to join a group of magistrates, who were conversing on a point of common law; when his learned observations bore away all their suffrages, and reconciled their several opinions. Finally, the prelate presented Mr. Butler to the ladies seated round the fire, and asked him whether head-dresses were worn in ancient times as high as the ladies then wore them? He at once described the dresses through the various periods of the French monarchy, and added that the statue of a Druidess had been found, whose head-dress measured half a yard in height, and that he had seen and measured it. So extensive and so varied was the knowledge of this extraordinary man, who united profound learning with fervent and enlightened piety. F. C. H.

Restoration of Ancient Buildings (3rd S. vi. 424.) — The last time I visited the Chapel Royal at Holyrood, I was informed that a survey of the ruins had been made by her Majesty's order, with a view to the restoration of the chapel; and that many of the columns still standing had been found to be so much out of the perpendicular, that all ideas of restoration had been abandoned. I humbly conceive, however, that putting the pillars straight would not be a very difficult operation; and no ruin calls more urgently for restoration, for many reasons, than this. Let me recommend to Iona's attention an equally disgraceful and melancholy example, as yet, fortunately, not beyond remedy. I allude to the Cathedral of St. Giles, or High Church of Edinburgh; which though still entire, consisting of choir, nave, and transept, is built up internally and divided into *three separate churches*, a notable instance of the economical ideas of the Scotch. Considering the satisfactory state of the cathedral of Glasgow, it is indeed astonishing that such a state of things should be allowed to continue. Would that Mr. Ferrey's genius were applied to wipe out this disgrace to Scotland, or to restore the chapel where most of her kings and nobles sleep. P.

Gladys (3rd S. vi. 267, 334.) — I cannot think that your correspondent Schin's suggestion of a noble Silesian family called Gladiss, or Glatz, at all settles the question as to the origin or meaning of the Welsh Christian name Gladys, or as it is more correctly written Gwladys. I have no doubt that any Welsh correspondent will bear me out in stating that this name is considered in the principality to be the same as Claudia. I once, indeed, heard it translated "the Welsh maiden," but not on any authority to be set against the received interpretation. For works in which the ordinary rendering of Gladys is given, I may refer J. to a curious volume on *Cambrian History*, by the Rev. R. W. Morgan, incumbent of Tregynon, where a pedigree will be found of the "Royal Christian Dynasty of Britain," in which Gwladys, or Claudia, a descendant of Cynvèlin, is mentioned as the wife of King Lucius, or "Lever Mawr." Besides this, the authoress of the *History of Christian Names* may be cited as taking the same view. After mentioning that Claudia, wife of Pudens, who sends her greeting to St. Timothy, was believed to be the daughter of a British prince, she continues her account thus, —

"The Epigrams of Martial speak of a lady of the same name as British, and thus Claudia is marked by the concurrence of two very dissimilar authorities as one of the first British Christians, while the hereditary Welsh name of Gladys, and the Cornish Gladuse, corroborate the Christian reverence for Claudia. The masculine form, Gladus, is likewise used; and in Scotland, Glaud, recently softened into Claud, is not uncommon," (*e. g.* Claud Hamilton, Lord Paisley.)

As to the pronunciation of the name, my Welsh recollections induce me to assert, with some confidence, that Glădys, and not Glādys, is the ordinary rule; but there may be dialectic peculiarities allowing the broad form, which I never heard in South Wales. C. H. E. Carmichael.

Style of Cousin by the Crown (3rd S. vi. 368, 423.) — Cousin is a complimentary term applied by sovereigns to each other and to their inferiors. The most remarkable instance of such use, and it may be taken as an extreme case, is when the Empress Maria Theresa, of spotless fame, addressed the mistress of Louis XV., Madame de Pompadour, with her own hand, calling her by the title of "cousin." As a contrast to this, Frederick the Great would not suffer his ambassador, Knyphausen to visit her, and named one of his numer-

…us canine companions in life and death "Pom-…adour," in return for a polite message conveyed …y Voltaire from madame to the King of Prussia. …ilesia was the cause of the excessive politeness …n the part of Austria, and of its reverse on the …art of Prussia. T. J. Buckton.

Davison's Case (3rd S. v. 399.)—I have seen a case quoted very much like that referred to by An Inner Templar, and I should not doubt that they have a common origin. The difference in the detail is this, — that the prisoner on the very point of being acquitted for want of evidence on the part of the prosecution, insisted upon his housekeeper being examined, in order that he might more fully establish his innocence. This housekeeper, in a hasty examination, said something about an open window or door, which had not been spoken of in evidence, and a few pointed questions from the judge altered the whole complexion of the case, and led to the conviction of the prisoner. I am inclined to think that there is some foundation for both stories, if they are not the same, and that the doubtful portions are merely the embellishments of those who quote them from memory, or from popular but untrustworthy histories or narratives, and are not aware of the practice of our criminal courts at the period the cases were said to occur. An Inner Templar will see that there is no inconsistency in the story as I now give it. It was always competent for the judge, and even counsel, to put questions to the witnesses. T. B.

Hubert de Burgh, Earl of Kent (3rd S. vi. 415.)—Your correspondent, Hermentrude, may perhaps find the required information in the Patent Rolls. The Calendar of those Rolls, printed in 1802, under the Record Commission, contains, in p. 16, the following entry on the 17th year of Henry III. (1232-3): —

"*A Tergo.*

"Judicium in Hubertum de Burgo nuper Justiciar' Angliæ de diversis transgressionibus super eum impositis et præcipue de transgression' fact' Ecclesiæ Roman' ac Ciicis Italicis. In qua inter cætera quod per præceptum Regis abductus fuit e quadam capella, fact' in vigilia Sancti Martini, apud Cornhill, London, in præsentia diversorum Nobilium.

"Juramentum sive promissum Regis fact' eisdem Nobilibus quod nullo modo mutaret dictum judicium."

A previous entry of the same year (p. 15) says: —

"Justiciarij Regis constituti ad abjurandum H. de Burgo si Ecclesiam exire aut in Curia Regis stare voluerit."

Edward Foss.

Confirmations of Arms (3rd S. vi. 461.)—Middle Templar goes too far. Confirmations of arms seem to have been rather "the fashion" in the early part of Elizabeth's reign, and *undoubtedly* some of those who obtained them were gentlemen of knightly family, with well known coat armour. I had such a confirmation in my hand a few days since. The father and grandfather, and some earlier ancestors of the party who obtained it, had been knighted, and the paternal coat confirmed to him had sealed the family documents for many generations. Thus we must not "assume as certain" that so-called confirmations are those new grants, politely called confirmations "to evade admitting that there was no previous right to arms." I do not dispute that this might sometimes be the case, for no doubt *parvenus* were as anxious to bear arms then as they are now. P. P.

Hybernation of Swallows: Testimony of Iolo Morganwg (3rd S. vi. 337, 403.)—

"About the year 1768, the author, with two or three more, found a great number of swallows in a torpid state, clinging in clusters to each other by their bills in a cave of the sea cliffs, near Dunraven Castle, in the county of Glamorgan. They revived after they had been some hours in a warm room, but died a day or two after, though all possible care had been taken of them."—*Poems, Lyrics, and Pastorals*, by Edward Williams [Iolo Morganwg], 1794.

The above passage occurs in a foot-note to vol. i. p. 203, on the lines —

"To sheltering dells the shivering doves repair,
And sleep the swallows in their caverned rocks,"

in a poem "On the approach of Winter, written in 1778," from the Welsh of the same author.

Those who wish for information respecting that observant naturalist, Iolo Morganwg, are referred to "*Recollections and Anecdotes of Edward Williams*, the Bard of Glamorgan, or Iolo Morganwg, B.B.D. By [the late] Elijah Waring." (London: C. Gilpin, 1850.) His testimony is sufficient for those who are disposed to believe an accurate and creditable observer: but I have long noticed that those who are most credulous as to unsubstantiated claims are most sceptical respecting attested facts which have not fallen under their own personal observation, and *vice versâ*. The testimony of one out-of-door naturalist, who has thus seen the swallows in caverns, is enough to upset the surmises of the whole generation of fireside surmisers (*soi-disant* naturalists) who have not seen them. Lælius.

Avenues of Lime Trees (3rd S. vi. 414.)—The fine avenue of limes on the banks of the Severn in Shrewsbury called "the Quarry," which is about three-quarters of a mile in length, was planted in the year 1719, at the expense of the corporation. W. H.

"Tentamina Pauca," etc. (3rd S. vi. 367.)—This was the work of Mason Mulgan, LL.D., a distinguished scholar, and for many years the highly esteemed Second Master of the Royal School of Armagh. Dr. Mulgan received holy

orders from the late archbishop of the diocese, and was subsequently appointed to the perpetual curacy of Lisnadill. ABHBA.

GIOVANNI LANFRANCO (3rd S. vi. 473.)—In looking over Keysler's *Travels*, published in the year 1757, and dedicated to George II., I found the works of Giovanni Lanfranco mentioned in several places as at that time existing; but I cannot say whether they are now extant, and can only give your correspondent, GILBERT, information as to the existence of them up to that time. The author, in giving an account of the church de' SS. Apostoli, says:—

"It is almost covered with gilding and painting; so that with a suitable façade, which it wants, it would be a beautiful edifice. Over the entrance there is a piece of painting by Lanfranco, representing the angel descending to stir the waters of the pool of Bethsaida, and near it the same artist has so curiously drawn a crack or fissure, that the wall appears to be actually cleft. The roof is also beautifully painted by Lanfranco, and the cupola by Benaschi." (Vol. ii. p. 382.)

In speaking of the Farnesian Gallery he says, over the gallery is a closet with fine paintings by Annibal, or, according to Malvasia, by all the three Caraccis, representing Hercules deliberating whether he shall take to the way of virtue or that of pleasure; Circe offering the intoxicating cup to Ulysses; Perseus and Medusa, with other poetical fables. The adjoining apartment, called the Hermitage, is painted in fresco by Lanfranco. I could mention a great more instances, but have chosen some of the chief out of Keysler's *Travels* as most worthy of notice. THOMAS T. DYER.

THE REV. JOHN RIPPON, D.D. (3rd S. vi. 369.)—The name "John Rippon" is signed at the foot of the title-page of the oratorio mentioned by R. INGLIS; but unless such signature can be identified as that of John Rippon, D.D., there is nothing either on the title-page, or elsewhere in the oratorio, to show that he and the composer were the same. Nor does the name of the writer and compiler of the words of the oratorio appear. If MR. INGLIS wishes to see the oratorio, he will perhaps put himself in communication with me. W. H. HUSK.

GEN. JAMES WOLFE (3rd S. vi. 457.)—A list of the killed, wounded, and missing at the battle of Quebec, Sept. 13, 1759, will be found in *The London Gazette* of October 17, 1759.

RUSTICUS.

P. W. S. will find a list of the officers who were killed and wounded in the British army on September 13, 1759, at p. 511, of *The Gentleman's and London Magazine* for October 1759; and also in Beatson's *Naval and Military Memoirs*.

JUVERNA.

ARMS OF A CONQUERED KNIGHT (3rd S. vi. 483.)—Your correspondent MR. RYE falls into a prevalent error in the instance he quotes of the adoption of the arms of a conquered knight. Whether Sir Robert Cary was empowered to bear the arms of the vanquished Arragonese I cannot say; but it is certain that his father, Sir John Cary, bore the present arms of the family, viz., argent on a bend sable, 3 roses of the first, before Sir Robert's birth. ROBERT DYMOND, JUN.

Exeter.

QUOTATIONS WANTED (3rd S. vi. 229, 473.)—In answer to CLUTHA's inquiry for references of two lines which he quotes as from Homer, I think I may confidently assure him that the first of his two lines is not to be found in either *Iliad* or *Odyssey*. Homer never uses the verb κατέρχομαι for the *coming* of a day, or time. I believe that neither is the second line to be found in Homer, although it has been quoted as from *Odyssey*, v. 262; of which, however, all the best readings are, I believe,

Τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα.

Perhaps CLUTHA may find what he wants at *Odyssey*, x. 81; xii. 399; xiv. 252; or at xv. 477.

T. S. NORGATE.

Sparham Rectory, near Norwich.

"A voice within us speaks that startling word," &c. In a little book of verses entitled *The Harp of Judah*, these lines are ascribed to Dana, the American poet. I have not his poems by me to refer to. HUBERT BOWER.

TUMP (3rd S. vi. 498.)—Craig (*Univers. Dict.*) gives the above word thus: "Tump (*twymp*, Welsh) a little hillock." F. PHILLOTT.

"EIKON BASILIKE" (3rd S. vi. 216.)—In reply to J. MACRAY, I beg to state that the context of my copy, "Printed in the Yeer 1649," is, p. 91:—

"Like some Cyclopick monster, whom nothing will serve to eat and drink, but the flesh and bloud of my own subjects;"

P. 134 (in my copy misprinted 234):—

"rise and recover it self to such a degree of splendour, as those ferall Birds shall be grieved to behold, and unable to bear."

GEORGE STEPHENS.

Cheapinghaven, Denmark.

SEWARD: WARDE: PITT (3rd S. vi. 417.)—In the church of Bere Regis, county Dorset, there is a mural monument to Robert Williams, son of John Williams of Herringston, Knt., and his wife Mary, daughter of John Argenton, Gent. Above are the arms quarterly:—1. Williams. 2. Delalynd. 3. Herringston. 4. Syward (Seward): S. a cross patonce fleury A. impaled; G. three covered cups A. —— Argenton.

There is no monument in Blandford church showing the arms of the Syward family.

In Blandford church is a monument to Thomas Pitt, Esq., who died in 1711. If C. J. will turn

o the *History of Dorset*, by Rev. J. Hutchins, 2 vols. 1774, he will find everything relating to he Pitt family and their intermarriages.

Queen's Gardens.

Hamlet (3rd S. v. 50.)—When for "winowed" I proposed "vinewed" in Hamlet's remarks on Osric (Act V. Sc. 2), I had quite forgotten that variant of the latter, which is spelled "fenowed" or "fennowed." The last was doubtless the form chosen by Shakspeare in this passage.

That the idea here elaborated was a common one at the time may be guessed at by the following quotations from Marston's *Scourge of Villainy*,—

> "Shall each odd puisne of the lawyers' inn,
> Each *barmy froth* that last day did begin
> To read his little, or his ne'er a whit?
> *In Lect.*
>
> "And gull with bombast lines the witless sense
> Of these odd nags, whose pate's circumference
> Is lled with *froth.*—*Sat.* 6.

And —

> "Curio, knowest me? Why thou *bottle-ale*,
> Thou *barmy froth.*—O stay me lest I rail
> Beyond Nil ultra, to see this butterfly,
> *This windy bubble*, task my balladry
> With senseless censure."—*Sat.* 6.

In this last passage he calls Curio "bottle-ale," because it is more frothy than ale in the cask, and the run of the phrase, and the fact that the Satire opens with it, would almost persuade one that here, as ofttimes elsewhere, Marston had Shakspeare in remembrance. B. Nicholson.

Fungi (3rd S. vi. 415.) — Add Sowerby's *English Fungi*, one of the most important works on the subject, to the list. P.P.

Hymnology (3rd S. vi. 480.)—I am glad that a correspondent has entered his protest against the practice of some publishers of hymns and songs, which I do not hesitate to set down as glaringly unjust. I allude of course, as he does, to the suppression, or to a concealment almost equivalent, of the names of the writers. I have an example now lying before me; where I happen to know that the publisher asked permission of the writer of certain hymns to publish them to new music; and in return for this permission, which was readily given, the writer of the hymns has the mortification to see his own name entirely excluded from the title-page, while that of the composer figures there in large capitals, with his musical honours duly blazoned. A sharp eye may discover, it is true, the poet's name in very small letters in a corner at the bottom of the first page, blankly given without any addition of his proper title and rank in the church; but this is the only intimation of the authorship of the hymn. This reminds me of the laughable presumption of a musician, who was engaged at a certain college on a public exhibition-day, when the students were to deliver speeches, and perform in some dramatic scenes. The musician, a violincello player, as he rosined his bow, observed to a gentleman of the college, with a ludicrous over-estimate of the importance of his own department: "I suppose, Sir, there'll be a little speaking." F. C. H.

The 186th hymn in *Hymns Ancient and Modern*, is from the *Child's Christian Year* (15th Sunday after Trinity), and the 255th is, I believe, from the German of Schenke, by Miss Coxe.

C. J. Elliott.

Complicated Relationship (3rd S. vi. 433.)—I have heard of two or three cases in this county the same as above referred to, where a man married the mother of his stepmother, which, I take it, is the nearest approach to marrying one's grandmother permitted in a Christian country. Dr. Wordsworth quotes a very curious case of involved relationship from Sir E. Sandys's *Europæ Speculum*, Lond. 1673, p. 43: —

> "As a specimen of the confusion introduced into families by the Pope's matrimonial dispensations, it may be observed, in the words of Sir E. Sandys, that 'King Philip the Second might have called the Archduke Albert—his *brother, cousin, nephew*, and *son*; for all these he was to him either by blood or affinity; being uncle to himself, cousin-german to his father, husband to his sister, and father to his wife.'"—*Journal of a Tour in Italy*, 2nd ed. vol. ii. 237-8.

Eirionnach.

Flemish stained Glass in England (3rd S. vi. 472.) — As a contribution to Mr. Weale's proposed "list," let me refer to the splendid specimens in the parish church of Worsley, near Manchester, procured by Lord Ellesmere at the dissolution of some old religious house in Flanders.

Eirionnach.

Dr. Doddridge's MSS (3rd S. vi. 439.)—Will Messrs. Wilson, Reed, and Hamilton, who have so kindly replied to my query, and any other persons who possess any of these MSS., be so good as to communicate with me should they find any information relative to the letters of Archbishop Leighton formerly in the possession of Dr. Doddridge? A large number of these were communicated to Wilson, the Edinburgh publisher, by Dr. Latham of Derby and the Rev. W. Arthur of Newcastle, and handed over to Dr. Doddridge. After the death of the latter, they must have been (all, or in part,) returned to Wilson, as he afterwards published twenty of them. I am anxious to trace these letters, if possible, and also the letters of Dr. Latham and Mr. Arthur, which declare how and where *they* obtained them. I have several original letters of Wilson, and of some of his correspondents, referring to Archbishop Leighton's Letters and Writings, besides several unpublished letters of the archbishop himself.

Eirionnach.

"The Irish Tutor" (3rd S. v. 479.)—Richard Butler, second and last Earl of Glengall (the title became extinct at his death in 1858), was the author of the highly popular farce of the *Irish Tutor*. His lordship, who was well known to be a devoted admirer of the stage, wrote the part for Tyrone Power, the famous delineator of Irish character, who lost his life on board the ill-fated "President." Lord Glengall was also the author of *Cent. per Cent.*, and I believe of other less successful plays. I make these statements on the authority of my father, who was an intimate friend of the late earl. W. J. F.

Lady Meadows (3rd S. vi. 228, 399.) — More probably so-called from a prescribed custom of turning on stock for feeding upon Lady Day, or the yearly tenure commencing from Lady Day. In some midland counties are *Lammas* lands, so-termed for the same reason. G. A. C.

"King Nibus" (3rd S. vi. 498.) — Wilkinson, in his work, entitled *Modern Egypt and Thebes* (vol. ii. p. 423, London, 1843), givest a chronological list of the Egyptian kings, taken from Manetho, Eusebius, Eratosthenes, and the hieroglyphics; but I can find no name amongst them corresponding with "King Nibus." I have also consulted Kenrick's *Ancient Egypt under the Pharos* (ed. 1850, vol. ii.), but I have not met with the name of "Nibus" among the list of the kings given in the different dynasties. The same may be said, from having examined Bunsen's *Egypt's place in Universal History* (ed. London, 1854.) J. Dalton.

Norwich.

"John Buncle, Jun., Gent." (3rd S. vi. 474.)—The author of this work was Thomas Cogan, M.D. See *Gent. Mag.* lxxxviii. i. 648.

S. Halkett.

Advocates' Library.

Mrs. Teachwell (3rd S. v. 416.)—This lady was Dame Ellinor Fenn, Lady of Sir John Fenn, Kt., of East Dereham, Norfolk, editor of the *Paston Letters*, whom she survived, and died at East Dereham, in Nov. 1813. She was a daughter of Sheppard Frere, of Finningham, in Suffolk, Esq. She also wrote sometimes under the name of Mrs. Lovechild. G. A. C.

Tournaments (3rd S. vi. 440, 477.)—Your correspondent signing herself Philippa Swinnerton Hughes (p. 477) has given a correct list of the Tournaments of the Empire, with one omission of place, and three of dates. The place omitted is Treves, at which place the tournament occurred in 1019, on the Sunday after Candlemas Day. The year, therefore, in the New Style would be 1020.

The tournament at Hall occurred on the Sunday after the Feast of SS. Philip and James, in the year 1042; at Augsburg on the Sunday after the Feast of St. Laurence, August 10, in the year 1080; at Göttingen on the Sunday after All Saints, in the year 1119.

These are all tournaments of the Empire. But Favyn, who is my authority, in his "Tracte on Justs, Turneys, and Tournaments," at the end of his *Theater of Honour and Knighthood*, p. 460, part II. in the English edition of 1623, carries the subject further. He recites, in order to contradict it, the opinion that tournaments were originated in the Empire "in the time of Henry, sirnamed The Birder, Duke of Saxonie and Emperour, First of the name." This, he says, "is a popular errour, not having any subsistence, but only grounded on a meere false opinion and beleife."

To this effect he quotes from the *Pandectæ Triumphales* of Franciscus Modius, whom he truly describes as being of Bruges, but who was Canon of Aire, in Artois, near St. Omer. The whole chapter is worth careful reading. I do not like to fill space in "N. & Q." with extracts from printed books easily accessible. But if your correspondents have not access to Favyn, I will gladly make a short note of the information collected by him.

Von Lowhen, in *The Analysis of Nobility in its Origin*, London, 1754, also quotes Modius, and gives a history of tournaments. D. P.

Stuarts Lodge, Malvern Wells.

Boston, near Brentford (3rd S. vi. 472.)—In answer to J., I beg to state that Boston House, Middlesex, is still in existence. The walk along the canal-side from Hanwell to Brentford is as pretty and pastoral an one as I know in the county: it is particularly pretty where Boston Grounds are washed by the canal.

W. R. Tate.

4. Grove Place, Denmark Hill, Camberwell.

Hoods, King's College (3rd S. vi. 481.)—Superfluous information would only encumber your valuable pages, but accuracy even in little things is most important. Associates of King's College, London, wear no hood, but simply a gown with velvet border. The black and mauve hood is worn only by *Associates in Divinity*.

Josephus.

James I. and Sir Thomas Overbury's Murder (3rd S. vi. 347.)—Since the publication of my edition of the *Miscellaneous Works of Sir Thomas Overbury*, I have made further search, particularly among the State Papers of 1612-15, the result of which I intend giving the public in a new Life of Overbury. The early career of Sir Theodore Mayerne—"that arch poisoner"—has also occupied my attention. These researches will be embodied in the memoir I have named.

Edward F. Rimbault.

Sir Mungo Lockhart (3rd S. vi. 369.) — In the *Acta Dominorum Concilii*, Feb. 27, 1489,

mention is made of "Agnes Lindesaye, spouse *of umquhile Sir Mungo Lokart, Knycht*," and of "Robert Lokart of the Leie, *his son and are*." I think I am right in saying that no work of Sir Mungo Lockhart is known to have descended to the present day. EDWARD F. RIMBAULT.

BELFRY RHYMES (3rd S. vi. 444.)—The rhymes from Hastings appeared in an early number of "N. & Q." (1st S. i. 462.) Allow me to supply a copy half a century older. I have notes of many such in divers places, all much alike, though all with slight variations; some as early as 1656.

BELFRY RHIMES: ST. ANDREW'S, PLYMOUTH.

"Nos resonare jubent Pietas Mors atque Voluptas."

"Let awful silence first proclaimed be,
And praise unto the Holy Trinity:
Then honour give unto our noble king,
So with a blessing let us raise the ring.
Hark! how the chirping *Treble* sings most clear
And covering Tom comes rowling in the rear;
And now the Bells are up, come let us see
What laws are best to keep Sobriety,
Then all agree to make this their decree.
Who swears or curses, or in choleric mood,
Quarrels or strikes, although he draw no blood:
Who wears his hat, or spur, or overturns a Bell,
Or by unskilful handling mars a peal:
Let him pay sixpence for each single crime,
'Twill make him cautious 'gainst another time!
But if the Sexton's fault an hindrance be,
We call from him a double penalty.
If any should our Parson disrespect,
Or Warden's orders any time neglect,
Let him be always held in full disgrace,
And ever more be banished this place;
Now round—let goe—with pleasure to the ear,
And pierce with echo through the yielding air.
So when the bells are ceased, then let us sing,
God bless the Church — God save the King. 1700."

H. T. ELLACOMBE.

I send you a much earlier inscription:—

"At Culmington, Salop, June 21, 1664. In the belfrey this written—

"Those that do heare intend to ringe
Let them consider first this thinge.
If that they do a bell turne ore
Foure pence to pay therefore.
If any ring with hat or spur
Twopence to pay by this order.
If any chance to curse or sweare
Foure pence to pay and eke forbere.
And if they do not pay their forfets well
They shall not ringe at any bell.

JOHN BURNELL, 1663."

CPL.

JUSSIEU'S CEDAR OF LEBANON (3rd S. vi. 453.) I resided in Paris till the summer of 1862, and I can assure your correspondent F. C. B. that up to that date, the famous cedar of Lebanon, given by Dr. Collinson to Jussieu in 1734, and planted by him in the Jardin des Plantes, was in the best health, only having, by some unlucky accident, lost its leading shoot, it has not increased in height proportionably to its growth laterally. It was the first of its species known in France, and from its seeds sprang many fine trees in different parts of the country. To find it, let F. C. B. enter the garden by the gate in the Rue St. Victor, pass the labyrinth, and take the first path on his right hand—it leads directly to Jussieu's cedar. The railroad is a pure and simple myth, the station of the Orleans railroad being at the opposite end of the Garden, from which it is separated by the Boulevard de l'Hôpital and the Rue Buffon. M. P.

GUILDFORD FAMILY (3rd S. vi. 455.) — The Guildeford or Guildford family were of Hempstead, co. Kent. Robert Guldeford, Esq. was created a baronet 1 James II. and married Clara, daughter of Anthony Monson of Northorp, co. Lincoln; they had no issue, and the baronetcy thus became extinct. All the family were zealous Catholics and Royalists. I imagine Catharine Guildford, the donor of the chalice, to have been a daughter of Edward Guildford, Esq., by Catharine his wife, daughter of the Hon. Thos. Petre, third son of John, first Lord Petre. If so, the said Catharine married Thomas Bodenham, of Rotherwas, Esq., and had a daughter Anne, who died a nun in the English Benedictine Convent of Pontoise, ætat. 51, in 1717. Amongst the nuns of Dunkirk professed by Lady Abbess Caryll between 1664 and 1712, is Ildefonse Guildford. She was probably a sister of Edward Guildford, Esq., and there may have been others, not mentioned, of whom Catharine was one. Their arms are — Or, a saltier between 4 martlets sable; a canton of Granada for augmentation, granted to Sir Henry G. Knight by Ferdinand the Catholic for services in the wars with the Moors. M. P.

HEMMING OF WORCESTER (3rd S. v. 173, &c.; vi. 285.)—The memory of E. L. S. goes so far back in the history of Worcester, that I am induced to inquire whether he may not know something — by tradition or otherwise — respecting a John Hemming, M.A. — supposed to be connected with that city — who in 1759 was made Dean of Guernsey, on the nomination of the Governor, Lord De la Warr. P. S. C.

IRISH EXPRESSION "NEGER" (3rd S. vi. 455.)—I have often met with the word *negur* or *nayghur* in Irish tales, and tried to find some one who could give me its derivation. Unable to do so, I helped myself to the conclusion that it was a corruption of the word *naosgaire*, a fickle, deceitful person. This construction is usually borne out by the context. When I have met with it in Irish fairy tales, I have sometimes thought that it came from the Celtic *nī*, a part of, or a jot, and *gûr*, a man; but I never had time to decide which, if either, was correct. W. EASSIE.

Yorkshire 'Cuteness (3rd S. vi. 445.)—G. S. is welcome to the name of my informant — a native of Yorkshire — on application to me as below. Wynne E. Baxter.

Wynnestay Lodge, Croydon, S.

Translator's Interpolations (2nd S. viii. 206.) I cannot find any answer to this query, so I send two "babblings," not so much for their own importance, as in the hope of drawing attention to a subject which may become interesting. La Motte, the great offender in this way, ends the eleventh book of his *Iliad* with —

"Qu'Achille eût été grand s'il n'eut été cruel!
Mais la vertu sans tache est-elle d'un mortel?"

Chapman translates *Iliad*, xxii. 395 —

"Thus said, a work not worthy him, he set to: of both feet
He bored the nerves through from the heel to th' ankle; and then knit
Both to the chariot with a thong of white leather; his head
Filling the centre."

Is "not worthy him" excused by ἀεικέα ἔργα?

E. N. H.

Three Kings' Inn, Holborn (3rd S. vi. 370, 445.) — I strongly suspect the conjecture of your correspondent Z. Z. regarding the situation of this inn on the east side of Southampton Row, Russell Square, to be a correct one. My only reason for wishing to discover the exact situation of the above-mentioned inn, is that I may ascertain the place where the beautiful villa ("N. & Q." 3rd S. vi. 283 and 334), and the laboratory were, in which Dr. Constantine, the younger son of Démétrius XXIX., Prince Rhodocanakis, and Honorary Physician and Chemist to Charles II., was residing. The first-named (*vide* Mindonii, *Biograp.*, &c., p. 160), was near Southampton House. The second, according to the title-page of a book written by him, entitled *Alexicacus, Spirit of Salt*, &c., and published in London several times in 4to during the years 1662-1670 (as we can see from the copies preserved in the British Museum and elsewhere), was situated "Next door to the *Three Kings' Inne*, in Southampton Buildings, near the King's Gate in Holborn." I thank Z. Z. for his communication, and should be much obliged by any of your correspondents assisting me, through "N. & Q.," in tracing the exact situation of this inn, near which both the villa and laboratory were placed, and which is mentioned, as far as my memory can serve me, by no antiquarian author ancient or modern who has written about the then condition of London. Mr. Harrison Ainsworth, however, in his romance entitled *Old Saint Paul's*, puts the following words in the mouth of one of his characters in that work: —

"... and a fourth [pot] of the infallible antidote [against the Plague] which I bought of the celebrated Greek Physician, Doctor Constantine Rhodocanakis, at his laboratory near the *Three Kings' Inn* in Southampton Buildings. I dare say you have heard of him," &c. &c. (P. 226, ed. 1855, in royal 8vo.)

Rhodocanakis.

Higher Broughton, near Manchester.

Surrey Bellfounders (3rd S. vi. 389, 443.) — I can assure Mr. Ellacombe that the source indicated by him has not been overlooked, but in the present instance it is not available, as the accounts do not reach back beyond the year 1702. They are not uncared for, but are by my side while I write.

I thank A. D. T. much for his answer to my query. He would enhance the obligation by mentioning the source of his information. That there was a bellfoundry at Wokingham at the beginning of the seventeenth century is clear from the following entries in the churchwardens' accounts for the parish of Seal: —

"1606. P^d to the Bellfounder for newe castinge of the bells and all charges belonginge therevnto, as smyth's work and carpinter's, and suche like . . vli j^s ix^d

"1607. Item, Laide out at Okengam, when we caried the bells . . . . . ix^s vj^d

"Item, at Okeingame, when the bell was cast . xj^s

"Item. P^d to the belfounder for mettall y^t he put into the bell xiij^li, at vj^d a pound . . . vj^s vj^d."

The name of the bellfounder unfortunately is not mentioned.

As it may interest some of your readers, I add the device and inscriptions on four bells, once, and perhaps still, in the belfry of the parish church at Ellerker in Yorkshire.

1. Three fleurs-de-lys, and over them—"May fortune."
2. The eagle and child, with the date "1577."
3. Three talbots' heads, looking to the right.
4. Three bells, and over them — "Sanct. Jhe Maria ora pro nobis." (Harl. MS. 1394, f. 312.)

Cpl.

Schiller and W. von Humboldt (3rd S. vi. 419.) — Crux will doubtless be gratified to hear that, four months ago, my friend Mr. George Catlin, the American traveller, was alive; and residing on the Continent, where I then met him. I shall send him a copy of your number containing Crux's letter.

J. S. Noldwritt,

Hon. Sec. Walworth L. and S. Institution.

Donkey (3rd S. vi. 432.) — Mrs. Barbauld used this word in "A School Eclogue," written, I presume, during her residence at Palgrave (1774-85): —

"As much as peaches beyond apples please,
Or Parmesan excels a Suffolk cheese;
Or Palgrave *donkeys* lag behind a steed,—
So far do Anna's charms all other charms exceed."

Works, edit. Aikin, i. 155.

May not the word have come from the Low Countries? *Donker*, or *donkerheyd* = gloom.

Again, "Dickey": may not this be from *dik* or *dikheyd*, in the sense of thickness?—both terms being applied figuratively, and both being sufficiently expressive of the animal's general character.

In the Eastern Counties, "donkey" is the more refined, and "dickey" the more vulgar provincialism. A lady is sometimes seen driving a "donkey": the scavenger, very commonly, his "dickey." The temper and conduct of the animal are greatly influenced by the diet and treatment he receives from the respective drivers. It would be usually considered affectation, hereabouts, in a person of either grade, unless in jest, to employ the term "ass." At all events, "donkey" is far more common. No one ever speaks of an "ass" to be sold, or of an "ass-race"; though *donkey*-races are a frequent amusement, and auctioneers now and then proclaim: "Up goes the *donkey!*" S. W. Rix.

Beccles.

Passage in "Don Quixote": "mil velos" (3rd S. vi. 473.)—I beg to offer, in reply to Mr. Keightley's inquiry, and with all due deference, the explanation that *mil* here means simply "a number," "a great many," or (best of all), "ever so many." This last impression, it appears to me, conveys as exactly as possible the sense of the original.

The Dictionary of the Academy gives, as one meaning of *mil*, "número ó cantidad grande indefinadamente," and this use of the word is only the analogue of other hyperbolical expressions common enough in Spanish, and of which instances are not wanting in our own language. Thus, a Spaniard will send you in his letters "mil memorias," and give you "mil gracias"; he will esteem a favour, or thank you, "infinito"; and assure you, if he is complimentary, that you speak Castilian, "divinamente." The "Viva mil años" cited by Mr. Keightley, is only equivalent to the more matter-of-fact expression usual in some official communications: "Dios guarde á V. E. *muchos* años" (God keep your Excellency *many* years).

That "mil velos" in the present instance does not mean "one immense large veil," would seem to follow from the context, for the words "mil velos de tela de plata" immediately precede these others,—"brillando por *todos* ellos" (on all of them), "infinitas hojas de argenteria de oro;"—where, by the way, the "infinitas" affords another illustration of the hyperbolic phraseology above alluded to. John W. Bone, B.A., F.R.G.S.

41, Bedford Square.

"Hearts of Oak" (3rd S. vi. 430.)—In his interesting note on "The Star-spangled Banner," Mr. Pinkerton ascribes the air of the well-known "Hearts of Oak" to Dr. Boyce. In *Sea-Songs and Ballads*, by Dibdin and others (Bell and Daldy, 1863, p. 187), I read: "'Hearts of Oak,'—the music by Dr. Arne." Which statement is the true one? Jaydee.

William Bridges (3rd S. vi. 147, 216.)—S. T. is evidently well informed with respect to the Bridges family, and the little that he has said is of a nature to invite further inquiry. The Sir Giles Bridges of Wilton that he speaks of I suppose to be the first baronet; and if so, he was cousin german to William, the fourth Lord Chandos. But, with respect to the other Sir Giles Bridges—the one that had a brother William—I should be glad to know whether he can be identified with the Giles Bridges who was a younger son of the fourth Lord. If not, what evidence is there of the fourth Lord's having had a son William?

I would also beg to inquire how the Wilton property came into the Bridges family?

Meletes.

The Hays of Erroll (3rd S. vi. 350.)—

"The Hays of Scotland," says Gurney, in his *Record of the House of Gournay*, "are in fact a branch of the Anglo-Norman Hays, who came into England with William the Conqueror, and derived their name either from La Haie, Bellefond, near St. Lo, or more likely from La Haie-du-puits, near Coutances in Normandy, where they had a castle and territory."

But this date places their arrival fourscore years after the battle of Loncarty, and at once precludes the possibility of connecting the race of Hay with the beautiful legend which alone accounts for their former wealth and honours. The record of the family has been faithfully filled up for 500 years, and was begun by Sir David de Haya de Erroll, who was slain in the battle of Neville's Cross, A.D. 1346; whose father, Gilbert de Haya, was the first hereditary Constable of Scotland. Sir David seems to have had no doubt of the heroic achievements of his venerable ancestor, for he thus commences the "Tabill:"—

"Hic desunt multorum Dominorum nomina . a primo Hay . qui devicit Danios . sub Kenetho Tertio . Anno Domini . circa . DCCCC . LXXX."

There is a large and shapeless stone which has been preserved by the family from time immemorial, and may now be seen lying on the green in front of Slains Castle, which tradition has ever affirmed to be the veritable stone on which the old man rested after the battle, and on which he uttered the famous "Hech, Heigh." The arms of the Hays consist of two peasants with oxen bows over their shoulders, the traditional weapons of their victory.

It is easier for Chalmers or any one else to dismiss the above with "entirely fabulous," than to account for them on such a supposition.

James Davidson.

Bowness,

Pooley Family (3rd S. vi. 417.) — Although not precisely answering the inquiry of your correspondent, the following notes may prove of some use. In the church of the lone village of Colton, in the county of Norfolk, is a handsome marble monument to the Pooley family. On the shield is the bearing: Or, a lion sable rampant.

Abbreviated inscription to the Pooley family. "Mrs. Mary Pooley, wife of John Pooley, of Morley, Gent.; died Dec. 23, 1715."

On a mural monument: "Philip Pooley, Gent., June 17, 1715."

Will of Maria Pooley of Colton, dated 1716, in the Bishop's Registry at Norwich, gives numerous legacies to Longfordes (Kinspeople), Gregsons, ffellowes, Allden, Winter, Elizabeth Pooley (daughter-in-law) of Colton; and many others, servants and dependents. Edmund Allden, executor; witnesses, Charles D'Aveney, sen., Thomas Edwards, Jane King. H. D'Aveney.

Miscellaneous.

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Bottom the Weaver *had better apply to the author, who, We believe, is his own publisher.*

Answers to other Correspondents in our next.

Among other articles of interest which will appear in the first or following number of our New Volume, are Papers on —

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Erratum.—3rd S. vi. 523, col. i., line 7 from the bottom, *for* "Abury-Sarsen, which is a species," &c., *read* "Abury. Sarsen is a species," &c.

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